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ABU HANIFAH AL-DINAWARI'S BOOK OF PLANTS: AN ANNOTATED
ENGLISH TRANSLATION OF THE EXTANT ALPHABETICAL PORTION

The University of Arizona

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ABU HANIFAH AL-DINAWARI'S BOOK OF PLANTS
AN ANNOTATED ENGLISH TRANSLATION
OF THE EXTANT ALPHABETICAL PORTION

by
Catherine Alice Yff Breslin

A Thesis Submitted to the Faculty of the
DEPARTMENT OF ORIENTAL STUDIES
In Partial Fulfillment of the Requirements
For the Degree of
MASTER OF ARTS
In the Graduate College
THE UNIVERSITY OF ARIZONA

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STATEMENT BY AUTHOR

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APPROVAL BY THESIS DIRECTOR

This thesis has been approved on the date shown below:

William J. Wilson

26-XI-1986
Date

DEDICATION

This work is dedicated to
my youngest brother

Eric P. Yff

PREFACE

This thesis was conducted in order to make available to primarily English speaking scholars a portion of the most important and influential Classical Arabic botanical lexicons, Abū Hanīfah al-Dinawari's Book of Plants, the extant portion of which has already been edited and published in Arabic.

The translation of the prose text and the poetry was conducted using personal dictionaries as well as the dictionaries and other references in the Oriental Studies Collection of the University of Arizona Library. Considerable research was involved in making correct identifications of the plants referred to, and to do so I made considerable use of the botanical references housed in the University of Arizona Herbarium.

The arrangement of terms in the original Arabic is not strictly alphabetical, and is certainly not so in the translation. In order to facilitate the reader's use of the lexicon, I have compiled an index of all the terms listed. Included in the index are plant names and a few special terms that were mentioned in the text but which did not have individual entries of their own.

This work could not have been completed without the help of many people. First of all, I would like to thank my committee for taking the time to read the thesis, making corrections and offering suggestions. I would like to thank Dr. William J. Wilson for directing this study and carefully checking my translation against the original, as did Dr. Adel

S. Gamal, to whom I am especially indebted for the help given in translating the most difficult verses of poetry. I am also grateful to the third member of my committee, Dr. Charles T. Mason, Jr., Curator of the Herbarium, for the use of the herbarium facilities and of the books and floras there, many of which were his personal property. I would like to thank the staff of the University of Arizona Library's Inter-Library Loan office, who promptly and unfailingly obtained for me the many old and often obscure references which I needed that were not available in the library. I would especially like to thank Dr. Margaret S. Hoell, of the Oriental Studies Collection, for her help in locating references, as well as for her help in expediting the cataloguing and retrieval of books in the uncatalogued backlog. Finally, I would like to thank Dr. K.H. Batanouny of the University of Qatar, and Dr. Thomas R. Soderstrom, Curator of the Botany Department at the Smithsonian Institution, for their advice and suggestions regarding some of the plant identifications. Regardless of the help and advice that I received, final decisions were my own, and any errors in translation or plant identifications are my sole responsibility.

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TRANSLITERATION SYSTEM

Consonants:

ء	Initially: a, i, or u Medially or finally: '	ط	t
ب	b	ظ	z
ت	t	ع	c
ث	th	غ	gh
ج	j	ف	f
ح	h	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	ة	ah; at in construct
ش	sh	و	w
ص	s	ي	y
ض	d		

Vowels:

<u>Fathah:</u> a	ا	ā
<u>Dummah:</u> u	و	ū
<u>Kasrah:</u> i	ي	ī

ABSTRACT

This thesis consists primarily of the text of the translation of the extant alphabetical portion of Abū Hanīfah al-Dīnawarī's Book of Plants. The English text, like the original Arabic, is divided into eleven "chapters," each corresponding to a letter of the alphabet, with which all the entries in that chapter begin. Each individual entry begins with the Arabic term, followed if possible by the Latin name and an English common name, if one exists, after which the translation of the definition, description and discussion follows. References for the main entries are given in the text in the footnotes; references for secondary plant identifications merely mentioned in the text, but which do not have individual entries, are cited in the index and glossary which follows the text of the translation.

INTRODUCTION

Abū Ḥanīfah al-Dīnawarī's 9th century Kitāb al-Nabāt (Book of Plants) became the standard reference work on Arabic plant names and botanical terms for later generations of lexicographers and pharmacologists. Although it was well known to modern scholars through secondary sources, no surviving manuscripts of the book itself were known to exist until 1947 and 1948, when manuscript fragments were discovered in Medina and Istanbul. These fragments have since been edited and published, and I have now undertaken the translation into English of a portion of the extant work.

Biographical Information

Despite the fame of his Book of Plants, little is known about Abū Ḥanīfah al-Dīnawarī himself. He was an Arabic speaking scholar of apparently Persian origin; he lived during the 9th century A.D. and died around 895 A.D.¹ He spent at least some of his life in the town of Dīnawar, where he had an observatory; it was then a fair-sized town situated in what is now west-central Iran, and is now in ruins.² His philological studies he appears to have pursued in Iraq, both in Basra and Kufa. He wrote a number of mathematical, astronomical, historical

1. Lewis et al., eds., Vol. II p. 300.

2. Ibid. p. 299.

or philological books, but he is best known as the author of the Book of Plants.¹

History and Nature of the Book of Plants

Abu Hanifah lived at a time of intense scholarly interest in all aspects of the Arabic language. Islam was then a young religion, and the need to learn as much as possible about the language of the Qur'ān was deeply felt. Among the fields of linguistic study were philology and lexicography.

During the 9th century, not much work was being done on dictionaries as we know them, large comprehensive works with words arranged in alphabetical order. Instead, short monographs dealing with the terminology of specialized subjects were the order of the day.² Abū Ḥanīfah's Book of Plants falls into this category.

The Book of Plants in fact consists of two parts. The first part consists of a series of specialized monographs with titles like "The Chapter on Date Trees," "The Chapter on Bows," "The Chapter on Truffles," and so on. In these monographs he discusses the names of the pertinent plants, the qualities and uses of these plants, terminology relating to the plants and their use, and the relations of the names and words to one another, and their derivations,

The second part is an "alphabetical" list of the plant names and botanical terms that were mentioned in the monograph section. It is

1. Lewis et al., eds., Vol. II p. 300

2. Haywood pp. 41-44.

alphabetical in the sense that all words beginning with the same letter are lumped together in the same chapter; otherwise the arrangement within chapters is not alphabetical and does not seem to have any other logical arrangement. Much of the information of the monograph section is repeated here; apparently Abū Ḥanīfah simply wanted to offer an alternate arrangement for the convenience of his readers. The monograph section is, however, much more detailed; in the alphabetical section, Abū Ḥanīfah often cuts short the discussion, referring his readers to the appropriate monograph.

The work ceased to be copied at a relatively early date, perhaps because it was a lengthy work and because all the "important" information had since been quoted and included in other dictionaries and botanical works.¹ Abū Ḥanīfah's work was known through these secondary sources, but it was not until 1947 that Dr. M. Hamidullah discovered a manuscript fragment in Medina; a year later another fragment was discovered in the University Library in Istanbul.² In all, about a third of the monograph section and a third of the alphabetical section, containing the first eleven letters of the alphabet, alif to zā', have been rediscovered. The extant alphabetical section was edited by Bernhard Lewin and published in 1953. It is this section and edition that I have translated.

1. Abu Hanifah al-Dinawari, ed. Lewin 1953. English Introduction pp. 1, 14.

1. Ibid. p. 1.

Analysis of the Alphabetical Portion of the Book of Plants

Abū Ḥanīfah's purpose in writing the Book of Plants was lexicographical and philological. He compiled as much information as he could on plant names and botanical terminology from both written and oral sources.

His main written source of information was a work on plants by Abū Ziyād al-Kilābī, a scholar of Arabian origin who settled in Baghdad and died around 820 A.D.¹ The work no longer appears to be extant, but it was extensively quoted by Abū Ḥanīfah.

Abū Ḥanīfah also relied on works by al-Aṣma^Cī (739-831), an Arab lexicographer and philologist, and a "leading exponent of the short monograph,"² and by al-Aṣma^Cī's student, Abū Naṣr Aḥmad Ibn Ḥātim al-Bahilī (d. 845/6), and by Abū ^CAmr al-Shaybānī (d. 821).³ Although portions of al-Aṣma^Cī's book of plants survive to this day, these earlier sources have for the most part been lost, in part because they were superseded by Abū Ḥanīfah's book.⁴

For Abū Ḥanīfah did not merely quote those who had come before him; he also gathered a lot of his own information directly from Bedouins and the tribal rāwīs--the "transmitters," or in other words the loremasters who orally transmitted a tribe's poetry and lore from

1. Abū Ḥanīfah al-Dīnawarī, ed. Lewin 1953, English Introduction, p. 5.

2. Ibid. p. 5; Haywood p. 42.

3. Abū Ḥanīfah al-Dīnawarī, ed. Lewin 1953, English Introduction, p. 6.

4. Ibid. p. 5.

one generation to the next. It is not clear whether Abū Ḥanīfah actually travelled to Arabia to meet these people, or whether he interviewed Bedouins who had come to Iraq; nevertheless, they provided him with a vast amount of new information, especially on the wild plants of Arabia.

If there is any shortcoming to his work, it is that Abū Ḥanīfah seems to have made few original observations of his own. He seldom mentions actually having seen a plant himself, and he tends to present the material uncritically. When sources are at variance with one another, he usually does not try to analyze the differing points of view or come to a conclusion on which he thinks is the most valid; he merely presents the material to the readers for them to make their own conclusions. On the other hand, when informants agree, Abū Ḥanīfah does not try to synthesize the data and combine the quotes into one statement; rather he presents each informant's quote separately. This may be a little disconcerting to the reader who may find the same piece of information repeated several times under the same heading, but it has the advantage of having preserved intact the statements of scholars whose original works have since been lost.

From a botanical point of view, the Book of Plants is a lexicon and a philological treatise and not a flora; Abū Ḥanīfah has more interest in discussing the meaning, grammar, orthography, and philology of plant names and related terms than he has in merely describing the plants. Plant descriptions vary considerably in the amount of detail provided, and when Abū Ḥanīfah considered a plant to be well known, he often left out a description altogether. In any case, detailed

descriptions of floral parts, considered an essential part of modern botanical works, are not provided, and Abū Ḥanīfah did not develop a vocabulary of precise morphological terms. His descriptions are in general and often comparative terms; they abound in statements like "it is a tall tree like the walnut," or "it has leaves like those of the leek." Nevertheless, within their limitations I found the descriptions to be remarkably accurate. I could sometimes identify a plant simply from its description, and when I had a Latin name or names from other sources, the description was often enough to verify the name or to aid in selecting the correct one.

In addition to descriptions, Abū Ḥanīfah provides a considerable amount of information about the plants' habitats-- whether they are cultivated, or whether they grow wild in the mountains, the plains, in sand, in hard ground, in meadows, or in the elevated ground surrounding them. The meadows, to be precise, are shallow depressions in the desert where rain water collects; they thus tend to be lusher than the surrounding area, and different plants grow in them from those on the hills. Such information on plant habitat tended to be quite accurate, especially when obtained from the Bedouin informants who had first-hand knowledge of the plants, and it was sometimes of help in identifying a particular plant. Accurate information on plant ranges was generally lacking.

In addition to philological and botanical information, the Book of Plants abounds in poetry-- there are about 500 verses in the extant alphabetical portion alone. The poetry has a demonstrative purpose; in

order to prove that a word under discussion was in fact a valid Arabic word, a lexicographer had to show that the word had been used in pre-Islamic or early Islamic poetry. Abū Ḥanīfah went beyond merely quoting verses containing the necessary words; language scholar that he was, he often could not refrain from explaining and discussing other words that appeared in the verses but which had nothing to do with the subject on hand. Such digressions may be irksome to the reader interested primarily in the botanical content of the book, but they provide a wealth of extra information to the linguistically oriented reader.

Value of the Book of Plants

Abū Ḥanīfah al-Dīnawarī was not a botanist per se, and he did not make any new contributions to the science of botany, in the sense that he did not study the plants first hand, he did not discover or introduce any new species, and he did not coin any new technical terms in the field of botany. The value of his work lies in the fact that it was--and remained until modern times--the most comprehensive compilation of Arabic plant names and botanical terms. It superseded all previous botanical works, and was widely quoted either directly or indirectly by later generations of lexicographers and pharmacologists.

The first lexicographer who quoted extensively from the Book of Plants was Ibn Sīda of Murcia (1007-1066), who compiled Kitāb al-Muḥkam and al-Mukhaṣṣaṣ. In the introductions to his general lexicographical works, he lists his sources and specifically mentions the two books of Abū Ḥanīfah, namely, the Book of Plants and the Book of Star Movements

(anwā').¹ The ʿUbāb of al-Ṣaghānī (d. 1252) contains extensive quotes from the alphabetical section of the Book of Plants, which are clearly credited to Abū Ḥanīfah with the statement: 'Al-Dīnawarī said . . .'²

Later lexicographers also quoted Abū Ḥanīfah, but indirectly from other sources such as the above-mentioned works.³ In the course of my own work, I noticed numerous passages in Lisān al-ʿArab by Ibn Manẓur (d. 1311) that were virtually identical to passages in the text I was translating, whether credited to Abū Ḥanīfah or not. However, Ibn Manẓur seems to have obtained most of his quotes from Ibn Sīda's Kitāb al-Muhkam.⁴

Much of the classical Arabic botanical literature was pharmacological in nature, and many writers relied on the Book of Plants for descriptions of the medicinal plants under discussion.⁵ In the course of my own work, I noticed statements in Meyerhof's translation of Maimonides' (1135-1204) Glossary of Drug Names that had obviously originated from the Book of Plants.

The Book of Plants is still a useful source of information for modern scholars. Abū Ḥanīfah is cited by authors of Flora of Iraq

1. Abū Ḥanīfah al-Dīnawarī, ed. Lewin 1953, English Introduction, pp. 8-11.

2. Ibid. p. 10.

3. Ibid. pp. 10-11.

4. Ibid. p. 10.

5. Ibid. pp. 12-14.

(indirectly through the the works of Ibn al-Bayṭar, 1197-1248)¹ and also by Watson in his recent (1983) book Agricultural Innovation in the Early Islamic World.

On the Translation

Translation of the alphabetical portion of the Book of Plants involved three separate tasks: translation of the prose text; translation of the poetry, and of course translation of the plant names.

The main problem encountered in translating the prose came from the nature of the work as a lexicon and a philological treatise. This meant that a smooth English narrative without Arabic intrusions could not be obtained; Arabic words had to be left in the English text because it was the words themselves that were under discussion. In general, I found Abū Ḥanīfah's definitions and explanations to be adequate and needing no elaboration; nevertheless, I frequently bracketed a brief English translation within the text immediately following the Arabic word; when longer explanations were needed, they were provided as footnotes.

Aside from that, there were no special problems with the prose text. Abū Ḥanīfah's style is clear and straight-forward; his purpose was to inform, not to impress others with his prodigious learning by using rare words and an ornate style. The 1000-year old text naturally contained vocabulary that was archaic from my standpoint, but my anonymous classical dictionary, A Learner's Arabic-English Dictionary

1. See Townsend and Guest, eds., Vol. 3, pp 142, 166.

was generally adequate; only rarely did I have to resort to Lane or Lisan al-^CArab.

My impression of English translations of classical Arabic texts is that they are often slavishly literal. Since Arabic and English differ greatly syntactically and grammatically, the resulting English translations seem stilted and awkward. I have made a great effort to avoid being overly literal and to use smooth, idiomatic English, while at the same time preserving all the nuances of the Arabic text.

The poetry was considerably more difficult to translate than the prose. Much of the vocabulary was strange to me and the syntactic structure was complicated. All of the verses were isolated from the original poems, so it was often difficult to determine their context, in spite of Abū Ḥanīfah's often helpful commentaries. As often as not, Abū Ḥanīfah did not mention the poet's name, and although Lewin made a tremendous effort to track down the authorship of all the verses, over 100 remained unattributed.

When the author of a verse was known, I could frequently consult the poet's collected works (dīwān), which if properly annotated could often provide valuable information on the vocabulary and interpretation of the verse.

When a dīwān was unavailable or poorly annotated, or when an author was unknown, I had to rely on other sources. Abū Ḥanīfah's own commentaries were often quite helpful, and I made extensive use of Lane and Lisān al-^CArab, and lesser use of various secondary sources cited

by Lewin in his footnotes to the Arabic text. When all else failed, I consulted Dr. Adel S. Gamal, who provided me with valuable insight into the most difficult of the verses.

I made no attempt to translate the poetry poetically; rather, in contrast to the prose translation, I tried to be as literal as possible in order to preserve the demonstrative nature of the verses and to properly incorporate all the words that Abū Ḥanīfah discusses individually. Overall, I found the poetry to be a fascinating aspect of the Book of Plants, but unfortunately it was beyond the scope of this work to undertake a critical study of it.

In translating the plant names, the ultimate goal was to find, if possible, the correct Latin name for each plant. One of my most valuable sources was Löw's Die Flora der Juden. Unfortunately, it does not have an index of the Arabic plant names; the plants are arranged by family, so the user has to know to which family a plant belongs, or at least be able to make an educated guess. Nevertheless, I found it to be a rich source of old and often obscure Arabic names coupled with their Latin equivalents, not only of "useful" plants, but also of many wild ones. Meyerhof's commentary in his translation of Maimonides' Glossary of Drug Names was also very helpful.

The modern floras were another helpful source of plant names, but more importantly they provided me with descriptive information vital to verifying the names, which I did by matching Abū Ḥanīfah's descriptions to those in the floras. One cannot automatically assume that a modern name still applies to the same plant that it did over

1000 years ago, and although in a surprising number of cases it does, it is best to have some independent verification. Another problem was that a common Arabic name was often applied to several rather different plants in the modern lists, while it was clear from the text that Abū Ḥanīfah had a single plant in mind, and in those cases the descriptions were invaluable in making a selection. A case in point is khuzāmā (No. 341); most modern sources identify it as Lavendula spica or various species of Reseda, but a description in Vincett's Wild Flowers of Central Saudi Arabia unquestionably shows that Abū Ḥanīfah's khuzāmā is Horwoodia dicksoniae.

A certain number of plant names, perhaps about 10 percent of the nearly 500 mentioned in the book, could not be identified because they were not adequately described and/or because they were not mentioned in the sources available to me.

Conclusion

Abū Ḥanīfah al-Dīnawarī's Book of Plants was a great scholarly work appreciated over the centuries by generations of Arabic speaking scholars. More recently, it has also attracted the attention of Western scholars; for example, in 1910 Bruno Silverberg attempted a reconstruction of the Book of Plants by collecting quotations from the great dictionaries.¹ The rediscovery of manuscript fragments has sparked renewed interest in the Book of Plants, both among Eastern and Western scholars. It is my hope that my translation of the alphabetical portion

1. Abū Ḥanīfah al-Dīnawarī, ed. Lewin 1953, English Introduction p. 2.

of the Book of Plants will make that section of the work more accessible to English speaking scholars. It will continue to serve as a lexicon of plant names and botanical terminology, of particular value to those studying Medieval Arabic pharmacological and botanical works, as well as to those studying or translating early Arabic poetry, which abounds in such names and words. In addition, it will continue to be a source of a wealth of linguistic and ethnobotanical information.

TRANSLATION OF THE ARABIC TEXT

The eighth section of the sections of Judge Abū Sa^cīd al-Sīrāfī, may God have mercy on him, copied from his handwriting.

In the name of God the Merciful and the Compassionate:

The Chapter of Words Beginning with Alif
Although It Is the Glottal Stop (Hamzah)
It Is Written as Alif in All Cases
Whether Pronounced "A," "U," or "I"

1. Arāk. (Salvadora persica L.)¹ The noun of unity is arākah, from which comes the woman's name Arākah. It is the best tree for cleaning one's teeth, using its twigs and roots, and it imparts the best flavor to milk when livestock graze on it. We have mentioned its types of toothsticks in the chapter on toothsticks. Abū Ziyād al-A^crābi Yazīd Ibn ^cAbdallah al-Kilābī, one of the sons of ^cAbdallah Ibn Kīlab Ibn ^cAmir Ibn Ṣa^cṣa^cah said: "The arāk is one of the ^cidāh," and no-one disagrees with him in this, neither he who holds that the ^cidāh is any large perennial whether it has thorns or not, nor he who holds that ^cidāh refers specifically to large perennials with thorns, nor he who holds that ^cidāh refers to all thorny perennials whether large or small, even the yanbūtah (Prosopis farcta) and camel thorn; that is because the arāk plant is both large and thorny. Abū Ziyād said:

1. Löw III:423, Migahid p. 183.

"These toothsticks are made from its branches and roots, but people prefer the ones from its roots." However, al-Farazdaq¹ refutes this when he says:

When Ḥadrā', wearing a soft embroidered silk gown, awoke from
her nap she called
For a green twig from Na^cmān;² then she polished her sweet
front teeth, sweet to sīp from.

There are many who prefer the branches of the arāk over the roots. Abū al-Najm³ said, describing a woman:

With a twig that came from Na^cmān she polishes (teeth like)
hail, or anthesis blossoms.

Someone else said similarly:

After enjoying her breakfast, as she chewed on sticks from
smoothed arāk branches,
She moistens the frayed end of the toothstick with water of a
cloud pouring out a spout of clear wine.

We have discussed those who choose the stems or the roots under its own heading, God willing. Abū Ziyād said: "The arāk plant can be large and spreading, a miḥlāl." A miḥlāl is something that people can lodge beneath because it is so spread out. He said: "The arāk has three kinds of fruit, which are called mard, kabāth, and barīr. As for the kabāth, it is large and almost resembles the fig, and as for the mard, it is the softest and the one with the most moisture, and it has the same color as the kabāth. As for the barīr, they look like small beads,

1. Early Islamic poet.

2. A place famous for its arāk trees. See p. 20.

3. Early Islamic poet, d. after 724 A.D.

except that the color of the fruit is uniform." He said: "All these are eaten by people, camels, and sheep, and they are acrid to the tongue." Ibn al-A^Crābī said: "Na^Car is the first fruiting of the arāk; one says: 'the arāk an^Cara (has begun to fruit).'" When I asked a certain Bedouin about the fruit of the arāk, he told me: "The barīr is one kind and the kabāth is something else, for the barīr has larger seeds and smaller clusters, and it has a small, round, hard stone. The kabāth is slightly larger than a coriander seed in size, while the barīr is a little larger than a chickpea, and they both start out green and bitter, then turn red and sweeten, with acidity. They then turn black and become sweeter, but are still acrid, and the kabāth does not have a stone." He said: "The largest bunch of barīr fills the hand, but that of the kabāth fills two hands of a man and is more than a mouthfull for a camel, and when camels eat either kind, the odor of each appears in the milk, and it is a pleasant smell. People eat both, which are sold in some towns in the markets as grapes are sold." A poet's verse describing the sweat pouring from the back of a camel's ears supports what Ibn al-A^Crābī said about the smallness of its berries:

Like kabāth berries, the side of the neck lets it fall in drops
when the perspiration melts it.

Thus the sweat drips down in small drops like pepper corns, and for that reason Abū al-Najm said:

It drips from the sides of his neck like peppercorns.

Dhū al-Rummah¹ said:

The sweat on the back of his neck, when it pours down, is like streams of peppercorns pouring.

Abū Ziyād said: "Arāk grows in the valleys, and a clump of them is a place is called an Ṭṣ," and he also said: "An aykah (thicket) is a group of arāk plants." We have explained that in the chapter on groups of trees. Because of that it is said that the arāk ista'yaka, that is, has become a thicket (aykah). A piece of the arāk is called an arākah, just as a piece of cane is called an abā'ah; however, abā'ah is the noun of unity of abā', and abā' are the tips of canes. Bishr² said:

The white camels (udm) look upon al-Ḥulayl, and with their saddles amid the arāk thicker (arākah) they look like a herd of oryx.

By udm he means here the pilgrims' mounts. A group of alā'³ is called an alā'ah, and a group of ghaḍā (Haloxylon salicornicum) is called a ghaḍāh. A poet said:

The two mountains have been ours since the time of Ād, and the place where the alā' and ghaḍā thickets (alā'ah, ghaḍāh) come together.

Abū Ziyād said: "Perhaps some arāk grow in the mountains, but those are few," and he said: "The arāk has a few scattered (fariqah) spines," fariqah meaning dispersed, and he recited the verses by Yazīd Ibn al-Ṭathrīyah al-Qushayrī:

1. Early Islamic poet, d. c. 735 A.D.

2. Pre-islamic poet, second half of the 6th century A.D.

3. A bitter, evergreen shrub that grows in sand. See No. 8

And no mother of a dark-striped oryx, to whom alone the arāk
trees of the places that have bends (aḥnā') presented
their ripened fruit,
Left it in the morning shaking off the dew after she saw the
sun's disk rise . . .

Aḥnā' are bends in the valleys; and he recited the verse by al-Majnūn:

In the valley of al-Akhshabān is an arāk tree, from which the
heat shrinks when it is surrounded by its shade.

He recited the verse by Muzāḥim al-^CUqaylī:

For no mother of a dark-striped oryx, to whom alone the drip-
ping (nāṭif), reddish-grey (mulāḥī) (arāk trees) in
Qurrā presented fruit . . .

Qurrā is a watering place near Tabālah, and it is what the poet refers
to in:

As if we were at the battle of Qurrā; we only killed ourselves.

He said: "Mulāḥī is that which is ash-colored and red, and nāṭif is
that which yanṭufu, that is, drips because of its moisture." He also
recited a verse by a man from Kilāb named Kulayb:

0 doves of the arāk trees (arā'ik) in the morning, that call to
one another in a dense thicket with close-grown berries,
Whose dark cooing neck rings stir in me hot longing,
Woe to you! Leave a little of my heart, and of my soul with its
sweet longing!

Arā'ik is the plūral of arākah. All this attests to the growth of arāk
in the valleys and on the plains. About its growing in the mountains,
he recited this verse describing camels:

After browsing arāk and nasham, they changed to valleys of ṭalḥ
(Acacia gummifera) and wide valleys of salam
(A. ehrenbergiana).

Nasham (Grewia velutina) also grows in the mountains, and it is one of
the trees from which bows are made, as we have mentioned in the chapter
on bows, and we have described it. This ends Abū Ziyād's account. About

arāk in the mountains, ^CUṭaybah Ibn Mirdās said:

Did not the saddle camels of Raqāsh¹ travel by night, while
beyond her were sands and high mountains with arāk and
juniper?

Juniper (^Car^Car) also grows in the mountains. Someone else said about
it growing in the valleys:

She went as a doe with young leaves the white gazelles² in Bīshah
grazing on arāk and ḥullab (Euphorbia ssp.).

Bīshah is one of the great valleys in Najd. Bishr said:

And no white doe, whose fawn has come to be at the bottom of a
valley whose stream flows straight,
Who stays away from the white-cheeked ones, for whom alone the
arāk has produced in meadows of khuzāmā (Horwoodia dick-
soniae) and ḥullab (Euphorbia ssp.). . .

Arāk are said to ista'yaka when they grow densely together; that is,
they form an aykah or ayik (thicket). A poet said:

We are from Falj in the highest mountain pass, land covered with
arāk (ayk al-arāk) with closely woven branches.

He pronounced the yā' of ayik without the vowel.³ This concerns their
growing in the mountains. Likewise, one says that arāk ītaraka when
they become dense, and from that comes Ru'bah's verse:

Of trees and thicketed (mu'tarik) arāk . .

About their growing in the bottoms of valleys, there is the verse by a
man of the tribe of Banū Numayr, which Abū Ziyād recited:

1. The name of a woman.

2. In the text, this is umm, or "mother," but other sources
have udum, or "white gazelles," which fits the context better.

3. For the sake of the meter.

A pebbly water-course of Wahbīn, whose bottom grows arāk and thickets of ishīl.

Abū ^CAmr said: "Camels which eat arāk are called arākīyah and awārik." Someone else said: "Just as those which eat alkali plants (ḥamd) are called ḥawāmid and ḥamdīyah and also ḥamadīyah, and people are called muḥmidūn; likewise people who eat arāk are called mu'rikūn." There is a ḥadīth that the Prophet--God pray for him--when he was on ^CArafah was brought the milk of camels which had eaten arāk (awārik). ^CArafah is one of the places that are famous for their arāk. These include Na^Cmān, a valley of ^CArafah, for Na^Cmān is covered with arāk (arikah), and the arāk of Na^Cmān have been mentioned previously.¹ As for al-Kisā'ī, he made it urūk, which means residing in it, but that is not derived from the word arāk, and is not an indication that the residing is amidst arāk specifically, and it refers to everything, even to a man's staying in his dwelling. From that one derives: araka (to stay, tarry), imperfect ya'ruku and ya'riku, and verbal noun urūk, and we have explained this in the chapter on pasturing. Kuthayyir said, describing the women in litters on camels:

Upon the tribe's camels were white ladies, as if upon the striped clothes there were white gazelles of arāk-covered land (athīl) that had grazed on arāk (awārik).

Athīl is land with arāk, and when the land has a lot of arāk it is said to be arikah, just as one says ṭalihah, ghadiyah, and shajirah.² The

1. See the first two verses on p. 15.

2. Respectively, having many ṭalh (Acacia gummiifera); having many ghadā (Haloxylon salicornicum); and having many shajar (perennials, especially trees and shrubs).

singular of awārik, those which eat arāk, is ārikah or ārik. A poet said, describing a camel:

One of the Dharīḥī camels,¹ curly-haired, grazing on arāk (ārik). It is also said of a place of residence, and of whatever grazes any alkali plants, because alkali plants are arāk, and your saying ārik is like your saying hāmīd from hamd (alkali plants). Describing a woman, Abū Dhu'ayb said this about ārikāt, camels which browse arāk:

In the summer she chooses the milk of camels browsing on arāk (ārikāt), both in the desert and the settled area.

That is because the desert where she roams and her permanent dwelling place are both in areas where there is arāk. Someone else said:

The tent in which the woman of Kinānah spends the summer has stakes of arāk, whose fruit (mard) has begun to ripen.

Abū Naṣr said: "Small arāk trees are called armad, and the noun of unity is armadah," and he recited Kuthayyir's verse:

I have sworn to her a true oath, by God at the holy places of the Merciful,
By the camels swaying from exhaustion in the evening, that descend upon the place where the arāk saplings (armad) of al-Zahrān grow.

Al-Zahrān is a stopping point before Mecca. A certain transmitter said that little Christ's-thorn trees (sīdr) are also called armad, and I have heard that from the Bedouins. When the fruit (barīr) are fully ripe they are a deep black, therefore the poets likened women's hair to it when describing its blackness and curliness. Bishr said, describing a woman:

He saw a pearly white woman, whose color was enhanced by curly (muqaṣṣab) tresses, (black) like barīr crows

1. Camels related to a camel stallion named Dharīḥ.

It was made into ringlets (qasā'ib).¹ This gives evidence of what al-Aṣma^C and Abū ^CUbaydah said, that barīr is a name for its ripe fruit as well. Al-Ja^Cdī said, calling the ripe fruit barīr:

Like a white gazelle that shook its horns in an arāk bush,
reaching for black barīr from Muraynah.

They also compared hair to the gharābīb of the grape vine, which are its black clusters, and the singular is ghirbīb. About the blackness of mard, Abū Dhu'ayb said, describing a gazelle that ate them:

The juice of the mard blackened her mouth; its color was like
that of black dye, while the rest of her was white (admā').

Admā' means white; he says that she is white except for her mouth, for the mard made it black when she ate them. As for al-Aṣma^C, he said: "Mard are the unripe fruit, kabāth are the ripe ones, and barīr includes both." Abū ^CUbaydah said: "Mard and barīr are the same thing;" and Abū ^CAmr said: "The arāk fruit that first appears is barīr, and it is sweet, and the kabāth is hot and saline as if there were salt in it, and mard is something large and red, and the noun of unity is mardah." Abū Naṣr said: "The fruit of the arāk is barīr, and the noun of unity is barīrah; what is unripe is kabāth and what is ripe is mard." Someone else, a transmitter, said: "Kabāth is that which has not ripened, and the ripe fruit is mard, and both of those are barīr." Calling the ripe fruit mard, al-Shammākh said, describing a gazelle:

While taking off, the dove pushed near to her clusters of ripe
mard.

1. Qasā'ib is the plural of qaṣībah, a pendant lock of hair twisted so as to be like a hollow cane, qaṣb (S.v. Lane). Muqaṣṣab: hair curled in this manner.

Calling the unripe fruit mard, as did al-Aṣma^Cī, Ibn Harmah said:

The tent in which the woman of Kinānah spends the summer has stakes of arāk, whose unripe fruit (mard) has begun to ripen (shaqqāḥa).

Perhaps it is as Abū ^CUbaydah said, that mard and barīr are the same thing. Tashqīḥ¹ is when the change towards ripening beings, as the date palm tushaqqiḥu when its dates begin to turn red or yellow, and because of that one calls a ripening date a shuqḥah. Al-A^Cshā² said about kabāth:

A white gazelle, one of the gazelles of Wajrah, plucks the kabāth under the drooping branches (hadāl).

Hadāl are those branches that hang down, which she took and stretched for (callagat), and calq means extending her long neck and taking them in her mouth, and if they are beyond her reach, she props her foreleg against the trunk of the tree, then takes them in her mouth. That is called caṭw, and the past tense (f.) is caṭat, the imperfect is ta^Cṭū, and the verbal nouns are caṭw and cuṭuw. A poet said, describing a gazelle:

When the barīr is beyond her reach, she puts her foreleg against the trunk and stretches for it (ta^Cṭū) with her long, graceful neck with smooth sides.

Dhū al-Rummaḥ said:

I crossed the land when the gazelles that reach up into the trees (cawātī) take shelter within the large and small Christ's-thorn shrubs.³

1. Beginning to ripen: the verbal noun of shaqqāḥa

2. Pre-Islamic poet, c. 570-c. 625 A.D.

3. That is, the poet is hardy enough to travel during the heat of the day.

2. Ishil.¹ A Bedouin of Rabī^Cah told me that the ishil is a tree that resembles the tamarisk;² it grows as large as the tamarisk. He said: "Whoever is not familiar with them can scarcely tell them apart." The ishil grows on the plains where the arāk grows, and its branches are also used as toothsticks. Umru' al-Qays³ said, describing fingers:

She gives with delicate fingers, not coarse, like the caterpillars of Zabyi, or the toothsticks of ishil wood.

He meant that they were delicate and straight, so he likened them to ishil twigs. The singular of asārī^C (caterpillars) is usrū^C. The noun of unity of ishil is ishilah, and concerning the place where it grows, a poet composed this verse, which was quoted by Abū Ziyād:

And a pebbly water-course of Wahbīn, whose bottom grows arāk
and a thicket (ghīl) of swaying ishil.

Al-Ja^Cdī said, mentioning the tribe's camps under the ishil:

In the shade of the dark green ishil, when the summer blazed
and trapped waters (hūrān) swirled amongst the bushes
(ghalal).

Ghalal is water flowing between the bushes, and hūrān is the plural of hā'ir, which is the water that collects but does not find an outlet and accumulates where it is. The wood of ishil is harder than arāk wood.

Arāk wood is weak and fragile, and therefore camel saddles are made

1. I could not adequately identify this. But see remarks below concerning its close resemblance to Tamarix articulata; perhaps it is simply another species of Tamarix.

2. Athl, Tamarix articulata. See No. 4.

3. Pre-Islamic poet, d. c. 550 A.D.

from ishil. Describing his mounts, al-^CAjjāj says this about his camel saddles:

They stand up with such vigour (taza^{CC}ul) that they shake off (yantiqna) saddles of ishil wood and of hackberry (mays) wood from Oman.

Taza^{CC}ul means vigour, and natq¹ means shaking off, and the mays (Celtis australis) is also a tree from which saddles are made, and we shall describe it, God willing. When the ishil dries, it rustles when the wind blows. Al-Hudhalī said, describing arrows:

When drawn from the quiver their feathers rustle, like the rustling of the south wind in dry ishil.

Abū Ziyād said: "I have not seen the ishil, but people ascribe good qualities to it," meaning its toothsticks. He said: "It grows tall, as they mentioned, and its color differs from that of the arāk, green tending to white, whereas the stems of the ishil are dark brown tending to black." Dhū al-Rummah said, describing a woman:

In her delicate, henna-stained hand, the dark red (ahwā') ishil stick passed over the bright whiteness of her teeth.

Huwah² is a reddish-black color. The ishil is one of the ḥidāh³ according to Abū Ziyād and those who follow his thinking. A poet called a group of ishil a thicket (ghīl), and we have mentioned it.⁴

1. The verbal noun of yantiqna.
2. The name of the color. Ahwā' is the corresponding adjective.
3. See discussion of ḥidāh under arāk, No. 1.
4. See verse p. 24.

3. Ath'ab. (Ficus salicifolia Vahl.)¹ I heard a certain Bedouin say athab, dropping the glottal stop and inserting a vowel. I asked him about it and he said: "It is a very large, wide tree;" he said: "It is a large tree that people camp around, under which thousands can find shade. It grows like a walnut tree, and its leaves are also like its leaves, and it has fruit like small, white figs. They have an unpleasant taste, but they can be eaten, and they contain seeds like fig seeds." The ath'ab sometimes grows in the mountains; describing rain which uprooted trees and brought them down from the mountains, al-Hudhali said:

The Christ's-thorn tree (sīdr) was uprooted, and the ath'ab was brought down floating from ^CAyn to Nabāt.

A certain transmitter said that the ath'ab resembles the willow, but the first is more reliable. The noun of unity of ath'ab is ath'abah; a poet said:

Tell Abū ^CAmr, who is but the whispering of an ath'ab tree
(ath'abah) . . .

That is, he is nothing but a breath of wind, like the whispering of an ath'ab tree. About the ath'ab's growing in the plain, Dhu al-Rummaḥ said:

Do you not see Mayy's litters, like the tops of ath'ab trees
whose branches are feathered by their twigs (shakīr)?

Shakīr are small branches which grow amongst the big ones, "feathering" them and closing the gaps between them. Someone pronounced it athb, dropping the glottal stop and leaving the thā' without a vowel, and he said:

1. Löw I:225, G1BP.

We are from Falj in the highest mountain pass, with brittle ben trees and large, luxuriant athb trees.

4. Athl. (Tamarix articulata Vahl. Tamarisk).¹ Abū Ziyād said: "The tamarisk is one of the ḥidāh, and it grows tall towards the sky; it does not have leaves, it has straight-grained bark, and its wood is good and is brought to the villages where it is used for building mud-brick houses. Its leaves² are long and thin, it does not have thorns, and from it are made large bowls, plates, vessels large and small, and measuring cups for grain and fruit, and it is called nuḍār.³ The best are those that are made from nab^c (Grewia populifolia) and tamarisk wood, and they are red and they are rare, and they look like knots that resemble an ubnah, and ubn are knots like the nodes in a spear." He also said: "The Bedouin call any knot a nuḍār, and that of the tamarisk is considered the best;" this is what Abū Ziyād said. Abū ^cAmr said: "Nuḍār is the tamarisk, and it is the best wood for vessels because thin drinking cups can be made of it that are wide-mouthed, as well as thick cups, and no other wood can take that," and he quoted a verse by al-Akḥṭal:

The clans of Taghlib have learned that I am good wood (nuḍār),
and I did not grow as a tamarisk in soft ground.⁴

1. Meyerhof p. 10; Migahid p. 102; = T. aphylla (L.) Karst.

2. Actually, its fine green branches.

3. The tamarisk or its wood is called nuḍār. Nuḍār has several meanings, some of which are explained in what follows.

4. Supposedly, soft ground produced weak, brittle trees.
Diwān of al-Akḥṭal, ed. al-Ḥawī 1968, p. 132.

About the good wood (nuḍār) of tamarisk, Ru'bah said:

A branch from which grew good tamarisk wood; good roots of the moist soil at the base.

Because of the height of the tamarisk tree, its straight growth and its fine symmetry, the poets likened a woman of erect and straight posture to it. Kuthayyir said:

When she stands up, no tamarisk tree in ^CAlyā facing (tunāwiḥu)
a strong (aṣīl) breeze
Is more beautiful than she; and when she turns aside (she is
like) a young oryx (irkh) in Ḥubbah treading soft, lush
ground.

An irkh is a young oryx, and it is also pronounced izkh with a zāy.

Munāwahah¹ means facing, and aṣīl means strong; he meant that she sways while walking the way this tamarisk tree sways in the breeze. The best tamarisk wood (nuḍār) is called warsī because of its yellow color.² The pulpit of the Prophet, God pray for him, was of tamarisk wood (nuḍār). High quality vessels are called nuḍār; otherwise they are called nahīt.

A poet said:

The verses of poetry did not depart from me, for I am not able to drink from low-quality cups (nahīt) nor good ones (nuḍār).

Shubayl Ibn ^CAzrah al-Ḍubā^Cī said: "Every tamarisk tree that grows in the mountains is called nuḍār, and what is on the plain is not called nuḍār." Sometimes nuḍār is pronounced niḍār with an "i", but the former is better known, and many of the learned men reject niḍār. Concerning

1. Verbal noun of tunāwiḥu.

2. Warsī is an adjective formed from wars, a plant, Flemmingia rhodocarpa Bak., used for making a yellow dye.

ebony (shīzā), which the Arabs use as a name for platters, dishes and pulleys, al-Aṣma^Cī said: "It is the wood of the walnut, but blackened with fat and called ebony, but they are not made of ebony." The matter is as he described it, for ebony does not get thick enough for platters to be carved out of it. The poets have mentioned ebony (shīzā) frequently; praising ʿAbdallāh Ibn Jud^Cān al-Taymī, of the Taym clan of Quraysh, Umayyah Ibn Abī al-Ṣalt said:

He has a petitioner in Mecca coming quickly, and another upon
his house calling out
For bowls of ebony (shīzā) filled with wheat flour mixed with
honey.

Al-Shammākh said:

A valiant young man, who fills the ebony (bowl) (shīzā) and
wets his spear and strikes at the head of a warrior armed
to the teeth.

Labīd² said:

I scattered the force of the east wind rising early, with bowls
of ebony (shīzā) piled high.

It is often mentioned in poetry. One of the verses relating the pulley to ebony is that of al-Rā^Cī describing beasts of burden:

The light-haired female camels of the herds, tough like male
camels, as if they were new ebony (shīzīyah) pulleys . . .

Al-Aṣma^Cī quoted Ru'bah's verse:

The rattling of the well-pulleys of ebony (shīzā) . .

The Arabs have described the wood of the walnut when mentioning hard

1. In the blood of his enemies.

2. Pre-Islamic and early Islamic poet, d. c. 657 A.D.

wood. Al-Ja^Cdī spoke in praise of his horse, describing the solidness and strength of the skin of his underbelly:

As if the place where his ribs end to the tip of the sheath
and then the navel,
Were encased in a shield of walnut wood that could not be
pierced, so strong was the skin of his belly.

Ibn Muqbil said, describing a horse

To the shoulder blades, as if the place where the whip falls at
the opening of the girth between the sheath and the navel
And where the back and belly narrow were a shield panel of wal-
nut wood that cannot be pierced.

It comes to them from Iraq and Syria. In the Yemen there are many wal-
nuts bearing fruit, and al-Aṣma^Cī has declared that the dabir that grows
in the mountains of al-Sarāh¹ is a walnut except that it is not cultiva-
ted, and they are large trees. In the mountains there is also the wild
olive tree (Cutum, Olea chrysophylla), which gets so thick that wide
plates, meal trays and other vessels can be carved from it, and it is
hard. Sometimes they carve things out of the wood of the farfār, and it
is also hard and impenetrable. When the farfār tree becomes old, its
wood turns very black, just as the wood of the jujube turns red as the
tree ages, it being yellow before. Cups made of the farfār are thin,
light and sweet-smelling, and because of its hardness a poet said.

The lathe (balṭ) planes the farfār knots (ḥubar).

The balṭ is the turner's iron, and a ḥubrah is a piece of wood, like a
knot, which when turned, the vessels come out variegated like the best

1. The high mountainous region is the south-west of the Arabian peninsula.

khalanj.¹ The hubar of every tree out of which bowls are made are mostly variegated and streaked, and they are also like the knobs that grow out from trees. A certain Bedouin told me that in al-Sarāh bowls are carved out of the trunks of grape vines and out of the knobs that appear on them, and they come out very beautifully variegated and streaked. The trunks of their grape vines grow very thick, and we have mentioned that in the chapter on grape vines. A man from Syria told me something similar, because in the land around Jerusalem, in particular, grape vines become very thick so as to make it possible to carve vessels out of them and out of the knobs that grow out of them, and their knots. Abū Ziyād said: "Sometimes large drinking cups and smaller vessels are carved out of the Cushar (Calotropis procera)."

Vessels. Since vessels and bowls have been mentioned, we shall describe those that we have heard mentioned. Al-Aṣma^Cī said: "A small qa^Cb does not hold more than one satisfying drink; it is smaller than an Cuss and larger than a ghumar, a ghumar being a small drinking cup. A tibn is a huge Cuss; an Cuss is a very large drinking vessel, and a tibn is larger than it. A ṣaḥn (plate) is wide and has low sides, and a junbul is a rough (khashib) drinking cup of poor quality, khashib meaning that it is rough and has not been smoothed by the polisher, and it is very large. A rifd is a very large drinking vessel," and he quoted the verse:

And when large bowls (mirfad) lie close by them . .

"A qa^Cb is that which is like an equid's hoof;" this is all that

1. Persian word for variegated; used in Arabic to mean any variegated wood.

al-Aṣma^Cī said. Abū ^CAmr said: "Ṣaḥn and Ḍatad are some of the things an Ḍuss is called," and he said: "Everything is called a sa^Caf after it is a vessel; one says: What a good sa^Caf it is, or, what a bad sa^Caf it is!" Abū Ziyād said: "Camels are milked into Ḍisasah,¹ and a qu^Cayb² is a ghumar, and a ghumar is that which, when a person drinks from it when thirsty and overcome by thirst, does not satisfy him." That is what the poet was talking about when he said:

He is satisfied with a slice of grilled meat (fildh) hastily eaten, and a small cup (ghumar) provides his drink.

Thus he quoted it (fildh), with an 'i.' Al-Kisā'ī said: "The largest of the platters is the jafnah; that is followed by the qaṣ^Cah which feeds ten people, then the ṣaḥfah which feeds five or thereabouts, then the mi'kalah which feeds two or three people, and then the ṣuḥayfah which feeds one person." Abū Zayd said: "A small drinking cup is called a ghumar, then an Ḍuss is larger than it, then the ṣaḥn is larger than it, and the tibn is the largest of all." Abū ^CAmr said: "A katn is a drinking cup." Abū Zayd said: "A miḥdā is any vessel like a drinking cup or a food platter." Al-Kisā'ī said: "The tibn is the largest of the drinking vessels, satisfying almost twenty people; then the ṣaḥn is next to it, then the Ḍuss which satisfies three or four, then the qadah which satisfies two, and that has no time [sic], then the qa^Cb which satisfies one person, then the ghumar." Abū Naṣr said: "The ṣulṣul

1. Plural of Ḍuss.

2. Little cup, diminutive of qa^Cb.

is like the ghumar, and a qa^Cb and a ghumar are the same thing." Abū Du'ād¹ said, describing a horse:

Strong of fetlock and of hoof, which is like a small drinking cup (ghumar qa^Cb).

It is the smallest of the vessels, and therefore it is called a child's cup (qa^Cb) because a child drinks from it. Dhū al-Rummah said:

Smaller than a child's drinking cup (qa^Cb al-walīd), through it you see erected tents and green valleys.

He means the eye.² Al-Aṣma^Cī said: "A qadah is smaller than an ḥuss and larger than a ghumar." Al-Kisā'ī said: "The tibn is the largest of the drinking vessels, satisfying almost twenty people." He said: "The ṣaḥn is similar to it, and the ḥuss satisfies three or four, and the ḥuss is for abundance. A junbul is an unfinished ḥuss that has not been smoothed, and a qadah is a large junbul; a qild is like a qa^Cb, likewise the ṣulṣul and likewise the mi^Claq, which is a small drinking cup. That which is wide and flat is a ṣaḥn, and it has low sides and does not hold much. A qum^Cul is like a junbul." Abū Ḥamr said: "A hajm is a very large drinking vessel," and he quoted this verse:

Quietly she filled the large tumbler (hajm) to the top, until the rim of the tumbler was about to be breached.

A mirfad and a rifd (large drinking cup or bowl) are the same thing.

Al-A^Csha said:

Many a large drinking cup (rifd) did you pour out that day, and prisoners from a horde of enemies.

1. Pre-Islamic poet of al-Hīrah, first half of the 6th century.

2. The verse is a riddle, the answer to which is the eye. The poem from which it was taken consists of a series of riddles like this.

No vessel is larger than a jafnah (large bowl or platter). A poet said:

O bowl (jafnah) like a pool left in a bend of Šiffīn, above
which the dust flies . . .

It is pronounced jafnah with an "a", and so is qaṣṣ^Cah (dish). An informed person told me that the woody vine that people attribute large dishes to is a perennial that is not the bāmīq, but it is thick, and it has leaves like pear leaves, and its wood is streaked with black and yellow and sometimes red; it grows in the mountains of al-Durūb, Durūb al-Rūm. He said: "Sometimes it is made into saddles." He said: There are many types of variegated wood (khalanj), but this is the best." Both statements, by which I mean this and that about ḥalbah. The Arabs say khalanj, and it is a word that has become current in their language and is mentioned by poets. Himyān Ibn Quḥāfah al-Sa^Cdī said, describing camels:

Until when needs were taken care of
And their milkers filled the variegated vessels (khalānij)
From them, and filled (thammū) the gurgling leather milk
buckets . . .

Thammū means they filled them and tightly covered them. Whenever you gain control over something, you have thamamta it. One says: Thamamtu my needs, meaning I have taken care of them. Thamm also means tossing panic grass (thumām) over something, then covering it with a cover. I know of no tree than grows thicker or taller than the sāj. Dugouts (dawānīj) are carved out of sāj; and dūnīj is a dugout like a canoe, except that it is long and can carry fifty men, although it is one piece of sāj wood with a width of five or six cubits. Expansive food trays can also be carved out of it. Masts are made out of it, the large

masts of the ships that are in the eastern sea. As for the western sea, the masts of its ships are of pine (arz) and fir (tannūb), and they are also tall and broad. Al-^CAjjāj mentioned sām masts, saying:

A bare, tall, slender mast of sām, and a captain.

Sām has not been described to us. Sometimes expansive food trays are made of hackberry (mays, Celtis australis), and saddles of hackberry are famous, and we will describe the mays under its own section, God willing. The Arabs say of a vessel when it is worn out and broken that it is harim, and what is new and sound is shabb.

5. Arz. (Pinus species. Pine). The noun of unity is arzah. The rā' has no vowel. It is not one of the plants that grow in Arabia, and neither is the sāj, but they have come into the language and poetry of the Arabs. The Prophet of God, God pray for him, said: "The example of the pagan is like the firmly rooted pine tree." A poet said, describing a camel:

She has lithe, swift legs that are like
widely spaced pine (arz) trunks.

He compared her legs to pine trunks. The pine is one of those trees that grow very tall and thick. I was told by a knowledgeable person that the arz is the male of the pine (ṣanawbar),¹ and that it does not bear anything, but pitch is extracted from its trunk and roots, and its wood is used for lighting as candles are used. Such wood used for

1. The male pine is thought to be Pinus halepensis Mill. and P. laricio Poir. The female pine, which produces large edible nuts, is P. pinea L., the umbrella pine. Meyerhof p. 5.

lighting is called dādhīn, a Greek word.¹ The people of al-Sarāh call it manāwir, and they get it from wild pomegranate (mazz) wood and the wood of the wild olive tree (Cutum), and we will mention them, God willing.

6. Ashkal. (Zizyphus lotus Lam. Mountain locust).² A certain Bedouin told me that the mountain locust is a tree like the jujube with respect to its thorns and the crookedness of its branches, but it has smaller leaves and more branches. He said: "It is very hard, and it has extremely sour little fruits. It grows on mountain tops, and bows are made from it. When the plant is not old its wood is intensely yellow, and when the plant becomes old and well-established its wood gets to have two halves, half yellow, intensely so, and half a deep black. Likewise are the bows of the mountain locust. Al-^CAjjāj said, describing mounts and their speed:

With the speed of arrows from mountain locust bows.

The jujube has a similar characteristic, in that when it is young its wood is yellow, but as it grows older its interior starts to turn red, and the older it gets the more its redness increases and its yellowness decreases, until finally its wood has turned completely red and the yellowness has gone.

1. Greek dadinos, a pinewood torch.

2. Issa p. 192.

7. Ā'. The ā' is the fruit of the sarḥ (Cadaba farinosa), and we will mention it under sarḥ, God willing.

8. Alā'.¹ The alā' is one of the shrubs that grow in sand; it is evergreen. The noun of unity is alā'ah. A poet said:

He fell upon the alā bush (alā'ah) and was not cushioned; his brow was like a shining sword.

The plural is alā'āt or alāh, and sometimes it is shortened and pronounced alā.² Ru'bah said:

As long as the alā' and the myrtle are green.

Its leaves are long and thin, and for that reason Bishr said:

You and your praise of Bujayr Abū Lajā'!
It is like praising the alā'.
From a distance it looks green to people
but its bitterness and repugnance repels them.

It is said that nothing eats it and it is not browsed because of its bitterness, and it is used for tanning, and we have mentioned that in the chapter on tanning. Ru'bah said, describing a camel:

Like al-^cAsjadī sought after the permanent water holes, artā³
(Calligonum comosum) of the curved valleys and ripe alā'.³

1. Probably Rhazya stricta Decne., Apocyanaceae. Chihabi (p489) identifies it as Nerium oleander, but if this were so, Abū Ḥanīfah would probably have cross-referenced it with haban (No. 222) and diflā (No. 377). Rhazya stricta, however, resembles Nerium oleander, and the descriptions of R. stricta in Vincett p. 99 and Townsend, Guest and Omar, eds., 4:1:528 correspond well to Abū Ḥanīfah's description

2. Alan when indefinite.

3. The second hemistich of this verse is not in Ru'bah's dīwān, although the first one is, as the second hemistich of another verse. It is therefore unlikely that these two hemistiches go together, and Abū Ḥanīfah's interpretation that they imply that alā' is browsed is probably in error.

Thus he made it being browsed. Abū Ziyād said: "The alā' is an extremely bitter bush, it grows in sand, it gets large and tall, it has a deep green color and is evergreen, it has a pleasant odor, and it is not eaten by camels or sheep, though goats may take a little of it." When many grow in an area the land is said to be ma'la'ah, with two glottal stops; that was mentioned by a certain transmitter. One of the ancient Arabs said that it is edible as long as it is fresh, but when it hardens it is avoided and used for tanning.

9. Artā. (Calligonum comosum l'Herb.).¹ The noun of unity is artāh. A man may be named Artāh after it, or given the agnomen of Abū Artāh. The dual and plural are respectively artātān and artiyāt. Artā is pronounced with nunation (artān), and Abū ^CAmr said: "Artāh, artān, and the alif is not attached to make it feminine;² then the plural of artā is arātā, like ^Cadhārā."³ Dhū al-Rummaḥ said:

Like (the ashes like) grey doves from which she kindled her
hearth with artā bushes (arātā) of the sand hill of Ḥuzwā

The plural can also be arāṭiyā; a poet said describing an oryx bull:

He spent the summer among artā bushes (arāṭiyā) and sheltered
amongst them; their hanging branches were like a protective
enclosure for him.

Al-^CAjjāj said, describing an oryx bull:

The scorching wind forced him to seek shelter and hide in the
shade of a dense thicket of artā bushes (arātī).

1. Muschler Vol. 1 p. 257; Post Vol. II p. 461.

2. That is, the final ā is not an attached feminine suffix.

3. Singular ^Cadhrā, plural ^Cadhārā: virgins.

He also said:

From alā' bushes to arṭā bushes and a grass with dried centers.¹

Abū al-Najm also said:

Is it that or a striped wild ass, driven into the arṭā bushes
(arāṭī by a storm?

A Bedouin of Rabī^cah told me: "The arṭā and the ghaḍā (Haloxylon sali-cornicum) resemble each other except that the ghaḍā is the larger of the two, and the ghaḍā has wood used for making roofs of dwellings." The arṭā also sprouts branches from a single base which grows to the height of a man's stature. The leaves² of the arṭā are long and thin, and it has flowers like those of the willow which is also called Balkhī,³ except that they are smaller; the color is the same and they have a pleasant scent. They both grow in the sand, and therefore the poets often mention the oryx seeking shelter by the arṭā and similar bushes that grow in sand, and how they dig at their roots to make lairs where they can be cool during the heat of the day and be sheltered from rain and cold, rather than the bushes of the hard ground because they cannot dig into hard ground, but digging in sand is easy. The roots of the

1. This verse is not in the dīwān of al-^cAjjāj, and this is a rough translation of what appears to be a very garbled transmission of an incorrectly applied verse. However, it is beyond the scope of this work to analyze its many problems. See Lewin's footnote, Abū Ḥanifah al-Dīnawarī, ed. Lewin 1953, p. 24.

2. Its true leaves are actually very small, less than 2 mm long (Migahid p. 196). Perhaps he means here its young twigs.

3. Of Balkh (Afghanistan): the Bactrian willow, Salix rosmari-nifolia L. Issa p. 160.

arṭā are a deep red, as we have explained in the chapter about plants used for dyes, and we have also mentioned something of what the poets said. When arṭā accumulate in one place it is called a ṣarīmah, the plural is ṣarā'im. A man of the Banū Asad tribe told me that the fringes¹ of the arṭā are red like a red pomegranate. The arṭā does not have thorns, and it has a fruit like a jujube which is bitter and eaten by camels when green; this is according to the Bedouins. Describing the red color of its fruit, Abū al-Najm said when mentioning an oryx cow:

With her horns she strips off dry and green arṭā leaves with red fruit like ripening dates.

Abū Ziyād said: "The arṭā sprouts long thin leaves at the end of summer," he said: "And that is because the arṭā would have shed its leaves during the summer, though a few leaves might have remained on its upper parts, and when Canopus rises² anticipatory leaves sprout on it," by which he means regrowth,³ which has been explained. When arṭā grows in an area one says the ground arṭat and the adjective is murṭīyah. A certain scholar said that arṭā is fully inflected, but it is not fully

1. This probably refers to the long red hair that covers the fruit.

2. The auroral rising of Canopus around the beginning of August signals the end of the intensely hot and dry summer season called the qayz.

3. lrbāl. This refers to a special kind of regrowth that occurs in Arabian perennials as the nights cool off at summer's end, but before the rains appear. See No. 439.

inflected, and one says: Hādhā artan kathīr, and hādhihi artan kathīrah.¹

10. Ās. (Myrtus communis L. Myrtle).² The noun of unity is āsah. It grows abundantly in Arabia on the plain and in the mountains; it is evergreen, and it grows up until it becomes a huge shrub. About its being evergreen, Ru'bah said:

As long as the alā' and the myrtle are green.

About its growing in the mountains, al-Hudhalī said, describing a mountain goat:

By God, (a mountain goat) having knotted horns, on a high mountain with clematis³ and myrtle, will not escape the days.

The myrtle has white blossoms with a pleasant fragrance, and fruit that turns black and becomes sweet upon ripening, though it has nevertheless a slight astringency; the fruit is called fats, as was mentioned by a certain transmitter. Some people say that the myrtle is called rand, but Abū ^CUbaydah refuted that, as did other scholars, saying that the rand is an aromatic tree but not myrtle,⁴ and we will mention it in its own section, God willing.

1. "These are abundant artā." In the first statement, artā is considered masculine, and in the second feminine. In both cases, the indefinite artā is pronounced artan, indicating that it is not fully inflected.

2. Meyerhof p. 11, Post 1:468. Myrtaceae.

3. Zayyān: Clematis angustifolia Jacq. or C. flammula L.

4. Rand is more properly the name of Laurus nobilis L., the sweet bay. See No. 422.

11. Astan.¹ It has the pattern of aḥmar (red). The noun of unity is astanah. It is a shrub that spreads and multiplies where it grows, and when seen from a distance it looks like the forms of people. Al-Nābighah al-Dhubyanī said:

They turn aside from black-based astan;
armies and brave souls are dismayed at its sight.

They are dismayed by it because of its abundance, (. . .) and they both² described it as having black bases.

12. Ikhrīt.³ The noun of unity is ikhrīṭah. Abū Ziyād said: "Ikhrīt is one of the alkali plants; it is yellow, has thin branches, and it has stems and wood." Abū Naṣr said: "It is one of the alkali plants." And from the Bedouins: "The ikhrīt is huge, it has stems, and what is on its branches can be stripped off (yukhraṭu, yankhariṭu), and therefore it is called ikhrīt." Al-Rammāḥ said:

Where he shelters among ikhrīt and Christ's-thorn, and where he meets us after a separation.

13. Afānī.⁴ Abū Ziyād said: "Afānī is an herb, and it is grey; it has red flowers which are sweet and abundant, and it has dry herbage!"

1. Unidentified.

2. Thus in the manuscript. Lewin speculates a part is missing.

3. Probably Salsola baryosma (Schult.) Dandy, Chenopodiaceae, which in modern Arabic is called kharīt (Al-Rawī p. 127, Migahid p. 258). It is a yellow-green shrub with numerous little round succulent leaves which presumably can easily be rubbed off.

4. Probably Arnebia hispidissima DC., Boraginaceae. Löw I:290 gives the name of this plant as faina. See also reference below to ḥamāt, and descriptions in Migahid p. 443, Batanouny p. 144

Al-Aṣma^Cī said: "The noun of unity of afānī is afāniyah, and it is something that grows like an alkali plant, and it is likened to the sand grouse chick when it is prickly. When it dries it is called ḥamāṭ, and it grows on the plain and is different from the ḥamāṭ which is the mountain fig," and we will mention it under its own section, God willing.¹ A certain transmitter placed afānī among the alkali plants, and he mentioned al-Dhubyanī's verse describing donkeys:

The blistering (sharā) on their rumps caused by afānī causes the foals to lift their tails from themselves.

Sharā means their persisting in dropping dung. One says shariyā (to persist), imperfect yashrā, verbal noun sharā, when one persists in doing something. From that comes the poet's verse describing lightning:

It fades at times and persists (yashrā) at times.

It is not the sharā that means an itch,² since alkali plants cause the bowels of grazing animals to be loose, though al-Aṣma^Cī said: "It is like an alkali plant," but he did not say it is an alkali plant. Abū ^CAmr said: "Afānī is one of the thin-stemmed annuals, and the noun of unity is afāniyah;" he said: "And it has small red flowers." A certain Bedouin said: "The afānī plant starts as an annual, then it becomes like a perennial, grey-green like a pigeon chick." Because of its rough texture and prickles, Ibn Muqbil said, describing camels:

1. See Nos. 219 and 220.

2. I disagree with Abū Ḥanīfah's interpretation. It strains the language of the verse to get his meaning out of it. I think he is too eager to demonstrate that afānī is an alkali plant (chenopod), in which case it would be likely to give the animals loose bowels, as he says, but since the plant is most likely a prickly boraginaceous one, I think it more likely that the animals would get a rash from lying on it

With chins and flaccid lips like sandals of tanned hide, they
are not pierced by afānī

That is, they had become thick and callous, so they do not mind the
prickles. Regarding it, al-Aṣma^C mentioned those who compared it when
it sprouts to the fuzzy chick of the sand grouse. Describing a sand
grouse that flew away from her chick to look for water for it, al-Ṭirim-
mah said:

At night she travels away from the (chick like an) afānah, which
she laid to sleep in a nest on the high (mu^Ctalaj) desert.

The mu^Ctalaj of the desert is the high desert, and he made afānah the
noun of unity of afānī, and when afānah is used the plural is afān.

Al-Ba^Cṭh also likened the chick of the sand grouse to afānī when des-
cribing the sand grouse:

They bring water to downy, red-bellied chicks in the desert,
that look like the remains of summer afānī.

A reliable source said that al-Aṣma^C had said: "There are red and yel-
low types of afānī." Abū ^CAmr also said: "Dry afānī is called hamāt."

Likening the sand grouse chick to afānī, someone else said when descri-
bing a sand grouse:

He stayed away from the little downy chicks, which looked like
afānī when they bobbed in the shadows.

Abū Ziyād said: "Dry afānī is called jarīf."

14. Uḡḥuwān. (Anthemis deserti Boiss. Daisy).¹ The noun of
unity is uḡḥuwanah and the plural is aḡāhiyy, with a doubled consonant,

1. Al-Rawī p. 291.

or aqāhī without the doubling. Dhū al-Rummah used the doubled form when he said, describing women:

They smiled like daisies (aqāhiyy) in the moist ground, and
glance down shyly out of 'large, wide eyes.

He also said:

She shows him bright teeth like daisies (aqāhiyy) of the spring
rains on desert sand dunes.

He also said, without the doubling:

A flash of lightning smiled from her mouth, like the flowers of
daisies (aqāhī) whose colors have been polished by the rain.

Somebody else said, without the doubling:

And no scent of a virgin meadow with daisies (aqāhī), hanwah
(Calendula) and clover on the summit of a rugged hill . .

Ibn La'ayy said

Among daisies (aqāhī), khuzāmā (Horwoodia dicksoniae) and kha-
dir . . .

Al-Farrā' said: "When the definite article is prefixed, it is pronounced al-uḡḡwān or al-quḡwān," and he recited:

A verdant place whose coolness and whiteness can be compared to
snow or to where the daisy (al-quḡwān) grows.

He removed the glottal stop. I asked a Bedouin about the daisy, and he said: "It is your bābūnaj¹ that the people of al-Jabal call banīrak."

Abū Naṣr said: "It is also called bābūnak." Abū ^CAmr said: "The daisy is one of the thick-stemmed annuals, and it grows in both hard and soft ground," and that came up in the afore-mentioned verses. Abū Ziyād said: "The daisy is an herb, and it has a pleasant scent in all cases, both its leaves and its flowers, and it has a pure white flower, and the

1. Persian for camomile: Anthemis nobilis L. Meyerhof p. 30.

plant grows until it becomes like small curls.¹" He said: "The plural of uḡḥuwān is aqāḥiyy, with a doubled consonant, and the noun of unity is uḡḥuwānah," and he recited:

The scent of daisies (aqāḥiyy) with a steady rainfall on a green
hill with barren sides.

The leaves of the daisy are curled, not spread out. like the leaves of the wormwood.

15. Ayhuqān. (Brassica erucastrum L. Wild rocket).² Abū Ziyād said: "The wild rocket is an herb; however, its name is nahaq and the noun of unity is nahaqah. but Labīd called it ayhuqān since only ayhuqan worked for him in the poem. It is an herb that grows very tall, and it has a red flower, and its leaves are wide, and people eat it," he said: "And it is that about which Labīd says:

And wild rocket (ayhuqān) shoots arose, and gazells and ostriches produced young in the valley.

He said: "And no-one has called it ayhuqān except Labīd when he had to;" this is what Abū Ziyād said, but I have not heard it from anyone else. Abū Wajzah al-Sa^cdī said, describing a wild donkey:

He fed on spring pastures in the meadow with barley-grass and
clover adorned with red wild rocket (ayhuqān) and flowers.

So if he had not taken it from Labīd as Abū Ziyād said, then the matter is not as he said. A certain transmitter said: "Ayhuqān and nahaq are the same thing," and he claimed that it is called kath'ah. I asked a certain Bedouin about it and he said: "It is an herb that is about the

1. The plant has divided, curly leaves.

2. Meyerhof p. 59. Cruciferae.

length of a forearm, and it has leaves that are wider than the leaves of the huwwā'ah.¹ It is somewhat bitter, but it is eaten." About nahaq Ru'bah said, describing a wild ass and his females²:

He drove those away from where there was wild rocket (nahaq). He means an area that produces nahaq. Abū Naṣr said: "It is one of the thick-stemmed annuals;" he said: "And it is the wild rocket (jarjīr)."³ Al-Aṣma^c pronounces it jirjīr with an 'i', and a certain transmitter said: "The pattern fa^clīl, with an 'a', does not exist in the language." Abū Naṣr said: "The noun of unity of ayhuqān is ayhuqānah."

16. islīh.⁴ Abū ^cAmr said: "It is one of the thick-stemmed annuals, and the noun of unity is islīḥah, and islīḥ is one of the best kinds of pasturage." Ibnat al-Khuss spoke about it when two women who were arguing over the pastures of their fathers referred the dispute to her and one of them said: "The camels of my father are grazing islīḥ;" whereupon Ibnat al-khuss said: "Frothy and froth-free, and a tall (itrīḥ) hump." Camels which produce frothy milk have better milk than those that produce milk with little froth; she meant that it fortifies

1. Various Zollikoferia species, mainly. See No. 233.

2. The text has "ibnahu" (his son), but where this is quoted in Lisan al-^cArab (under NHQ) it says "utunahu" (his female asses), which seems more appropriate, since the verse refers to "them" (fem.), and poetry frequently mentions a male ass and his accompanying females.

3. Jarjīr, or jirjīr, is the rocket, Eruca sativa Mill. Cruciferae. See No. 199.

4. This name seems to be applied to various plants, mostly Cruciferae. Low (II:470-472) lists the following Cruciferae as slīh: Erucaria aleppica Gaert., E. uncata Boiss., Matthiola livida DC., and as salīḥ: Sisymbrium pannonicum var. rigidum Boiss.

the milk and makes humps taller; itrīḥ means tall. Abū Ziyād said: "Islīḥ is an herb, as tall as a reed, it has a yellow tinge, camels eat it, and it grows in hard ground." According to a certain transmitter, Abū Zayd said: "Islīḥ grows in sand, and it is an herb that resembles the rocket (jirjīr); it grows on sand hills."

17. l^clīt. The l^clīt is the fruit pod of the markh (Leptadenia pyrotechnica), and we will mention it under markh, God willing.

18. lhrīd. (Carthamus tinctorius L. Safflower).¹ lhrīd is called l^cusfur and khirri^c, and we have mentioned it in the chapter on dyes.

19. lghrīd. (Young palm inflorescence). The lghrīd is what is inside the palm spathe. White rows of teeth are compared to it,² and it is called walī^c, and we have explained it in its place in the chapter on the characteristics of date palms.

20. ljrid.³ The ljrid is a plant and the noun of unity is ljridah, but we do not know more about its description other than that it grows amongst truffles and is used as an indicator of where they are

1. Meyerhof p. 201.

2. In poetry.

3. Probably Helianthemum lipii (L.) Dum. (K. H. Batanouny, personal communication. Family Cistaceae, common name: rock-rose. "It is reported that truffles grow associated with the plant growth dominated by this species." (Batanouny p. 130). In Iraq two other species are associated with truffles: H. salicifolium (L.) Mill. and H. ledifolium (L.) Mill. (Townsend, Guest and Al-Rawi, eds., Vol. 2 p. 51).

underground. About that a poet says, describing truffles that he had gathered:

I gathered them from rugged ground where ijrid and qasis grow,
Looking with hungry eyes where morning mirages rise in the
distance.

Qasis¹ is also another plant that grows with ijrid.

21. Idhkhir. (Andropogon schoenanthus L. Lemon-grass).² From the first Arabs: "Lemon-grass has a buried rootstock and thin stalks; it has a strong smell and is like the rush except that it is broader and has smaller nodes, and it has a fruit like reed panicles, except that it is finer and smaller." Abū Ziyād said: "The lemon-grass plant resembles the gharaz,³ and gharaz is the rush from which mats are made, and sieves are made out of gharaz. Lemon-grass is finer than it, and it has many nodes. Lemon-grass is ground up and added to perfume." Abū Naṣr said: It is one of the thick-stemmed herbs (dhukūr).⁴ But dhukūr are annuals, and this has a rootstock from which it sprouts, so it is more like a regenerating perennial,⁴ and Abū ʿAmr said: "It is one of the regenerating perennials." Rarely does the lemon-grass grow singly, for when I would see one I would look around and see others. Sometimes the ground

1. Another name for Helianthemum sp. Low 1:361.

2. Meyerhof p. 9, Migahid p. 695.

3. This name is applied to several grasses and grass-like plants. Issa (p. 102) lists it as a name for Juncus arabicus (Asch. et Buch) Adams, which apparently is what Abū Ḥanīfah had in mind here.

4. Janbah. This term is applied specifically to perennials whose above-ground parts die back completely during unfavorable seasons, and then grow back from an underground root. See No. 173

is covered with it, and it grows in the plains and on rough elevated ground, and therefore al-Hudhalī said:

The intransigent man, when he saw his companions cast down
around him side by side (shifā^Can) like lemon-grass . . .

Shifā^Can means joined together, so he likened their deaths side by side to lemon-grass plants. A certain transmitter said: "The lemon-grass hardly ever grows alone, rather you see the ground covered with it." One says the lemon-grass a^Cdhaqa (heads) when its inflorescence (ḥidhq) has emerged; one can also say akbasa as if it were derived from kibāṣah, which is the inflorescence, and it ahjana (tillers) when it sprouts from its sides. When lemon-grass dries it turns white, and a poet said, referring to a drought:

When the torrents in the pebbly channel come in the evening to
the drought stricken fields and folds,
The wind would turn their lemon-grass white, and we would bring
our gaming arrows to the gatherings.

22. Asal. (Juncus arabicus (Asch. et Buch.) Adams. Rush).¹ Abū Ziyād said: "The rush is one of the aghlāth,² and it sends up slender shoots that do not (have leaves or spines except that their edges are sharp, and it does not)³ have branches or wood. Sometimes people pound

1. Issa p. 102, Migahid pp. 665, 666.

2. A term that was defined by Abū Ziyād to refer to a certain class of plants that are not annuals, alkali plants or large trees, and it includes such diverse plants as the colocynth, castorbean, camelthorn rush and papyrus. (Lisan al-^CArab s.v. GHLTH). A more precise definition, if Abū Ziyād ever made one, has apparently been lost. The root refers to mixing (Lisan al-^CArab), so perhaps an appropriate translation would be "miscellaneous perennials."

3. Missing from the manuscript. Lewin interpolated this part from Lisān al-^CArab and other dictionaries.

it and make ropes from which they draw water, and cords. It hardly ever grows except where there is water or close to water, and mats are made out of the rush. The noun of unity is asalah." A certain transmitter said something similar to what Abū Ziyād said, and he said: "In Iraq sieves are made from it;" he said: "Lances are called asal, being compared to rushes in respect to their length, straightness, and sharpness of their points," and he recited:

Death comes in the morning to the lion in the reed bank, on
which grow tamarisk and rushes (asal).

From this comes the saying of ʿUmar Ibn al-Khaṭṭāb: "Let spears (al-asal al-rimāh) and arrows slaughter lawfully for you." That was cited by Abū ʿUbaydah; spears (rimāh) are called asal, and the noun of unity is asalah, and it is widespread in the language of the Arabs. And from the Bedouins: "The rush is the kawlān," and I heard someone from the Banū Asad tribe pronounce it kūlān, with a 'u.'

23. Asaf. (Capparis spinosa L., C. cartilaginea Decne. Caper).¹

A certain transmitter said that it is a dialect form of lasaf, and lasaf is the caper (kabar), and we will describe it under its own section, God willing.

24. Isnām.² A certain transmitter said that a sanamah (grass panicle) is a fruit of herbs similar to the fruit of lemon-grass and the like, and is like the fruit of the cane. The best kind of panicle is

1. Löw 1:330, 323; Migahid p. 45; Townsend, Guest and Omar, eds., 4:1:144; lasaf.

2. A kind of grass.

that of a grass called isnāmah, and it is one of the largest panicles. He said: "Camels eat it by the mouthful because of its tenderness." Abū Naṣr said: "The isnāmah is the fruit of halī,¹ and the fruit of the halī is similar to what we have mentioned. Dhū al-Rumah said, describing a desert land:

Wastelands, except that one looking carefully would see the
crests of isnām and of thaghām.

Thaghām is mountain halī.²

25. Asl. (Trunk, stock). A certain reliable source said: "This is the trunk (asl) of a walnut, as well as of plants other than the walnut; three are usul (trunks), and aslah (a trunk) is not said." Someone else said: "It is asl and āsul (trunks)," and he quoted Labīd's verse:

She shelters amidst the trunks (āsul) of gnarled, isolated (trees)
at the edge of sandhills whose fine sand drifts down.

He means the trunks of gnarled trees. He said: "And you say; How many Christ's-thorn trunks there are in this place!, meaning trees; or: In this land there are only one or two trunks, that is, one or two trees."

26. Umtī.³ The umtī is one of the plants that grow in sand; it sends up stalks, and it exudes a milk like gum that is chewed. Al-^cAjjāj said, describing a bull oryx:

And in al-Firindād he has umtī and leaning shabah (panic-grass)

1. Stipagrostis plumosa. See No. 244.

2. See No. 147.

3. Unidentified.

Al-Firindād is a great sandhill in the land of the Banū Tamīm tribe, and it is said that the tomb of Dhū al-Rummaḥ is at its summit. Someone else said:

On him I ride up a crested sand dune, on whose sides grow umtī and hādh (Cornulaca).

Hādh is also one of the plants of the sand.

27. Ashārr, ishārr.¹ It is pronounced ashārr with an 'a' and ishārr with an 'i,' and the rā is doubled in either case. The noun of unity is with a hā,² and Abū Naṣr said: "It is one of the thin-stemmed annuals." I heard a Bedouin say sihār, dropping the glottal stop and not doubling the rā, and he said that it is something that is cultivated and that the plant looks like a radish plant except that it does not have a radish, and it is rough and sends up from its center a stalk at the tip of which is a swelling like a radish swelling; inside of it is seed with oil which is eaten and used for medicine; its leaves are hot and people do not eat them, but they are good for camels and are fed to the best animals, which are tethered. That is what the Bedouin said, and I do not know if it is the ashārr or something else.

28. Umsūkh. (Extracted grass stem). Abū ^CAmr said: "Amāsīkh"³ are the extracted stems (ṣamālīkh) of naṣī (Stipagrostis plumosa); the nouns of unity are umsūkh and umsūkhah, and it is what is pulled out of

1. Unidentified, perhaps a crucifer.

2. Ashārrah, ishārrah.

3. Plural of umsūkh.

the naṣī like a rod,¹ and they are also called samālīkh.² Someone else said: "Panic grass (thumām) also has amāsīkh, and they are the joints of the panic grass that are pulled by hand causing some to come out. Pulling them out is called imtiṣākh, and each of the stems is called an umsūkhaḥ;" he said: "The white pith that is extracted from papyrus bases is called umsūkhaḥ;" he said: "And everything of this sort is called umsūkḥ, and extracting it is called imtiṣākh." Abū Ziyād said: "A papyrus stalk has white pith that they extract as amāsīkh and they eat it; tamassukḥ means extracting its pith." There is al-Rammāh's verse describing a gazelle:

She extracts (tamassakhu) the pith of the rukḥāmā (Convolvulus lanatus) roots' (asnākh) and turns to her thin fawn (khariq) at her side.

The khariq is her fawn, and the asnākh of the rukḥāmā are its roots. Abū ^CAmr also said: "One says the panic grass amsakha (extruded its stalks), meaning its amāsīkh have emerged, and the noun of unity is umsūkhaḥ, and that is its khūṣaḥ, and a khūṣaḥ is the first fresh green growth when the stalk appears."³

29. iblim, ublum, or ablam. Abū ^CAmr said: "The noun of unity is iblimah, and it is a plant;" he said: "As for the iblim, it is the

1. When a stem of grass is plucked, it slides out of the sheath of the lower leaf; this is what amāsīkh and samālīkh refer to.

2. With a sīn rather than a ṣād.

3. That is, when the grass stalk begins to elongate and extend beyond the leaf sheathes.

frond of the doum palm,¹ and from it comes the saying: 'The wealth is divided between you and me like the splitting (shiqqa) of a frond,' being pronounced ublumah with a 'u' or iblimah with an 'i';" that was mentioned by Abū ^CAbdallah al-Tawīl, meaning two halves, because when you split the doum palm frond lengthwise it divides into two equal halves from end to end. Shiqq is the noun. A certain transmitter said shiqqu, putting shiqq in the nominative; in other words, it² is thus. Abū Ziyād said: "The ablam³ is an annual that puts out pods like the faba bean, and it does not have a rootstock; it has leaflets with divided margins like carrot leaves," and he recited:

She said to her neighbors questioningly: Should I grant my love
to a gentle shepherd, who nurses the young animals
And lets them graze freely in the tall grass (^Camm) and gathers
ablam, or to a vulgar cantankerous person?

And he said: "^CAmm is tall (^Camīm) grass."

30. Anab. (Solanum melongena L. Eggplant).⁴ A certain transmitter mentioned that it is the eggplant (bādhinjān), and the noun of unity is anabah.

1. Hyphaene thebaica Mart. A wild palm tree with fan-shaped fronds; Arabic: dawm. See No. 376.

2. It: the division of the wealth. Shiqq can be used adverbially (shiqqa), or as the predicate in a nominal sentence (shiqqu).

3. Voweling not provided in the next, but ablam is the only pronunciation given in Lisān al-^CArab (s.v. BLM) as the name of the plant.

4. Löw III:357.

31. Utum. (*Olea chrysophylla* Lam. Wild olive).¹ Utum is a dialect form of ʿutum, and it is an olive tree that in al-Sarāh in the mountains is very large. It does not produce fruit,² and the noun of unity is utumah, and we will mention it under its own section, God willing.

32. Abb. (Herbage, pasturage). Abb is the pasturage that the land produces, as in the saying of the Almighty: "And fruit and herbage (abb);"³ and the Almighty has said: "Provision for you and your livestock,"⁴ for fruit is provision for people, and herbage is provision for livestock. We do not hear the word abb except in the Qur'ān, but Shubayl ibn ʿAzrah quoted a forged verse attributed to Abū Du'ād describing a wild ass:

He grazed from the pasturage (abb) in the meadows of the rugged hills; his mates followed him in a group.

33. Urābī. A certain transmitter said that it is freshly gathered daʿah,⁵ and we will mention the daʿah under its own section, God willing.

1. K. H. Batanouny, personal communication; Migahid p. 394, 825.

2. But see No. 480: zaghbj, the fruit of the ʿutum.

3. Qur'an 80:31: "Wa-fakihatan wa-abban."

4. Qur'an 80:31, 79:33: "Matāʿan lakum wa-li-anʿāmikum."

5. Lasiurus hirsutus (Forsk.) Boiss. A large grass.

34. Ashā'. The ashā' is the young of the date palm, the small one when it sprouts; the noun of unity is ashā'ah, and the plural is ashā'āt or ashā', and we have described it in the chapter on date palms.

35. Uthkūl, ithkāl. Uthkūl is a dialect form of ʿuthkūl, and it is a date cluster. Likewise, ithkāl is a dialect form of ʿithkāl, and we have described it in the chapter on date palms, and the plurals are athākīl and athākīl.

36. Adamān. Shubayl Ibn ʿAzrah mentioned that the adamān is a plant, one of the regenerating perennials, but I have not heard that from anyone else. The well known adamān is a pest of date palms, and we have mentioned it in the chapter on date palms.

37. Ihān. The ihān is the stalk of the date cluster originating from the date tree, and the branches with bunches of dates are at its end, and we have explained it in the chapter on date palms. Its plural is uhun, and it is called an ʿurjūn.

38. Ayda^C. (Dracaena cinnabari Balf. f., or its resin. Dragon's blood).¹ A Bedouin told me: "Ayda^C is a red resin brought from Socotra, the island of the Socotran aloes;² wounds are treated with it," and we have explained that in the chapter on gums and resins. But others have said: "Rather it is a red tree that is used for dyeing," and it is

1. Balfour pp. 292-294.

2, Aloe perryi Baker. Balfour pp. 291-292.

called dam al-akhawayn (blood of the two brothers) by the transmitters; they also quoted the verse by Abū Dhu'ayb:

He (the oryx) turned towards them (the dogs) with two sharp horns; the gushing blood smeared on them was like dragon's blood (ayda).^c

39. Alanjūj, anjūj, and alanjuj. (Aquilaria agallocha Roxb. and A. malaccensis Lamk. Aloe-wood).¹ All of them are the name of the wood that is used for fumigation. It has other names, and we have mentioned it in the chapter on plants which have a pleasant fragrance.

40. Aluwah, uluwwah. (Aquilaria agallocha Roxb., and A. malaccensis Lamk. Aloe-wood).² They are both names of the aloe-wood (alanjuj) that we have mentioned, and it also has other names, which we have mentioned in the chapter on plants which have a pleasant fragrance.

41. Ibn Awbar. (Tuber magnatum Pico. Grey truffle).³ The plural is banāt awbar, and they are a kind of small, downy truffle (kam'ah) and therefore they are called banāt awbar,⁴ and we have described them in the chapter on truffles. Abū ^cAmr said: "Banāt awbar are something like truffles, but they are not truffles, and they are small." The Arabs have a saying: "The tribe of Banū So-and-so are like banat awbar," meaning that it is thought that they are good. Ibn awbar is a

1. Meyerhof p. 198. Thymeleaceae.

2. Löw III:414; see above No. 39.

3. Issa p. 184.

4. Awbar: hairy. Normally applied to camels.

determinate noun; one says hādhā ibn awbar (this ibn awbar) without the definite article.

42. Aykah. (Thicket). An aykah is a group of many arāk (Salvadora persica) trees gathered in one place. An aykah is also called a ghaydah, and the collective is ayk, and we have discussed it in the chapter that mentions groups of trees.

43. Irqān. (Lawsonia inermis L. Henna).¹ Irqān is henna (hinnā'), and it has other names, and we have discussed it in the chapter on plants that are used for dyeing.

44. Abā'ah. Abā'ah is the noun of unity of abā', and it is the reed. A thicker is called an abā'ah whether it is of papyrus or of sedges and grasses, and we have explained that in the chapter on groups of plants. A papyrus stalk is also called an abā'ah; Abū al-Hasan al-Liḥyānī quoted a verse describing woman:²

45. Adhanah. Adhanah are the leaves of wheat, also called its ^casīfah, and we have explained that in the chapter on crops.

46. Utrujj. (Citrus medica L. Citron).³ The citron is abundant in Arabia, and it is cultivated and does not grow wild. A certain Bedouin told me that the tree keeps on bearing for twenty years, and it

1. Issa p. 106.

2. Verse missing from the text.

3. Meyerhof p. 4.

bears once a year. Its leaves are like walnut leaves, and they have a pleasant odor, and its flower is like a narcissus blossom except that it is more delicate and it has a strong smell, and the tree has sharp spines; he said: "Sometimes two citron trees bear fruit weighing a donkey's load, and when that is the case the branch is propped up. Some are sweet inside and some are sour, and when it is sour the inside is called humṡād." Turunj is a vulgar dialect form of utrujj.¹

47. Asābi^c al-Qaynāt. (Ocimum pilosum Willd. Hairy basil).²

It is the basil that is Persian is called faranjamushk, and it is widespread throughout Arabia. It is wild, and nothing grazes it; I was told that by one of the Bedouin inhabitants of the area.

48. Awtakā. Awtakā is one of the names of the Suhrīz dates, and we have mentioned it.

49. Ijjās. (Prunus domestica L., plum; or Pyrus communis L., pear).³ The ijjās to the people of Syria is the pear (kummathrā), and they call the plum (ijjās) the mishmish.⁴ The plum and the pear are both plants which grow in Arabia.

1. But according to Meyerhof (p. 4) turunj is the original Persian word, and utrujj is the derived form.

2. Chihabi p. 501. He also mentions the Persian name.

3. Löw III:257. Issa pp. 149, 151.

4. In Modern Arabic usually applied to the apricot, Prunus armenica L. Löw III:257, Issa p. 148

50. Athlah. A man of the Banū Asad tribe told me that the athlah is an alkali plant like the saltwort (ushnān), and it has seed like that of the tourmsole (tannūm, Chrozophora tinctoria). It has no leaves, and it is a saltwort that fullers use for washing, except that it is the softest of the saltworts.

51. Ushnān.¹ (Saltwort). The ushnān is the hurud,¹ and the plural is ashānīn; I heard that from the Bedouins. Abū Ziyād said: "The hurud is the ushnān;" he said: "And we have not seen saltwort purer nor of a brighter white than the saltwort that grows in Yamāmah; rather it is in a valley of Yamāmah that is called Jaww al-Khaḍārim. The saltwort of Bāriq is also notable; Bāriq is one of the mazālif, which are villages between the desert and the cultivated land. Bāriq is adjacent to the rural area (Sawād) of Kūfah. The singular of mazālif is mazlafah, and they are also called madhāri^c and mashārif. There are many types of saltwort and they are all alkali plants, and they will be discussed for you in what is to come, God willing, and they grow in salty ground.

52. Ilb.² A Bedouin told me that it is a thorny tree like the citron tree. It grows on mountain peaks and is very rare. As a poisonous plant (ḍajāj, ḍijāj) it has no equal; he said: "Every plant that is used for poisoning predators is called ḍajāj;" he said: "There are many types

1. Chihabi (p. 630) states that the names ushnān and hurud have been applied in both modern and ancient times to several chenopods in the genera Salicornia, Salsola, Anabasis, and Arthrocnemum. It is frequently but not exclusively applied to Salsola kali L. (Chihabi p. 630, Issa p. 161).

2. Unidentified.

but the ilb is the most lethal. Its green leaves and the tips of its branches are taken and ground up fresh, and meat is poisoned with it and thrown out for all predators. When they eat it they do not last long, and if they smell it but do not eat it they are blinded and made deaf by it;" he said: "The most poisonous ilb is the ilb of Khafardāḍ, a mountain in al-Sarāh on the Tihāmah slope," and he recited to me the verses about a man who threatened to poison a wolf with the ilb of Khafardāḍ:

I was not alarmed by anything except the figure of my embracer,¹
and what an embracer has spent the night with me, may I
have no father!
It is my duty; if I visit him with poisoned bait he will remain
distracted by the agony of death;
I selected it from spiny, crooked branches of Tihāmah, that
rise over a Yemeni watercourse.

Mudajjaj and muthammal refer to anything that is poisoned, and muqashshab is that which is poisoned by qishb, which is an herb, and we will mention it under its own section, God willing; then anything that was poisoned came to be called muqashshab.

53. Ibrah. The plurals are ibarāt and ibar, and they are the shoots of the doum palm (Hyphaene thebaica); that was mentioned by Abū Amr.

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1. The wolf, which came to close for the poet's comfort.
 2. An expletive.

54. Ithrār. (Berberis vulgaris L. Barberry).¹ A certain Bedouin told me: "The ithrār is that which is called anbarbārīs;" he meant that which is called zarīk in Persian.

55. Abyad.² He told me that the abyad is a plant exactly like the barley plant, and it has an inflorescence like that of millet, with small seeds smaller than mustard grains, yellowish, and it is very fattening for livestock.

56. Urth.³ The urth is a thistle resembling the ku^cr,⁴ except that the ku^cr has longer leaves. It has a single stalk in its center, at the tip of which is something like a round stone that fits in the hand⁵ except that there are no spines on it, and when it dries it scatters so that there is nothing in it. It is grazed by camels in particular, and they get fat on it though it gives them mange. It grows in rough ground.

57. Unuf. (New pasture). All abundant grass that has just started to be grazed is called unuf. The first of everything is its anf (nose) and that is the root of the word. Mu'nafah or mu'annafah camels

1. Issa p. 30, GIBP. Issa also mentions the two other names given here.

2. A grass. Low (1:807) has ebed: Setaria glauca P. Beauv., fox-tail.

3. A thistle, probably Echinops sp., judging from the description of the head. Low (1:443) mentions ert as a name for Echinops.

4. A thistle; see description in Lisān al-^cArab, s.v. K^cR.

5. Fihr: a round stone that fits in the hand and is used for cracking nuts or as a pestle to crush or grind things.

are those with which one follows the new pasturage. One says: Ānaftu what I wanted; that is, I came upon new grass.

58. Umm Kalb. (Anagyris foetida L. Bean-clover).¹ A shrub of the mountains and hard ground. It has yellow flowers like willow leaves; they make it look attractive to the viewer, but when it is shaken it gives off a most foul odor. A Bedouin told me: "Sometimes sheep get into it and get entangled in it, and it makes them smell so bad that the milkers avoid them and they are kept away from the tents;" he said: "And it is not grazed."

59. Umm Waja^c al-Kabid. (Herniaria hirsuta L.).² A Bedouin told me that it is one of the thin-stemmed annuals, sheep like it, it has grey flowers in a round head, and it has very small grey leaves. It is called umm waja^c al-kabid (mother of liver pain) because it cures pain in the liver, and when one is afflicted with jaundice³ one is given of its juice to drink.

60. Uraynibah.⁴ He told me that uraynibah is a small herb that resembles nasī (Stipagrostis plumosa), except that it is thinner, weaker,

1. Townsend and Guest, eds., Vol. 3 p. 62. Leguminosae.

2. Issa p. 93 and GIBP cite the genus Herniaria (rupture-wort), and H. hirsuta is the annual species common in the Arabian peninsula (Migahid p. 222, Batanouny p. 66). In Qatar it is used medicinally as a diuretic, astringent, etc. Illecebraceae.

3. Safir, "a certain disease of the belly, which renders the face yellow," (Lane 4;1697), thought by the Arabs to be caused by a worm in the body biting on the lower ribcage (Lisān al-^cArab s.v. ṢFR).

4. Probably a kind of grass.

and softer, and it is very nourishing for livestock. When it dries it has awns, which when shaken fly out and stick in the eyes and nostrils.

61. Ushufān.¹ The ushufān sends out cords across the ground, and it has leaves like colocynth leaves except that they are finer, and it has pods that are shorter than bean pods, and in them are inedible round red seeds. Nothing grazes the ushufān, but it is used to treat sciatica.

62. Ajamah. An ajamah is a thicket of cane, and it is also called a za'rah.²

63. Ashab. An ashab is any group of plants that are entangled and entwined, and from it comes the saying: "Your stock (kinsmen) are a part of you, though they be a mixture of good and bad (ashab)."

64. Ubnah. Every knot in wood, or where a branch grows out, is an ubnah, and the collective is uban. It also means a vice, and so it is said of a pious man who is free of vices that there is no ubnah in him.

65. Ibn al-Ard.³ It emerges on the summits of hills, and it has a rootstock and it does not grow tall. It is like hair, it is edible, and it emerges quickly and dries up quickly; this is from the Bedouins.

1. Unidentified. Perhaps a legume.

2. See No. 481.

3. Literally: child of the earth. Unidentified.

66. Udhun al-Himar. (Moricandia sinaica (Boiss.)Boiss.).¹ It has leaves that are a span in width, and it has an edible root larger than the carrot, like a forearm, and it is sweet; this was mentioned by a certain transmitter.

67. Asābi^C al-^CAdhārā. (Literally: virgins' fingers). A kind of black grape, like long acorns; they look like the henna-stained fingers of virgins. Its bunches are about a cubit in length, the berries are oblong, and it makes good raisins. It grows in al-Sarāh, and we have described it in the chapter on grapevines.

68. Iqmā^Cī. The iqmā^Cī is also a kind of grape, which people consume. It is a white grape, then finally it turns yellow until it is like wars.² Its berries are round and large, its bunches are compact, and it is very juicy. Juice is squeezed from it, and raisins are also made from it, and we have mentioned it.

69. Anbaj. (Mangifera indica L. Mango).³ Mango trees are abundant in Arabia around Oman. It is cultivated, and it is of two types; in one, the fruit is in the form of an almond and it continues to be sweet from the time it first starts to grow, and the other is in the form of a pear: it starts out sour then turns sweet when it ripens; and they both have a stone and a pleasant odor. The sour type is pickled when its

1. Migahid pp. 85, 811. Cruciferae. Literally: ass's ear.

2. A yellow dye obtained from the plant Flemmingia rhodocarpa.

3. Issa p. 114; GIBP.

stone is soft up until it matures, and it smells and tastes like banana. The tree grows big until it is like the walnut tree, and its leaves are similar to walnut leaves. When it ripens the sweet type is yellow and the sour type is red, and when it is green it is boiled in pots; and the name is Persian.

70. Uruzz. (Oryza sativa L. Rice).¹ It is pronounced with an 'a' (aruzz), but al-Aṣma^cī rejects that, and a vulgar dialect form is runz. It is one of the plants that grow in Arabia. Its husk that is milled (yushālu) is called suḥalah (husks, bran), and we have mentioned it in the chapter of crops with the grains.

71. Unbūb. (Internode). The plural in anābīb, and it is what is between every two nodes in plants that have nodes. A poet said this about a toothstick, calling it an unbūb:

After enjoying her breakfast, when she chews on sticks (anābīb)
from smoothed arāk (Salvadora persica) branches . . .

Someone else said, calling what is between the two nodes on a stem of barley-grass an unbūb:

Like the gutūd starting to sprout, the juniper brought forth
spring growth for him,
And the zubbād of the rained on depression, and the barley-
grass whose stems (anābīb) drip.

As for the internodes of the reed² and cane, they are well known. Al-Ku-mayt said, describing an oryx cow:

1. Issa p. 131.

2. Qanā. Might also mean the lance, of the type that is made from reeds.

She reaches for makr fruits at times and at others she stirs up
the rukhamā (Convolvulus lanatus) and browses from the wild
jujube (dāl);

Like a virgin gathering acacia she selects lengths (anābīb)
from the pliable acacia branches.

He called the acacia branches anābīb. Every long, hollow thing is called
an unbūb; likewise the unbūb of the ground.

The Chapter of Words
Beginning With the Letter Bā'

72. Bashām. (Commiphora opobalsamum (F.) Engl. Balsam, balm of
Gilead).¹ The noun of unity is bashāmah, from which comes the man's name
Bashāmah. It is a tree, according to what a certain Bedouin told me. It
has a trunk and shāki^Cah branches; by shāki^Cah he meant hard and rigid,
not soft and pliable; and it has small leaves larger than thyme leaves,
and it has no fruit. He said: 'When a leaf is cut or a branch broken, it
exudes a white milk. It is a tree with a pleasant odor and taste, and
its twigs are used for cleaning the teeth,' and we have mentioned that
in the chapter on toothsticks. About that Jarīr says:

Have you forgotten when Sulaymā bid farewell to us with a twig
of a balsam tree, may the balsam trees be rained upon?

He means that she pointed at him with her toothstick and that was her
farewell, since she was unable to speak out of fear of the guards. The
balsam grows on rugged hills and mountains; Abū Ziyād al-A^Crābī quoted
the verses by Muzāḥim al-U^Cqaylī:

And if Jadwā had turned the conversation to a mountain goat on
the peaks of al-Sharā, that fear had driven away;

1. Löw I:299; Levey and Al-Khaledy p. 228 n. 429.

That stays, like one moving from pasture to pasture, on the hill
tops, and when he is not enticed down to the fruit groves
grazes

On balsam (bashām) and nab^C (Grewia populifolia) trees; then he
puts his muzzle in water channels fed by water dripping off
smooth rocks.

He had it growing in the high mountains. ^CAmir Ibn Ṭufayl said this
about gazelles browsing on balsam:

During the nights she captivates you with her mouth, and eyes
like those of a young gazelle that browses balsam.

Balsam leaves are used for dyeing the hair black. Al-Riyāshī recited:

When her hair turned grey, balsam and henna leaves were ground
together for her head.

73. Bahsh. Bahsh are the fruit (muql) of the doum palm as
long as they are fresh, and we will describe them when we describe the
tree, which is the dawm,¹ under dāl, God willing.

74. Butm. (Pistacia terebinthus L. Terebinth).² The butm is the
terebinth tree;³ the noun of unity is butmah, and its fruit may also be
called butm. It is an Arabic name, but no-one told me that it grows in
Arabia, but they claim that the dirw (Pistacia lentiscus) closely resem-
bles it and so does its gum, and we have mentioned it in the chapter on
gums.

1. Hyphaene thebaica Mart. See No. 376.

2. Meyerhof p. 53.

3. Literally: the tree of the green seed, al-habbah al-khadra',
the granum viride of the Middle Ages (GIBP).

75. Bān. (Moringa aptera Gaertn. Ben-oil tree).¹ The bān is a tree that grows tall and straight like the tamarisk, and its leaves are also long and thin like the fine leaves of the tamarisk. Its wood is not hard, the wood of the tamarisk being harder than it. The wood of the ben-oil tree is soft, very weak and light. A poet said:

Do not be an associate of every soft (khari^c) coward that is
like a tent-pole (saqb) of the ben-oil tree, easily broken.

A saqb is one of the poles of Bedouin tents; poles are made out of it by those who want them to be light. Khari^c means brittle, easily broken.

Abū Ziyād said: "The ben-oil tree is one of the large trees (idāh^c), and it has long, fine, deep green leaves, and it grows in the high mountains. Its fruits look like pea pods except that they are deep green, and in them are seeds from which ben-oil is extracted." About the height of the ben-oil tree and its growing in the mountains, Bishr said while mentioning a mountain:

A mountain so steep mountain goats slip from its peaks, on whose
slopes are tall ben-oil trees and juniper.

Because it grows straight and because of the way its branches grow, long and soft, the poets have likened the delicate girl of tall and elegant stature to it, and it is said that she is like the ben-oil tree or that she is like a branch of the tree. Imru' al-Qays said describing a woman:

Smooth-skinned and delicate, like a tender budding branch (khur-
ūbah^c) of the ben-oil tree.

A khur^cūbah is a soft branch that has recently sprouted, and everything

1. Chihabi p. 470, Issa p. 120. M. pterygosperma Gaertn. is also called bān; however, it is native to India, though cultivated elsewhere. I do not know whether it had been introduced to the Middle East by the time of Abū-Hanīfah. A. aptera is native to Arabia (Index Kewensis).

that is soft and tender is called khur^Cūb. The noun of unity of bān is bānah, from which comes the woman's name Bānah. Ibn al-Khaṭīm said, describing a woman:

Doe-eyed, long-necked and radiant, as if she were a tender branch of a ben-oil tree (bānah).

Its fruit is called shū^C, and Abū Naṣr said: "The shū^C is the ben-oil tree," and he quoted the verse by Uḥayḥah Ibn al-Julāh:

A tall, lush mountain, whose huge palms droop their branches,
on whose slopes are ben-oil trees (shū^C) and ghiryaf.

The fruit may be called by the name of the tree, and the tree may be called by the name of the fruit. It thrives and grows on drought and little rain, and people pay in advance for its fruit. A Bedouin told me that a man approached a Bedouin and demanded of him the fruit for which he had paid in advance, and the Bedouin replied that God had not sent blessings, "so I will soon give you what I owe you;" that is, it had not rained. Shū^C people use its oil the way sesame people use sesame oil. He told me that the slender branches of the ben-oil tree are smooth, and green like the twigs of the bitter almond that is called mizj; he said: "Its fruits are on long stalks, and when they are ripe, the split open and scatter the seeds. The seed is greyish-white like a pistachio, and a certain Bedouin told me that when they want to grind it, it is pounded on a stone and sifted to remove the shell, then it is ground and juiced, and it is fatty and has much oil.

76. Būt. The būt is one of the mountain trees, and the noun of unity is būtah. The plant looks like the zu^Crūr (Crataegus azarole) plant and so does its fruit, except that when it ripens it turns a deep

black and becomes very sweet, and it has a tiny round seed, and it blackens the mouth of whoever eats it and the hand of whoever picks it. Its fruit is in clusters like kabāth¹ clusters, and people eat it. I was told that by a Bedouin.²

77. Barīr. Barīr is the fruit of the arāk (Salvadora persica), and we have previously described it under arāk.³

78. Bardī. (Cyperus papyrus L. Papyrus).⁴ The noun of unity is bardīyah, and Abū Ziyād said: "The papyrus is one of the aghlāth⁵ and it mostly grows in water, and the part which is in water or soil is white, and what is above is green. The papyrus grows like a palm tree except that it does not grow tall towards the sky, and it has a white pith which people extract (tamassakha) as amāsīkh⁶ and eat. Tamassukh means

1. Probably the fruit of the arāk, Salvadora persica; see No. 1. May also refer to Cocculus laeba DC. (Issa p. 53).

2. Ghaleb (1:173) defines būt as the blackthorn, which is Prunus spinosa L. (Chihabi p. 581). Townsend, Guest and Al-Rawī (Vol. 2 p. 156) state that P. spinosa is native to North Africa and Europe, so there is some doubt as to whether this was the species Abū Ḥanīfah's Bedouin informant was talking about, but if not, būt is probably a related species of Prunus.

3. See No. 1.

4. Issa p. 66. Bardī also refers to Typha ssp., the bullrush or cattail (Issa p. 185, Al-Rawī p. 300), but judging from the description, I believe Abū Ḥanīfah was discussing the papyrus primarily.

5. A type of perennial. See note under No. 22.

6. Extracted pith or stems. See discussion under No. 28.

extracting the pith. It¹ is what the poets have likened women's legs to, as Ibn Mayyadah said:

And two legs like two papyrus stalks, fed in Wādī al-Qurā by a river whose stream flows languidly.

The verse by Qays Ibn al-Khaṭīm is similar:

She walks upon two papyrus stalks fed by abundant water in a long depression.

The white stem of the papyrus plant is called an ḥunqurah, the plural is ḥunqurāt or ḥunqur, and they are thick and white like the most beautiful thing that women's legs are likened to. Al-^CAjjāj said:

(She walked) upon (legs like) fat (khabandā) watered reeds, like the white papyrus stalks (ḥunqurāt) of a full (masjūr) water-hole (ḥā'ir).

A ḥā'ir is a place where water collects, masjūr means full, and khabandā means large and fat. The verse by al-Rā^Cī is similar:

It was as if there were in her anklets (buratān), whenever they appeared, two papyrus stalks of the roaring wave.

The buratān are the two anklets. Because of the fineness of the papyrus, the poets likened the bones of the delicate girl to it. Al-^CAjjāj said, describing a woman:

Her bones are like papyrus in a thicket, where they are not hardened by exposure to the sun.

The ḥunqur, which we have described, are what Abū ^CUbaydah called ḥafa', and he said: "Ḥafa' are the fresh, white bases of the papyrus," he said, "And they are edible." The papyrus plant (bardīyah) is also called an abā'ah or a qasbah. Al-Liḥyānī quoted a verse describing a woman:

1. The white papyrus stalk.

She is newly clad in youth like a reed stalk (abā'ah) watered by swirling floods (ghuyūl).

Ghuyūl is the plural of ghayl, which is water flowing over the surface of the ground. A certain transmitter claimed that the cotton of the bardī¹ is called tūt, and tūt is also cotton, and the bardī is not the halfā'.

79. Bāranj. (Cocos nucifera L. Coconut).² The bāranj is the coconut (jawz al-hind); it is also called narjīl, and we will describe it, God willing, under nūn, since that is better known.

80. Baqqam. (Caesalpinia sappan L. Sappan wood).³ The baqqam is a large red tree whose decoction is used for dyeing. It is not an Arabian tree, even though it is frequently mentioned in the poetry of the Arabs; rather it is a plant from India and Africa, and we have described it in the chapter on plants used for dyeing. Someone who had seen it told me: "Its leaves are like almond leaves, green, but the trunk and branches are red."

81. Birs. (Gossypium ssp. Cotton).⁴ Birs is cotton (qutn), and the plant is abundant in Arabia, and it is a cultivated plant. We will describe it further under qāf, God willing.

1. This is probably a reference to Typha, whose seed heads disintegrate into cottony masses.

2. Meyerhof p. 174, Issa p. 53.

3. Issa p. 36, GIBP.

4. Chihabi p. 306

82. Balah. (Green dates). When what is inside the spathe of a date palm becomes green and round, they are called balah, and we have described them completely in the chapter on date palms. A certain learned person said: "The balah of the date palm are equivalent to the green grapes (hiṣrim) of the grape vine."

83. Baghw. (Green fruit). The noun of unity is baghwah, and it is a new, green fruit that is small, not having enlarged yet, and we have described it in the chapter on descriptions of the plants pertaining to it. Abū Naṣr said: "A baghwah is an emerging green fruit before it becomes firmly set and it is green and hard;" and that is what al-Aṣma^Cī says.

84. Busr. Busr are the unripe fruit of the date, and the noun of unity is busrah. Anything that is green and fresh is called busr, even fresh water that no-one has arrived at previously. Doing anything before its proper time is called ibtisār, and from that comes the ibtisār of a male camel with his mate, when he mounts her without stimulation from her. The word is even used for a date palm when it is pollinated before the proper time for pollination. Ibn Muqbil said, describing date palms:

The Persians took such great care of them (the date groves) that the pollinator was exhausted; tall trees which were not pollinated prematurely (mubtasar).

When barley-grass (buhmā) is still green it is called busrah. Dhū al-Rummah said, describing wild asses:

They grazed barley-grass sprouts, and grazed it when it had grown a little, when it tillered (busrah), and when it headed, until its awns irritated them.

Someone else said, extending the meaning further:

Before the birds, when the sun was young (busrah), they lifted upon her the saddle clothes and the striped litter curtain.

He called the sun busrah when it first rose, before it rose up high.

85. Baram. (Tree blossoms). The noun of unity is baramah, and it is the flower of the (thorn) tree.¹ The plural is also birām. A Bedouin said: "The flower of the silam (Acacia ehrenbergiana) is the sweetest smelling part of it, and it is yellow; it is eaten and it tastes good." Another one of them said: "The flower of the ʿurfut (A. orfota) is white, its filaments look like cotton, and it is like the button of a shirt or more translucent," and he said: "The word is baramah or balamah." Abū ʿAmr said: "The sayyāl (A. seyal) blooms (yubrimu) then forms pods, and the qatād (A. senegal) is like it." Another learned man said: "The baramah is something yellow present in all (thorn) trees except the ʿurfut, which has a white flower, and the flower of the silam has the sweetest smell of all the flowers." Abū Ziyād said: "The silam has a yellow, sweet-smelling flower, then it forms a pod;" he said: "The flower of the ṭalh (A. gummifera) is white, sweet-smelling. By ʿidāh they mean large trees, not necessarily those with thorns. A poet said:

1. ʿIdāh. The lexicographers were in disagreement over whether this referred specifically to thorn trees or to any tree in general. See discussion under No. 1. Nevertheless, all but one of the trees referred to in this section are acacias, which are thorn trees; but see comment at the end of the paragraph.

May the sarh tree where the people camped near Suwayqah be watered by the pouring rain clouds of the Pleiades.

When the sarh exposes its outer parts to the sun it drops its blossoms (birām), while its shade is not exposed to the sun.

The sarh (Cadaba farinosa) does not have thorns.

86. Bahram. (Carthamus tinctorius L. Safflower).¹ Bahram and bahramān are both the safflower (ʿusfur), and we have described it in the chapter on what clothes are dyed with. A poet said, describing a camel:

High-humped, with sweet-smelling perspiration (mi^ctīr), and colored like safflower (bahram).

mi^ctīr means having sweet-smelling perspiration.

87. Bāqillā and Bāqilā'. (Vicia faba L. Broad bean).² Both words are feminine, and we have discussed it in the chapter on crops under the legumes. It is the broadbean, fūl or jirjir. Al-Aḥmar said: "Bāqillā is the feminine singular, bāqillayān is the dual, and bāqillā is the plural." But it is better to say bāqillān, removing the yā' because of the vowelizing of the two letters before the yā'; thus when you use bāqillā as the singular, you suppress the yā' because it is difficult to pronounce the yā' with the vowelizing of the two preceding letters, as khatafā and khatafān³ are pronounced.

1. Meyerhof p. 201.

2. Meyerhof pp. 31, 32; Chihabi p. 775.

3. A type of swift camel (Lane) and its dual.

88. Bākūr. Anything that ripens quickly before all other fruits and plants is called bākūr and also bākūrah. Tabkīr is the early arrival of anything, even rain and clouds. They even say of a youth's beard that it bakkara when it sprouts early. One says bakara (to do something early, to come early), abkara (to come early, to cause something to come or happen early), and ibtakara (to be early, to be the first), and we have described that under the description of the plants that pertain to that.

89. Buhmā. (*Hordeum murinum* L. Barley-grass).¹ Abū Ziyād said: Barley-grass is one of the thin-stemmed annuals, and it is the best kind of that type, whether fresh or dry. It first sends up a cotyledon. When it emerges from the ground, it grows the way wheat does, then it matures until it becomes like wheat. When it dries, awns stick out of it like those of a wheat spike, and when they end up in the nostrils of camels and sheep, they are irritated by them until people remove them from their mouths and nostrils." He said: "When barley-grass becomes large and dries up, it becomes a grass that people pasture their animals on until the next year's rain comes and the seed which fell from its spikes germinated under it. When that happens it is called ghamīr, and when it dries it is called ḥirb, and it is the first of the annuals to dry up," and he quoted the verse by Dhū al-Rummah:

1. Lane p. 296. It does not appear that the name buhmā is used for Hordeum murinum in modern Arabic; instead it is applied to several other annual grasses. However, H. murinum is the only one that fits the description of having a spike like wheat and awns troublesome to livestock.

They grazed barley-grass sprouts (bārid) and grazed it when it had grown a little (jamīm), when it tillered (busrah), and when it headed (ṣam^cā), until its awns (niṣāl) irritated (ānafa) them.

He said: "By bārid he means when it first emerges from the ground, and busrah when it tillers like wheat tillers, and ṣam^cā when its spike appears but has not yet split the sheath, and jamīm when the mouths of camels and sheep are able to take it in and it has become like a tuft of hair (jummah), and its awns (niṣāl) irritate (ānafa) them when they get into their nostrils and mouths, and that is when the barley-grass cannot be eaten." He said: "The animal which gets an awn in its nose (anf) is called ānif, and the plant's niṣāl are its awns; the animal is ānif and the thing which made it ānif is called a mu'nif, and that is why he said its awns irritated (ānafa) them." Al-Aṣma^cī said: "The prickles of the barley-grass are its awns, and they are like the awns of a spike," he said: "And when it is dry it is called ṣirb ṣafār." He said: "The first thing that emerges is the cotyledon (bārid), and when it has grown a little it is called jamīm, and when it has reached its full height before it heads it is ṣam^cā. It is said: 'By God, they are in heading (ṣam^cā) Ethiopian barley-grass!' When the barley-grass heads split open the sheathes one says it bādat,¹ and before that it is ṣam^cā." Abū Naṣr said: "It is called Ethiopian because of its deep dark green color and succulence," and he quoted the verse by Dhū al-Rummah:

(The rain) clothed the hills and the bases of stony hill where
water collects with dark green (Ethiopian) succulent
barley-grass in paired clumps.

1. Literally: it laid an egg.

Al-Huṭay'ah said likewise:

They eat fresh, dark green (Ethiopian) barley-grass, and drink cold water in the cold morning.

Abū Naṣr quoted Abū Du'ād's verse on dry awns (ṣafār), in which he describes a horse he was pasturing:

We spent the night uncovered with our foal, removing dry barley-grass awns (ṣafār) from his lips.

This is as Abū Ziyād said, that they remove the awns from the mouths and nostrils of livestock. He said: "It is called ṣam^Cā'¹ because it is rolled up and has not separated, and busrah means fresh and green, and busr is anything that is fresh."² He said: "Al-Aṣma^Cī said: 'Barley-grass is the best thing that animals graze.'" Someone else, a Bedouin, said: "Barley-grass is the best pasturage." A certain transmitter said: "Buhmā is both singular and plural." Abū ^CAmr said: "Barley-grass is one of the thin-stemmed annuals," as Abū Ziyād said. He said: "The noun of unity is buhmāh." Labīd said, describing a wild ass:

When summer deprived him of the water of his ditch, and the barley grass dropped its dry awns . . .

He said: "When there is a lot of barley-grass in a place, one says this place abhama (produced a lot of buhmā); a poet said:

They grazed under cloudy skies in a barley-grass covered (mubhim) land where the meadows had been restored.

Al-^CAdabbas al-Kinānī is quoted as saying: "The barley grass bādat means

1. The basic meaning of ṣam^Cā', the feminine of asma^C, is small and contracted (Lane), and apparently is most commonly applied to the ears of animals.

2. See No. 84.

that its awns have dropped." They said: "Barley-grass is the most nutritious pasturage for livestock as long as it does not have awns." They said: "And when it gets awns, grazing animals leave it." A certain transmitter said: "Barley-grass grows to about the height of a span, and its plants are softer than wheat plants, and it is the most nutritious pasturage for animals as long as it does not have awns." Wild asses in particular stop grazing dry plants under two conditions, one of which is when the barley-grass dries up and gets awns. They stop grazing it because the awns get into their lips and nostrils, sticking into them and causing great harm. That is what is meant by Dhū al-Rummah's verse:

They grazed barley-grass sprouts, and grazed it when it had
grown a little, when it tillered and when it headed, until
its awns irritated them.

And by al-Shammākh's verse:

He grazed the meadows and the spring grass until the barley-
grass awns seemed to him like the pins of the weaning pas-
tors.

The second condition is when the land dries out and moisture disappears. Then they are thirsty and refuse to graze dry vegetation because it makes them more thirsty, so they leave it, but are afraid to go drink, so they remain thus until they are emaciated, and that is what is meant by al-A^Cshā's verse:

He grazed the meadows and the spring grass, until it seemed to
him there was bitterness in the dry desert plants.

And what is meant by al-Hudhalī's verse:

1. It was sometimes the practice to wean a young camel by piercing its tongue and inserting a wooden pin to prevent it from suckling, doubtless a painful procedure for the young animal.

He diverted her from the water until she refused the pleasant food because of her love of going to drink.

And what is meant by Imru' al-Qays' verse on the same subject:

It kept them away from water until it was difficult for them to swallow the rockrose (qasīs) and halī (dry Stipagrostis plumosa) on top of Ḥā'il:

And what is meant by Dhū al-Rummaḥ's verse:

They kept on nipping one another, and the large ass remained miserable, as if he were muzzled (mahjūm) against the best grass (sarār) of the meadow.

The sarār of a meadow is the best of it, and mahjūm is that which has a muzzle (hijām) over its mouth preventing it from eating. Hijām, kimām, and ki^cām mean the same (muzzle), and mahjūm, makmūm, and mak^cūm are the same (muzzled). Being muzzled was the result of thirst, the need for water, and his fear of going to drink because of the shots and nets he has experienced at water holes, so he does not graze nor does he drink. Dhū al-Rummaḥ has presented a detailed description of that when before this verse he said, referring to a wild ass:

The hot fiery winds (mihyāf) from Yemen bombard him with dust, and dry up the rest of the moisture.

By mihyāf he means the hayyif, the hot wind that blows at the end of spring, and it dries up the ground and dries up the moisture. Then he said:

Since the winds blew around every hill through the rosy (ward) awns (ash^cath), he has been worried.

Ash^cath are the awns, and ward (rose) refers to their color. As for his worry, that is because of what he knows about the moisture drying up because of the wind blowing, and of his need then to go to waterholes, and of what he knows about death by nets and shots lying in wait for

him at the waterholes. Then Dhū al-Rumma specified the time by saying:

When the barley-grass throws up its crests in the summer, and
splits open its sheathes.

Then he said:

Until he could find no escape (wa^cl), but fearful of being shot
drove them (his females) away, until they were all thirsty.

He could not find a wa^cl means that he could not escape going to drink,
but their fear of shots prevented them from going to drink until they
became extremely thirsty. Then he said:

They kept on nipping one another, and the large ass remained
miserable, as if he were muzzled against the best grass of
the meadow.

Then when they had no alternative but to go drink, he said:

He opened the way for them and urged them on; behind them was a
thin-flanked (suqlān) braying (himhīm) ass.

The suqlān are his flanks, and his flanks were thin because of the emaciation. Himhīm means braying a lot. Then he describes what they found at the water when they went to drink. Al-Farṛā' said: 'Buhmā is singular and plural, though buhmāh is sometimes used as the noun of unity;' he said: 'And those who say that use buhmā as the collective, and sometimes they go back, when they remove the hā', to making it feminine and not inflecting it.' He also said: 'The Arabs do not inflect buhmā, though they might distinguish its noun of unity with a hā' when they need to, and say buhmah.' He said: 'The Arabs have been quoted as saying this (masc.) is much buhmā¹ when they make it masculine and make it like

1. Buhman. As a collective it has a masculine singular form and takes nunation, and thus is partially inflected, unlike buhmā as a feminine singular or plural, which is uninflected.

herbage,¹ or they put a yā' in it and say bahīm." Ibn al-A^Crābī said: "Barley-grass is the best grass, and a place of habitation without barley-grass does not have good pasturage unless it has tarīfah, which is naṣī and silliyān.²" A certain learned man reported: "Buhmā is inflected and uninflected," and a certain elder told me that barley-grass has very fine seeds which ants gather into their hill, and when the people suffer a drought, they dig for them in the ant hills, gather them, grind them up, and eat them. He said: "They taste like barley."

90. Basbās.³ The noun of unity is basbāṣah, from which comes the woman's name Basbāṣah. Abū Ziyād said: "Basbās is one of the thin-stemmed annuals, and it has a pleasant taste and odor, both people and animals eat it. When eaten it reminds one of the smell and taste of carrots." A Bedouin of Rabī^Cah said: "Basbās grows on rough hills;" he said: "And it is the plant that the people of al-Jabal call dūrāwur," but he was mistaken there, for that is dill (ḥazā'), which we will mention, God willing.⁴ In confirmation of what has been said about where it grows, Ṭarafah said:

Deserts where basbās grows, whose stony ground injures the pads of young camels and of red mature ones.

1. ^CUshb; buhmā is used as a collective, like ^Cushb.

2. Tarīfah is a term that includes the two following species of grass: naṣī; Stipagrostis plumosa, and silliyān, S. obtusa.

3. The name basbās is applied to a number of aromatic Umbelliferae.

4. See No. 235.

A certain transmitter said that basbās is the wild ammi (nānkhwāh).

About the pleasant odor of basbās, a Bedouin said:

How wonderful is the south breeze when it comes blowing gently
at dawn!

It has been laden with the coolness of the moist soil, and carries the scent of jathjāth (Pulicaria crispa) and basbās.

We have mentioned them both in the chapter on aromatic plants.

91. Bahrāmaj. (Salix rosmarinifolia L. Bactrian willow).¹

Bahrāmaj is Persian, and it is the ranf.² It is of two types; in one the filaments of its flowers are tinged with red, and the other has flowers with green filaments. The bahrāmaj is also called the Balkhī (Bactrian) willow. Both kinds are sweet-smelling.

92. Barwaq. (Asphodelus fistulosus L. Asphodel).³ The noun of unity is barwaqah. Ibn Ḥabīb said: "The Arabs have a saying, 'He is more grateful than an asphodel.'" He said: "That is because it turns green when the sky clouds over." He said: "It is a weak shrublet, and it has a fruit with small, black seeds." A Bedouin told me: "The asphodel is a soft, weak plant with lots of sap, and it has thin branches at the tips of which are small buds⁴ like chickpeas in which are small, black seeds!"

1. Issa p. 160; = *S. repens* L. (Index Kewensis).

2. See No. 421.

3. K. H. Batanouny, personal communication. May also be applied to other species of asphodel; Meyerhof (p. 283) A. ramosus L. However, A. fistulosus and its varieties is the species common in the Arabian peninsula (Al-Rawī pp. 248, 297; Migahid p. 653).

4. Qamā'il: buds (Lisān al-^CArab). However, it is obvious that here the bud-shaped seed capsules are what are being referred to.

He said: "Because it is weak, when the sun shines hot upon it it dries up at once." He said: "Nothing grazes it, though when there is famine people boil it then squeeze it out to get rid of the bitter substance in it, then they mix it with colocynth seed or something else, and eat it. It cannot be eaten by itself because it causes swelling (bahwah or tahabbuj);" he said: "One says that so-and-so's face is mubahhā, or swollen." He said: "Asphodel is one of those things that are abundant during a drought, and it decreases during times of plenty, and when a heavy rain hits it, it dies." He said: "When we see that it has increased and spread, we fear a drought." Someone else, a Bedouin, said: "The asphodel is a bad annual that sprouts when spring plants first appear; it has a stalk like a date raceme and a black fruit." About the asphodel's weakness, a poet said:

In the fearful battle, the hands of the tribe are broken like
asphodel stalks.

Confirming what Abū Ziyād said about their eating asphodel, al-Aswad said, referring to a woman:

She ate her supper of colocynth seed and asphodel, and she ate
food of three types of meat.

A hunter had provided her food, and a hunter's food is made up of various kinds of meat because he hunts the wolf, the hyena, the fox, the jerboa, and other things. About the small size of the asphodel seed, Abū al-Najm said:

Until when the summer blew about (zafā) (the seeds like) mustard seeds and peppercorns that fell from the asphodel.

He called them mustard seeds because of their small size. Zafā means that the summer winds found them light and blew them about. When the

asphodel seeds are scattered, ants carry them to their hills, as in Abū al-Najm's verse:

The black peppercorns of the asphodel were scattered
And ants marched in a caravan carrying them
Between the anthills, coming and going

He called them peppercorns to point out their small size, like his reference to mustard seeds, and he did not mean they were the size of peppercorns because the asphodel seed is smaller than a pepper seed; rather, this is like the verse by somebody else who described wheat:

And pepper grains . .

He means they are small.

93. Basharah. (Vegetation). Abū Ziyād said: "The basharah of the ground is its plants;" he said: "One says the ground absharat when its plants emerge, and how beautiful is its basharah!" Abū Ziyād said: One says the ground tabashsharat, that when its plants first emerge; and: I saw its tabāshīr, that is, its beginnings," and we have explained this and similar things in the chapter describing the plants pertaining to it.

94. Banafsaj. (Viola odorata L. Violet).¹ A Persian name which has entered the Arabic language. We have described it in the chapter on sweet-smelling plants.

1. Issa p. 189.

95. Birkān. (Fagonia glutinosa Del.)¹ The noun of unity is birkānan, and it is a delicate plant. A certain learned man claimed that it was an alkali plant, however, al-Akhṭal said this verse describing an oryx bull that grazed it, though we had not heard that oryx grazed alkali plants:

Until he went out in the morning, famished, with dew-moistened shoulders, to graze the Ḥalqā and the birkān in the gaps.

96. Bakā. The noun of unity is bakāh. A Bedouin told me: "The bakāh is like the balsam tree,² and there is no difference between the two except to those who are familiar with both of them, and they often grow together," and we have described the balsam tree. He said: "When you cut the bakāh, white milk flows out."

97. Balsakā'. (Galium aparine L. Catch-weed).³ A certain transmitter mentioned that it is a plant which catches onto clothing and can hardly be removed, and he recited:

You tell us that you are a townsman, but you are catch-weed (balkasā') clinging to us.

98. Bikhrah. A Bedouin told me that it is a herb that resembles

1. Migahid p. 189, Al-Rawī pp. 72, 284. It is in the Zygophyllaceae family, and therefore not a true alkali (ḥamd) plant, since alkali plants are generally chenopods.

2. Bashām, Commiphora opobalsamum. See No. 72. Bakā is probably a variety of this species, or a related species of Commiphora.

3. Issa p. 86, Chihabi p. 285. Rubiaceae. Also called goose-grass and cleavers.

the bitter vetch,¹ and its seed is like that of the bitter vetch except that when it is eaten it causes bad breath (abkhara), and for that reason it is called bikhrah. It is a forage plant, it is fed to livestock, and it fattens them. It grows on the plains.

99. Ba^cl. Every tree or crop that is not irrigated is called ba^cl, and also c^adhy, and we have discussed it in the chapter on crops and in the chapter on date palms.

100. Barnī. The barnī is a kind of date. That is one of its names, and it is of Persian origin, and we have discussed it in the chapter on date palms.

101. Burdī. The burdī is one of the best kinds of dates. It resembles the barnī, and the best variety is from Yamāmāh.

102. Bur^cūm. (Bud, calyx). The plural is barā^cīm, and they are the covers of blossoms. It is also pronounced bur^cum, and we have described it in the chapter on plants pertaining to it.

103. Bahn. A certain transmitter claimed that the bahnah is a well known type of date palm, from which come the woman's names Bahnah and Buhaynah. Someone else said : "It is called bint bahnah, and the plural is banāt bahn.

1. Kushnā: Vicia ervillia (L.) Willd., Leguminosae. Issa p. 188, Chihabi pp. 232, 775. Bikhrah is perhaps a variety of this, or a related species of Vicia.

104. Birzīn. The birzīn is a drinking vessel made out of the spathe (qayqā'ah), which is the covering of the date inflorescence. It is that which is called a taltalah, and we have described it in the chapter on date palms.

105. Baql. (Sprouts, annuals). The noun of unity is baqlah, and it is every herb that grows from a seed and not from a surviving root-stock, and we have explained that in the chapter on the classification of plants. The place where cultivated annuals grow is called a mabqalah or a mabqulah, with an 'a' or a 'u', the 'u' being in the dialect of Tamīm. One says the annuals baqala (sprouted); the imperfect is yabqulu and the verbal noun is buqūl, and it is the same with all plants when they first sprout. Even a boy's face: when the beard first appears one says his face baqala, imperfect yabqulu, verbal noun buqūl; and: How nicely his beard baqala! when his beard starts to grow. One says a place baqala and abqala when its annuals sprout. A poet said, describing an oryx bull:

He browsed on the upper parts of juniper to the tips, and on the
abundance of a sprouting (bāqīl) valley that had received a
second rain.

And Ru'bah said, describing birds:

They peeped out from every sprouting (mubqīl) thicket.

We have mentioned more than this in the chapter on herbs pertaining to it. Abū Zayd said: "Adjectives describing sprouting ground are baqīlah, mubqīlah, and baqīlah."

106. Burr. (Triticum aestivum L. Wheat). The noun of unity is burrah, which is a grain of wheat, and the collective is burr. It is also called fūm, and the noun of unity is fūmah. There are many varieties of it in Arabia, and we have described that previously in the chapter on crops.

107. Badhr. Badhr is the first emergence of plants, and therefore a man's descendants are called his budhārah or his badhr. Abū Zayd said: "The ground badharat when its plants first emerge." Abū Naṣr said: "When the plants appear separated from one another one uses the word tabdhīr, which means tabdīd (scattered, dispersed), but the former is better known. When an annual first emerges one says it badhara (sprouted), imperfect yabdhuru, verbal noun badhr." A certain transmitter said: "All seed that is prepared for planting is called badhr, and the plural is budhūr," and he said: "Badhr also means broadcasting the seed for planting; one says both badhara and bazara (to sow seed)," and we have explained that in greater detail in the chapter on crops and the chapter describing the plants pertaining to it.

108. Bazr. (Seed). Bazr is the seed of all plants, and the plural is buzūr, as more than one person has mentioned. When some of it is planted one says buzira and budhira (to be sown). From it comes bazr al-kattan (linseed),¹ and its oil is called bazr or bizr after it.

1. Kattān is the flax plant, Linum usitatissimum L. Chihabi pp. 263, 420.

109. Bārid. (Sprout, cotyledon). Bārid is the plant stage after badhr (emergence); first it is a badhr, then a bārid, and throughout it is a baql, and it baqala (sprouted), imperfect yabqulu, verbal noun buqūl; also it barada (sprouted, was a bārid), imperfect yabrudu, verbal noun burūd, meaning it was a bārid, and I have explained that at length in the chapter describing the plants pertaining to it.

110. Bittīkh. (Citrullus vulgaris Schrad. Watermelon).¹ The watermelon is a type of melon that does not grow up but rather creeps along the ground like cords. The place where watermelons are grown is called a mabtakhah or a mabtukhah. with an 'a' or a 'u.' We abtakhna means we had many watermelons. The Arabs say: "Eating watermelon is majfarah;" that is, it cuts off the seminal fluid; that was told by Abū al-Ḥasan al-Liḥyānī. A certain transmitter said that the watermelon is called a khadaf, and when it first emerges small it is a qī^csir, then it becomes a khadaf next in size, then a quhh, and a hadaj² includes all of them, then it becomes a bittīkh or a tibbīkh; but I have not found what he said to be known, except for hadaj, which is used for the colocynth, and we will mention it. The watermelon is called khirbiz, which is of Persian origin and has come into the Arabic language. When a melon is small it is called a jirw, and the plurals are ajrī and jirā, and likewise everything that resembles it such as cucumbers, colocynth, eggplant, cotton bolls, and even pomegranates.

1. Chihabi p. 787, Watson pp. 59, 174.

2. Immature melon, generally used for the colocynth, Citrullus colocynthis. See No. 287.

111. Baṣal.¹ Abū Ziyād said: "The wild onion² is whiter than milk," he said, "And for that reason Labīd likened the whiteness of a helmet to it when he said:

And a helmet like an onion (baṣal).

112. Bādirah. (Flemmingia rhodocarpa Bak.). The bādirah is the best type of wars,³ and its youngest state as a plant.

113. Bulsun. (Lens esculenta Monch. Lentils).⁴ Bulsun are lentils (ḥadas), and the noun of unity is bulsunah.

114. Burshūm. It is also pronounced barshūm with an 'a,' and it is the earliest date palm in Baṣrah. The noun of unity is burshūmah. Al-Aṣma^Cī said: "It is called shaqamah," he said, "And the Bahrainis call it ghurf." Abū^C Amr said: "An early date palm is called a ghurf, also a bakūr and a mi^Cjal."

1. Onion, Allium cepa L. (Chihabi p. 506), or a general word for bulb (Chihabi p. 93).

2. Basal barrī, wild onion, wild bulb. This name has been applied to the tassel hyacinth, Muscari comosum (L.) Mill (Löw II:186), but this brief reference is not enough to indicate that that is what Abū Hanīfah had in mind. It is a circum-Mediterranean species (Nehmeh p. 148), so if it grows in Arabia it is probably rare--it is not cited by Migahid--so it is probably not the plant Labīd had in mind either; in fact, I do not see how Abū Ziyād inferred that the basal in the verse was wild; perhaps Labīd meant the cultivated onion. In any case, the wild Allium species in Arabia are: A. desertorum Forsk., A. lacertum Boiss. et Noe., and A. sphaerocephalon L. (Migahid p. 664).

3. Flemmingia rhodocarpa Bak., Leguminosae (Löw II:26). A plant from which a yellow dye is obtained.

4. Chihabi p. 412.

115. Bādhinjān. (*Solanum melongena* L. Eggplant).¹ That is a Persian name; the Arabic name is maghd; al-Tawwazī mentioned that. It is also called hadaq; a Bedouin told me that. Eggplants are abundant in Arabia. A certain transmitter said that it is also called waghd.

116. Baqlat al-Dabb.² Abū Naṣr mentioned it but did not describe it.

The Chapter of Words
Beginning with the Letter Tā'

117. Tandub. (*Capparis decidua* (Forsk.) Edgew. Caper).³ The noun of unity for it is tandubah, and the plurals are tanādub and tandub, and the plural of paucity is tandubāt. Abū Naṣr said: "The caper is a shrub with short thorns," he said: "Caper smoke is white and therefore dust is likened to it." Someone else said: "Its leaves are wrinkled and its stems are white." A certain transmitter said: "The caper is one of the shrubs that grow on stony hills, and bows are made from it." We have described that in the chapter on bows, and we described the whiteness of its smoke in the chapter on kindling, fires and smoke. Abū Ziyād said: "Chameleons frequent the caper;" he said: "One might see a caper bush with countless numbers of green chameleons;" he said: "On that subject a poet said this verse, it being an Arab proverb:

1. Chihabi p. 675.

2. Literally: lizards herb; otherwise unidentified.

3. Migahid p. 45; Löw 1:331; = C. aphylla Roth. and C. sodada R. Br.

How could they get (such a man like) the chameleon of the caper bush (tandubah), which does not let go of a branch unless it is holding onto a branch!¹

The caper fruit is called hummaqi^C and the noun of unity is hummaqi^Cah; that was mentioned by Abū al-Jarrāḥ al-A^Crābī and quoted by al-Liḥyānī. Abū Ziyad said: "The caper is a large shrub without leaves, and it forms a trunk from which large pieces of wood are obtained and out of which come many branches, but its leaves are twigs which camels and sheep eat, tearing down the highest twigs. It has a few small spines, which are eaten by camels and sheep."

118. Ta'lab.² In is one of the best kinds of wood from which bows are made, and we have described that in the chapter on bows. It grows in the mountains of the Yemen, according to the transmitters. About its growing in the mountains, al-Hudhalī said:

He washed out the honey in a stream of water from ravines (alhāb) where ta'lab grow.

A lihāb is a ravine between two mountains. A Bedouin told me that the ta'lab has pitch, and we have explained that and described it in the chapter on resins and gums. He said: "The ta'lab has fruit clusters like those of the terebinth, and when they ripen and dry they are pressed

1. This verse refers to a camel driver who is driving his camels hard without a rest. The Arabs call a tenacious or persevering man a "chameleon of the caper bush" because of the it clings tenaciously to the branches even when walking.

2. Probably a species of Rhus (Anacardiaceae). Rhus (sumac) tends to have fruit clusters like those of terebinth (butm), which is in the same family, and the names mentioned by Löw (I:191) and Schweinfurth (pp. 166, 170) for certain species of Rhus are similar to ta'lab: Rhus abyssinica H., thuēlab; Heeria (Rhus) insignis O. Kze., thēlaba; and Rhus retinorrhoea St., thālūb, thalab.

for oil for lamps, since it is the best oil for them. He said: "A caterpillar attacks the ta'lab tree and strips it of its leaves."

119. Tamr. (Ripe dates). There are many varieties of dates, as we have explained in the chapter on date palms. The noun of unity of tamr is tamrah, and its plurals are tamrāt and tamr, and the plurals of tamr are tumūr and tumrān. One says the people atmara when they have plenty of dates, and I tamartu the people means I have fed them dates. One says the date palm atmarat when its load has ripened (become tamr), and one says a moist, unripe date atmarat and tamarat when it has ripened (become a tamrah). The people of Hijāz make tamr and similar things feminine and say hādhihi al-tamr (this fem. date), while the people of Najd and Tamīm make it masculine, and it is the same with busr (dates beginning to ripen), sha^cṭr (barley), nakhl (date trees), and so on. Among the transmitters there are some who describe someone who has ripe dates as being tāmīr.

120. Ta^cdūd. The ta^cdūd is a variety of ripe date. The noun of unity is ta^cdūdah, and it is a large, blackish, sugary, delicious date, one of the good, desirable dates. A Bedouin of Rabī^cah told me that in Hajar the ta^cdūd tree bears a thousand Iraqī rats.

121. Tabbī. (Variety of date). The tabbī in Bahrain is the same as the suhrīz in Baṣrah. Most of their dates are of this variety, and we have explained that in the chapter on date palms.

122. Taltalah. A taltalah is a tall drinking vessel with a pleasant odor made from the spathe, or covering, of the date inflorescence. The plural is talātil. It is also called a birzīn,¹ and we have described it in the chapter on date palms.

123. Tarīk. The tarīk is what is left of a bunch of dates after what was on it has been shaken off. The noun of unity is tarīkah, and the plural is tarā'ik.

124. Turunj. (Citrus medica L. Citron).² Turunj is a dialect form of utrujj; that was mentioned by Abū Zayd and others. Those who speak correctly avoid it, and we have described utrujj under alif.³

125. Tīn. (Ficus carica L. Fig).⁴ The noun of unity is tīnah. There are many varieties of fig: wild and cultivated, growing in the plains or the mountains. They are abundant in Arabia. One of the Bedouins of al-Sarāh, who grow figs, told me: "Figs in al-Sarāh are very plentiful and freely available;⁵" he said: "We eat them fresh and dry them for storage." He said: "One of the varieties that we have is the Jildāsī, which is the best one, and we cultivate it. It is a black fig, but not pitch-black; it is elongate, and when it ripens it is picked

1. See No. 104.

2. Meyerhof p. 4.

3. See No. 46.

4. Chihabi p. 255.

5. Mubāh: they may be plucked by anyone without it being considered theft.

with its stalk. Inside it is white, and it is the sweetest fig in the world. When someone stuffs himself with them they intoxicate him; they are so sweet that one rarely dares to eat them after fasting. Another variety is the Qillārī, which a white fig of average quality. When dried it is yellow, so clear it looks as if it had been anointed with oil. When they are stored they stick together like dates," and he said: "We store some of them in water skins, then we pour thickened grape syrup over them, and as it is absorbed and decreases we add more until they are saturated. Then we seal the openings with clay, and they keep as long as we want, a year, two years, or more, and they stick together so that they must be removed with sticks." He said: "Another variety is the Ṭubbār, and it is the biggest fig ever seen. It is chestnut red, when it ripens it splits, and when it is eaten it is peeled because the skin is thick, and white appears. Three or four are enough to satisfy a man; one fig fills the hand. It is also dried. Another variety is the Faylahānī, which is black and next to the Ṭubbār in size, and it is also picked when ripe. It is round, a deep black, and it is good when dried. Another variety is the Ṣuddā, on the pattern of fu^clā, and it is a fig which is white outside and black on the inside. When one wants to dry them they are flattened to become like discs, and they are extremely sweet. Another is the Mulāḥī, and it is a small, speckled (amlah) fig, extremely sweet, and it is dried. Another is the wild (wahshī) fig, and it is that which grows in remote places and distant valleys, and its color is black, red, or white. It is the smallest of the figs. When eaten freshly plucked it burns the mouth, but it is extremely sweet and

it is dried. Another is the downy (azghab) fig, and it is larger than the wild fig. It has down (zaghab) on it, and when the down is removed it comes out black. It is a thick, black, sweet fig, and it is one of the low-quality figs. Another is the ruqa^C fig, and the ruqa^Cah¹ is a large tree like the walnut, its leaves are like those of the gourd, and its fruit looks like a large, white fig, and there are also seeds inside it like fig seeds. It has a thick rind, but it is sweet and delicious and it is eaten by people and animals. It produces a lot of fruit, which is eaten fresh and some of it is dried. It is not called a fig (tīn) but ruqa^C, though one says ruqa^C fig (tīn al-ruqa^C).¹ Somebody else, a transmitter, said: "A type of fig is the sycamore fig (jummayz),² and it is a sweet, moist fig which has long stalks and it is dried." He said: "Another type of sycamore fig is a large tree; the noun of unity is jummayzah or jummayzā after the fu^Clā pattern. It bears fruit like figs in form, and its leaves are smaller than fig leaves; and its figs are small, yellow and black. In al-Ghawr it is called the male fig (tīn dha-kar). The yellow ones are sweet and the black ones make the mouth bleed. Its figs do not have stalks but are attached to the wood." The mountain fig tree is called hamāt,³ and a certain Bedouin told me that it is like the fig tree except that it has smaller leaves and it has many small figs which are black, speckled, or yellow; they are extremely sweet, and when eaten fresh they burn the mouth and make it sore, but when they are

1. See No. 446.

2. Ficus sycamorus L. See No. 171.

3. Ficus pseudosycamorus Dcne. See No. 219.

dried that goes away, and they are stored, and when dry they are strong and elastic. Camels and sheep browse it and eat its figs.

126. Tadhnūb. The noun of unity is tadhnūbah, and it is an unripe date which has started to soften at its lower tip, and we have described that in the chapter on date palms.

127. Tūth. (Morus ssp. Mulberry).¹ It is tūth with a thā', but some linguists say tūt with a tā', but we have only heard it with a thā' in poetry, and that too is rare because it is hardly ever mentioned by the Arabs except in connection with the firsād (mulberry tree). A certain Bedouin said these verses, which were transmitted by the people:

Truly, one of the meadows of al-Ḥazn or a rocky, untilled
corner of al-Qurrayyah
Would be sweeter and more refreshing to my eye were I to pass
through, than Karkh in Baghdad with its pomegranates and
mulberries (tūth).

It is reported that al-Aṣma^cṭ said: "Tūth is Persian, in Arabic it is tūt." A certain transmitter said: "The people of Baṣrah call the tree firsād and the fruit tūth," and we will mention the firsād under its own section, God willing."

128. Tannūb. (Abies ssp. Fir-tree).² The fir is a tree which grows large and tall. It grows in the mountains of the land of the Byzantines. Tannūb is a foreign name. From it the best pitch is extracted. It does not grow in Arabia, but in Arabia pitch is extracted from

1. Chihabi p. 476.

2. Chihabi p. 1.

other trees, from juniper (^Car^Car) trees, and we will describe the juniper under its own section, God willing. As for the production of pitch and the names of the trees from which it is extracted in Arabia, that was mentioned previously in the chapter which discusses gums and resins.

129. Tan^Cīmah.¹ The tan^Cīmah is a large tree like the dabir tree² except that it has softer leaves and its leaves are like chard leaves, and it only grows by water. It has not fruit, it is green, and it has a thick trunk. It is said: "The shadiest places are three: the shade of the dabir tree,"--we will describe it under its own section-- "the shade of the tan^Cīmah, and the shade of a rock."

130. Turmus. (Lupinus termis Forsk. Lupine).³ It is the Egyptian bean (jirjir misrī). It is one of the legumes, and we have described it in the chapter on crops. The noun of unity is turmusah, and I do not think that it is Arabic. In Arabic it is called basīlah because of the bitterness in it; anything unpleasant is called basīl. A poet said:

What terrible food is the unsweetened (mubassal) colocynth!
It is that in which the bitterness remains after it has been washed,
and we have mentioned it under its own section.⁴

1. Possibly Cadaba glandulosa Forsk., Capparidaceae. Schweinfurth p. 120: teneim.

2. See No. 165.

3. Chihabi p. 430.

4. See No. 287.

131. Tāmūl. (Piper betle L. Betel-vine).¹ The betel is a vine, it grows like a pea plant, growing in trees and on what is set up for it. It is one of the things cultivated on the borders of Arabia around Oman. A certain Bedouin told me that its leaves taste like cloves and they have a pleasant odor, and people chew its leaves and macerate them in their mouths. Tāmūl is a foreign name which has come into the Arabic language.

132. Tannūm. (Chrozophora tinctoria (L.) Raf. Tournsole).² The tournsole is one of the aghlāth,³ and it is a grey shrub which is eaten by gazelles and ostriches, and it is one of the things in which gazelles are netted. It has broad leaves like grape leaves, in appearance not in size. He said: "It has a seed which appears black when its covering splits open, and it has a root which is sometimes used for kindling, and it mostly grows along the banks of washes." Someone else said: "The tournsole has a fruit which is oily and blackens the hand," and because of ostriches' love for it Zuhayr said, describing an ostrich:

Knock-kneed, with clipped ears, the tournsole (tannūm) and ā'
(fruit of Cadaba farinosa) were ripe for him in al-Siyy.

The poets have mentioned that frequently. Abū Naṣr said: "The tannūm

1. Chihabi p. 554; Townsend, Guest and Omar 4:1:41. Piperaceae.

2. Townsend, Guest and Omar 4:1:319-322; Migahid p. 839, Al-Rawi p. 187. Euphorbiaceae. Synonym: C. verbascifolia (Willd.) A. Juss.

3. A kind of perennial. See footnote under No. 22.

is the wild hemp-seed,¹ and a certain learned man said: "Depressions are among the places where tournsol grows." Tournsol extract is a deep green, it is used for coloring leather, food, and other things. The tournsol is one of the things which stay green throughout the hot summer; that was mentioned by Abū Naṣr. Ibn al-A^crābī said: "The tournsol is a large shrub, a regenerating perennial (janbah); on it grows seed like hemp-seed (shahdānaj) which people use for oiling their hair and flavoring bread; then it dries up at the beginning of winter and disappears."

133. Tafirah. (Young Stipagrostis plumosa and S. obtusa). Abū ^cAbdallāh Ibn al-A^crābī said: "Tafirah is tarīfah² when it first begins to grow, when it is soft, small, and green. When it gets to be a little thicker and taller, but is still green, it is called nashī'ah, and when it dries it is tarīfah. It is the favorite pasturage of livestock when there are no herbs. Tafir applied to any plant means a little one.

134. Taribah.³ Taribah is green, it causes loose bowels in camels, it is full of soil (turāb), it does not grow tall or large, and

1. Shahdānaj al-barr. Shahdānaj by itself means hemp-seed, the seed of Cannabis sativa L. (Issa p. 38, Chihabi p. 337). The name, shahdānaj al-barr, may cause some confusion as to the actual identity of tannūm, but the description given here, and the fact that it appears to grow wild in the Arabian desert where ostriches and gazelles can freely browse on it, leave little doubt as to its being Chrozophora tinctoria.

2. Tarīfah is a name that includes the two grasses naṣī and silliyān (see end of No. 89), which are respectively Stipagrostis plumosa and S. obtusa.

3. Unidentified. Probably a viscous herb.

its leaves are like fingernails; that is from the Bedouins, for al-Asma^CT mentioned it but did not describe it.

135. Taw'amān.¹ The taw'amān is a small herb; it has a fruit like cumin, it has many leaves, it grows prostrate on the plains, and it has yellow flowers; this from the Bedouins.

136. Tiqdah. (Coriandrum sativum L. Coriander).² Tiqdah is coriander (kusbarah), and it is also pronounced kuzbarah. A certain Bedouin told me that, and it was also mentioned by a certain transmitter.

137. Tiqrid. (Carum carvi L. Caraway).³ Tiqrid is caraway (karawā'), according to what a certain transmitter said.

138. Tumlūl. A certain transmitter mentioned it, and he said that the tumlūl is an herb which in al-Nabaṭiyah is called qunnābrā,⁴

1. Possibly a species of Hypecoum (Papaveraceae). The description given here, such as it is, fits; and the yellow flowers have two large paired outer petals which might have given rise to the name taw'amān (twins). The common name of H. procumbens is horned cumin (Nehmeh p. 173).

2. Chihabi p. 162.

3. Chihabi p. 111.

4. Townsend, Guest and Omar (4:2:896-898) identify qunābarā as Cardaria draba (L.) Desv. (= Lepidium draba L.); hoary cress or Aleppo pepperwort; Cruciferae. It is a common spring and summer weed, a perennial stoloniferous herb, grazed by animals and cooked and eaten by poor people. Meyerhof (p. 240) doubts whether the qunnābarā of the Middle Ages was C. draba because the Arabs did not identify it with the drabē of Dioscorides; nevertheless, the description of C. draba given in Townsend et al. corresponds well with Abū Hanīfah's account.

and in Persian it is barghast, and he said that it is also called ghulūl, and it appears at the beginning of spring and warm days.

139. Tibn. (Straw). Tibn is the dry stalks of grain left after threshing, and it is also called hathā and rufah. A poet said, using hathā:

He is like a sack filled with straw (hathā).

Describing an ostrich, someone else said, using rufah:

The sides (of the ostrich's nest) confined the barley-grass awns which looked like heaped-up straw (rufah) beside the threshing floors.

We have explained all that in the chapter on crops. One says: Tabantu the animals, imperfect atbinu, when I give them straw to eat, and they are described as matbūnah.

140. Tuffāh. (*Malus pumila* Mill. Apple).¹ Apples are well known and they are abundant in Arabia.

The Chapter of Words Beginning with the Letter Thā'

141. Thiwam. The noun of unity is thiwamah, and it is a large tree; it has long, broad leaves that are a deep green, they are soft, and have a pleasant aroma better than that of myrtle; they are strewn where people gather because of their sweet smell. Toothsticks are made from it and it does not have fruit; a certain Bedouin told me that, and we have mentioned the toothsticks made from it in the chapter on toothsticks.

1. Chihabi p. 36.

142. Thū^c. (Boscia angustifolia Rich.).¹ And he told me that the thū^c is one of the mountain trees; it is large and grows tall, it has a thick trunk and fruit clusters like those of the terebinth. It is one of the evergreen trees, and its leaves are like those of the walnut, and it has pliable branches. It is not used for anything, and the noun of unity is thū^cah.

143. Thu^cb.² The noun of unity is thu^cbah, and it is similar to the thū^c except that it has rougher leaves. Its trunk is grey and it has no fruit. It is not used for anything, and it is one of the mountain trees, growing where the thū^c does, and its shade is dense.

144. Thaghr. (Morettia philaeana (Del.) DC.).³ The thaghr is one of the best herbs. The noun of unity is thaghrah; it is grey and it grows until it looks like an up-side-down basket because of the leaves and branches on it. Its leaves are as long and as wide as fingernails, and it is slightly fleshy along with being green. Its flower is white, its stems arise from a single base, and it grows in hard ground. Kuthay-yir said:

(As if) Kohl had been applied with dry thaghr.

1. Schweinfurth p. 189. Capparidaceae.

2. Unidentified.

3. Cruciferae. Muschler (p. 403) cites thagar as the name for Morettia, and Schweinfurth (p. 144) gives thaghar as the name for Morettia philaeana. The description of this plant given by Migahid (p. 85)--bristly-hairy plant, leaves entire 1-2 cm long--fits the description given by Abū Hanīfah.

Abū Naṣr said: "It has weak bristles, and camels like it." He said:

"The noun of unity is thaghrah," and he recited:

And kohī on her applied with dry thaghr; but no sooner has she done that when her companion left her.

He said that because of the thaghr's roughness, and that is similar to Ibn Harmah's verse:

On the day of departure, it was as if dry oxtongue (himhim) had encompassed the rims of his eyes.

The oxtongue has rough hairs, as does the thaghr, so he meant putting thaghr and oxtongue in the eye.¹

145. Thuddā'. (Cyperus conglomeratus Rottb.).² The noun of unity of thuddā' is thuddā'ah. Abū Ziyād mentioned that it is one of the plants that grow back in the autumn,³ and he said: "That is a palatable plant, animals like it and eat it, and its roots are white and sweet; it has leaves like those of the leek, and it has long stalks which people pound when green to make ropes which are used for drawing water." A certain Bedouin told me that the thuddā' plant is like the lemon-grass plant (idhkhīr), except that it is taller and wider than the lemon-grass. It is grazed, and it has a flower like the white mallow flower, and at its base there is a bit of a faint red color. He said: "Around it grow tarthūth⁴ and daghbūs plants, and the thuddā' is the

1. That is, his weeping at the departure has caused his eyes to be irritated as if by these rough plants.

2. Migahid pp. 789, 813. Cyperaceae.

3. Rabl. See No. 439.

4. Cynomorium coccineum L., a parasitic plant.

height of a boy sitting." A certain transmitter said: "When the thuddā' dries up it is called muṣās, and the thuddā' is one of the plants that grow back in the autumn," and on that subject Dhū al-Rummah said:

They went on to graze scattered (badhr) rukhāmā plants (Convul-vulus lanatus) and aftergrowth, and what grew of regenerated (mutarabbīl) thuddā'.

Badhr means scattered. About its growing in sand, Ṭarafah said:

What an ungrazed, grassy sandhill, whose heaped up plants are of thuddā'!

A certain Bedouin told me: "The muṣās looks like the thuddā', but it is more slender than it, and the two plants look like the leek plant except that many leaves come from a single base, and you see that the crown has pushed up a piece of earth, and its leaves are hard and firm. Ropes are made from both, and the muṣās has a flower." A certain Bedouin told me that the thuddā', the muṣās, and the ʿayshūm are all one thing, but according to Abū Ziyād they are different, and he said: "The ʿayshūm resembles the thuddā' except that it is much larger."

146. Thumām. (Panicum turgidum Forsk. and Pennisetum dichotomum (Forsk.) Del. Panic grass).¹ The nouns of unity are thumāmāh and thummāh, and the man's name Thumāmāh is derived from it. The collectives are thumām and thumm, and a poet said, describing a deserted spring camp:

There appeared the standing poles of erected booths, and washed panic grass (thumm) on their roofs.

He means that the panic grass that covers the huts is washed by the

1. Townsend, Guest and Al-Rawi, eds., Vol. 9 pp. 490, 496.
P. dichotomum = Panicum setigerum Retz.

rain and scattered by the wind when the people leave the huts for spring grazing. Dhū al-Rummah said, describing huts:

They bent before the winds of every season, and the storms blew away the panic grass (thumām).

Abū Ziyād said: "Panic grass is a perennial, and it sprouts tender thin stems with small branches, and camels and sheep eat it. The height of a panic grass plant is the same as the height of a man seated, though it might be a little taller than that. Its leaves are like those of wheat, and its fruit consists of many seeds, some of which is gathered by ants as good food. It is the longest lasting plant in Najd during the drought; it remains after the herbage because of its abundance. A poet said, praising a tribe:

They would be generous if nothing were left but the hearts of the panic grass, and the hearts are the worst part of the panic grass.

He says that nothing is left but its heart; all its outer parts have been eaten, leaving only the thick stems which nothing eats. He said: "Panic grass has a gum," and we have described that in the chapter on gums and resins. Panic grass is mentioned in a saying about the success of an endeavor: "It is at the tip of a panic grass plant (thummah);" that is, it is about to be achieved. A poet said about panic grass:

Do not suppose that my hand is at a loss, and that I rub it with soil or panic grass (thummah).

A certain learned man from among the Bedouin said: "Panic grass is sometimes as tall as a kneeling camel, and sometimes it consists of stems like the rush," and he recited a verse about the weakness of a panic grass stem:

If what you have left of me were hanging on a stem of panic grass, the stem would not bend.

Abū Naṣr said: "The people of the Ḥijāz call panic grass jalīl, and the noun of unity is jalīlah, and he recited:

I wonder would I ever spend a night in Fakhkh, surrounded by lemon-grass and panic grass (jalīl).

The plural is also jalā'il. A poet said:

Lemon-grass and panic grass plants (jalā'il).

Abū ^CAmr said: "Panic grass is one of the regenerating perennials;" he said: "The ^Carfaj (Rhanterium epapposum), the ^Cadah (Lasiurus hirsutus) and panic grass have tender green shoots called khūs, and they are what is green in them. In the ^Cadah and panic grass they are also called hajan, and panic grass ahjana when it has sprouted;" and he said: "The panic grass amsakha when its stems (amāsīkh) have emerged, and the noun of unity of amāsīkh is umsūkhah; and it ahjana when its hajan have emerged;" he said: "And both are the green shoots (khūs) of the panic grass," and we have discussed umsūkh in greater detail under alif.¹ A certain transmitter said: "Panic grass is one of the plants that grow on stony hills." Abū Ziyād said: "When rain hits a panic grass plant once it has grown large, the first growth that appears in it emerges from its nodes, and the nodes are like the knobs on a spear. So the nodes, which are its knobs, sprout; from the top of the stem to the bottom every node sprouts, and those sprouts are called hajan, and one says the panic grass ahjana." He said: "Panic grass is called

1. See No. 28

gharaf, and the noun of unity is gharafah, and it grows in the plains and the mountains." A poet said about gharaf:

In the morning Suqām became an empty place, with no companions
in it except the beasts of prey and the wind blowing
through the panic grass (gharaf)

147. Thaghām.¹ The noun of unity is thaghamah. Someone from the tribe of Banū Asad told me: "The thagham is finer, thinner and more delicate than the halī,² though it resembles it." Someone else said: "Thaghām is mountain halī." A poet said:

When my lady friend saw my eyes,
And my locks (white) like halī . .

as if he meant they were like a thaghamah. And from the Bedouins: "The thagham plant is like the nasī plant as long as it is green, and when it dries it becomes intensely white, such that white hair is likened to it, for when the thagham dries it is as white as can be." Ḥassān said:

If you see that my head has changed color, turning white; it
has become like the dry thagham.

Hair in which white is mixed in with the black (shamīṭ) is likened to thagham when it is partly dry and partly green (mukhlis). A plant that is khalīs is one which has green parts growing amidst dry parts.

Al-Marrār al-Faq^casī said:

Are you attached to Umm al-Walīd, after the locks on your head
have become like dry and green (mukhlis) thagham?

1. A kind of grass.

2. Halī is dry nasī, Stipagrostis plumosa, a perennial bunch-grass. See No. 244.

That is, after they had turned grey. Abū Ziyād said: "If half of a man's children are boys and half are girls, they are said to be shamīt or shitrāh. A shamīt head is one on which half the hairs are white and half black." A certain transmitter said: "One's head is said to be thāghim when it has become completely white." A certain Bedouin told me: "The thaghām plant sprouts long, thin stems from a single base, and when it dries up it turns completely white, and thaghām is grazed, and fed to horses." Bishr said, talking about horses:

They spent the night and a whole day at al-Mimhā while thaghām grass was being cut for them.

Al-Aswad said, maligning a tribe:

Asses' rumps, they left together; thaghām and dry barley-grass (cirb) grew for them.

By cirb he means buhmā; ¹ cirb is what it is when dry. A certain transmitter said: "Thaghām is one of the plants that grow in the mountains, and it is one of the regenerating perennials."

148. Tharmad.² The tharmad plant is an alkali plant. A Bedouin of Rabī^cah told me that, and he said: "The tharmad plant grows to a height of about a cubit, and it is thicker than the qullām (Cakile maritima), and it consists of branches without leaves, it is an intense green, and when it gets old its stalk gets thick; combs are made out of it because it is hard and of good quality." He said: "It gets so hard that iron can scarcely cut it, and it turns white." He said: "Because

1. Barley-grass, Hordeum murinum. See No. 89.

2. Unidentified.

it is hard wooden stoppers are made from it." He said: "When it gets old, its stalk is a span in length." He said: "It is said of the tharmad plant that it is the first to grow, and it has succulent new growth."¹

149. Thayyil. (Cynodon dactylon Pers. Couch-grass).² Abū ʿAmr said: "Thayyil is called najm, and the noun of unity is najmah," and he recited a verse by al-Ḥārith Ibn Zālim:

You testicle of an ass that kept on clipping a couch-grass
plant (najmah)! Are my neighbors to be devoured while your
neighbor is safe?

A certain transmitter said: "Thayyil is a plant which forms mats on the ground, and in Persian it is marlah; thayyil is what is called rīz in Persian." Abū Naṣr said: "The najm plant is the couch-grass (thayyil) that grows along the banks of streams. The leaves of the couch-grass are like those of wheat but shorter, and the plant is a mat on the ground which spreads far and becomes entangled until it is like matter hair on the ground, and for that reason it is called washīj. Anything that is entangled or complex is called wāshij, and from that one says arḥām wāshijah (extended and complex family ties). It has many nodes and short internodes, and it hardly ever grows except by water on in a place where there is water underground, so it is one of the plants used to detect the presence of water."

150. Thāmīr. A certain transmitter told me that it is the bean³

1. Jirwah. See No. 183.

2. Migahid p. 707; Townsend, Guest and Al-Rawi, eds., Vol. 9:454.

3. Vigna sinensis Endl. Meyerhof p. 146; Low 11:523

(lūbiyā') in a certain dialect. A thāmīr is also any plant whose fruit (thamar) has appeared, and a muthmir is that plant which has begun to bear; that is what Abū Naṣr said. A poet said:

They would be as if they were about to burst (from eating) the
tender shoots of the dark green qaswar and the fruiting
plants (thāmīr) standing together.

We have explained that in the chapter on the plants pertaining to it.

151. Thamar. (Fruit). It is the collective of thamarah (a fruit), then athmār, and the plural of athmār is thumur; that is what Abū ^CUbaydah said, and others have mentioned it. Thamar is the fruit of anything that grows and produces fruit, and we have explained that in more detail in the chapter describing the plants pertaining to it.

152. Tha^Cd and Tha'd. When dates starting to ripen become soft, they are called tha^Cd, and the noun of unity is tha^Cdah. A soft, succulent plant is called tha^Cd, tha'd, and ma'd. The Bedouin have a traditional saying: "An old she-camel is satisfied feeding in the morning on soft, fresh grass (kalā' tha^Cd ma^Cd)." A certain Bedouin said: "When you describe its succulence you say ma^Cada, tha^Cada, or nā^Cama (it was, or became, succulent) on the pattern of fā^Cala," and we have explained all that in the chapter on the herbs pertaining to it.

153. Thufrūq. (Date perianth). It is pronounced thufrūq and dhufrūq, and it is the cup on the date fruit to which the sprig is attached, and we have described it in the chapter on date palms.

154. Thuffā'. (Lepidium sativum L. Garden cress).¹ Thuffā' is the garden cress (hurf) which the common people call habb al-rashād, and a statement has come down about it from the Prophet of God, may God pray for him; so I was told by a certain Bedouin. The noun of unity is thuffā'ah.

155. Thalīb. Thalīb is grass that is two years old and black; it is similar to darīn.² A poet said:

They grazed old, blackened plants (thalīb) for an hour, then we rode on them over distant paths.

156. Thūm and Fūm. (Triticum aestivum L. Wheat). A certain reliable person mentioned that wheat (hintah) is called thūm and fūm, with a fā' replacing the thā'. But thūm is also the garlic³ that is prepared in the pot, and some is wild, as is the case with the onion.

157. Tharmān.⁴ A certain Bedouin told me that the tharmān is a plant without leaves; its leafless growth resembles that of the hurud,⁵ and when it is squeezed it is crushed the way alkali plants are crushed. It is juicy, and sour and bitter. Camels and sheep graze it when it is green, it grows from a root, winter kills it back, and it is not woody rather it is only a pasturage.

1. Meyerhof p. 118.

2. See No. 393.

3. Allium sativum L. See No. 160.

4. Unidentified. Possibly a succulent chenopod.

5. Saltwort. See No. 51.

158. Thinn. Al-Aṣma^C said: "Dry grasses and the like are called thinn when they crumble." Someone else, a Bedouin, said: "When dry plants pile up upon one another they are called thinn." Abū Naṣr said likewise, and he said: "In the land belonging to the tribe of so-and-so there is enough accumulated dry grass (thinn) to last them a year," and he recited the verse by Mūsā Ibn Jābir al-Ḥanafī:

How many needy people have found riches, and dwelt after the
drought amidst heaped up dry herbage (thinn)?

159. Thilthān. (Solanum nigrum L. Black nightshade).¹ The thilthān is the fox-grape (ḥinab al-tha^Clab) plant. A certain Bedouin told me that, saying: "It is also called rabraq and thu^Cālāh," and I heard someone else say thulthulān.

160. Thūm. (Allium sativum L. Garlic).² This thūm is the herb. It is abundant in Arabia, and some grows wild and some is cultivated. Jarīr said:

They dwell where rayhān grows, and al-Ḥanṭabī dwells with leek
and garlic (thūm).

The noun of unity is thūmah.

161. Thujrah. The plural is thujar, and they are separate bits of plants. That was mentioned by Abū Naṣr, and he recited a verse by Ibn Muqbil:

The wild ass stuffs himself with maknān which has stained his
lips, and with bits (thujar) of mallow (ḥadras).

1. Chihabi p. 675, Löw III:379-380.

2. Chihabi p. 20. See No. 156.

Meaning pieces of ^cadras, which is a kind of plant, and we will describe it under its own section, God willing.

The Chapter of Words
Beginning with the Letter Jīm

162. Jafn. The noun of unity is jafnah, and it is the stock of grapevine. A certain Bedouin said: "It is that which climbs up trees and forms a stock (tajaffana)," and we have explained that in the chapter on grapevines.

163. Jafn.¹ The noun of unity is jafnah, and according to what they say it is an aromatic perennial. While describing wine and mentioning stopping up the tops with jafn, al-Akhṭal said:

(The level of the wine) sank to half the buried dark red wine jar, which the wine-maker had filled to the brim and sealed with jafn and sweet-bay (ghār).

The ghār (Laurus nobilis) is also an aromatic tree, and we have described it in the chapter on grapevines [sic].

164. Jafn.² The noun of unity is jafnah. Abū Ziyād said: "It is one of the thin-stemmed annuals, and when it dries it shrinks and bunches up. It has yellow seed like fenugreek. It mostly grows in the hills and it remains dry thus for years, and it is mostly grazed by donkeys and sheep." A certain Bedouin said: "It is hard and small like ^cayshūm, and it has hard, thin, short stems and grey-green leaves; it

1. Unidentified.

2. Probably Aizoon canariense L. or A. hispanicum L., Aizoaceae. Batanouny p. 63; Wild Plants of Qatar pp. 3, 157.

grows in rough ground, and it is the fastest to sprout when it rains,
and the fastest to wither

165. Jawz. (Juglans regia L. Walnut).¹ The walnut tree is abundant in Arabia in the Yemen, and it bears a fruit and is cultivated. In the mountains there is a walnut tree that is not cultivated, and al-Aṣma^c mentioned that it is the dabir. I asked someone from al-Sarāh about it; he was familiar with it and he said: "It is a large tree," then he denied that it was a walnut or that it resembled it. We have mentioned it under the description of tamarisk,² referring to the bowls, plates and pulleys made of ebony wood, that are actually made of walnut wood but darkened with fat and so are said to be of ebony wood, even though they are of walnut wood. The work jawz is of Persian origin, but it has come into the language of the Arabs and their poetry. Its wood is described by them as being hard and strong; Ibn Muqbil said, describing a horse:

To the shoulder blades, as if the place where the whip falls at
the opening of the girth between the sheath and the navel,
And where the back and belly narrow were a shield panel of
walnut wood that cannot be pierced.

Al-Ja^cdī mentioned Noah's ark, on him be peace, and he said that it was made of walnut wood of the best quality:

He raises amidst the pitch and iron tall (masts) of walnut with
full-grown trunks.

1. Chihabi p. 783.

2. Athl. See No. 4.

166. Jalīl.¹ The noun of unity is jalīlah. Abū Naṣr said: "The people of the Ḥijāz call panic grass (thumām), and the noun of unity is jalīlah," and he recited:

I wonder would I ever spend a night at Fakhkh, surrounded by
lemon-grass and panic grass (jalīl).

Fakhkh is a place outside of Mecca where there is a little water.

167. Jathjāth. (Pulicaria crispa (Forsk.) Benth. et Hook f.)²
The noun of unity is jathjāthah. A Bedouin of Rabi^cah told me that the jathjāth plant is large, people seek warmth under it when it gets large, and it grows in the plains; it has yellow flowers, and it grows like the safflower. Another Bedouin said: "The jathjāth is one of the bitter plants, it is green, it grows during the summer, and it has sweet-smelling yellow flowers like those of the ^carfaj (Rhanterium epapposum); camels eat it when they can find nothing else." Abū Naṣr said: "The jathjāth looks like the qaysūm," and Abū Ziyād said: "The jathjāth is one of the bitter plants; it smells nice." Because of its pleasant smell and the fact that it grows in meadows, a poet said:

No meadow of the hills with sweet, moist soil, where the jath-
jāth and ^carār soak up the dew,
Is sweeter than her mouth when I come calling at night, when
the fire has been lit in her lamp.

Another poet said something similar:

1. Panic grass: Panicum turgidum and Pennisetum dichotomum.
See No. 146.

2. Migahid p. 595; Al-Rawi p. 292; Vincett pp. 96, 97. Compositae, = Francoeria crispa (Forsk.) Cars. Common name mentioned by Vincett: crisp fleabane.

No remote meadow of the rugged hills on which the spring rain
fell abundantly,
Whose jathjāth, khuzāmā (Horwoodia dicksoniae) and thāmīr are
(like) tatters striking the watercourses and ponds . .

Another poet said something similar:

How wonderful is the south breeze when it comes at dawn blowing
gently;
It has been laden with the coolness of the moist soil and car-
ries the scent of jathjāth and basbās.¹

And we have mentioned all this previously in the chapter on sweet-
smelling plants.

168. Ja^cdah. (Teucrium polium L. Mountain germander).² A cer-
tain Bedouin told me that the germander plant is like the cizlim plant,³
except that it is grey and sweet-smelling. It has an inflorescence like
the hairy inflorescence of the lemon-grass, except that it is denser,
matter together, and it is used to stuff pillows. He said: "Germander
grows in the mountains." Another Bedouin said: "Germander is green and
grey, it grows in the mountains, it has a crest like that of the rooster
cushions are stuffed with it, and it is sweet-smelling;" the two des-
criptions are close to one another. Germander is one of those plants
which stay green all year round; that was mentioned by Abū Naṣr.

169. Jarjār.⁴ The jarjār is an herb with pretty yellow flowers;
al-Nābighah al-Dhubayānī said the following about it, describing horses:

1. An aromatic umbel. See No. 90

2. Migahid p. 463; Al-Rawī pp. 78, 229; Chihabi p. 728; Vincett
p. 78. Labiatae.

3. Indigofera tinctoria Forsk., a silvery shrub.

4. A cruciferous herb.

The yaCdīd¹ drips from the corners of their mouths; their muzzles are yellow from the jarjār.

Describing a meadow, al-Namir Ibn Tawlab said:

It looked as if the brightly colored clothes of the towns were in it because of its hanwah (Calendula) flowers and jarjār

170. Jirjir. (Vicia faba L. Broadbean).² The jirjir is the faba bean (bāqillā), and its origin is Persian, and we have mentioned it with the legumes.

171. Jummayz. (Ficus sycamorus L. Sycamore fig).³ A certain transmitter mentioned that it is also called jummayzā. It is of two types, and both of them have edible figs, and we have described that in the tā' chapter under tīn (figs).⁴

172. Jadr.⁵ From the Bedouins: "The jadr is like the halamah⁶ except that it is small, and when the new growth sprouts from its base it becomes a green plant with small prickles, and the regrowth is that which occurs at the end of summer when the nights get cold. The jadr is one of those plants which grow back at the end of summer,⁷ and it is

1. A name which is applied to various yellow composites, such as Lactuca, Sonchus and Launea. GIBP.

2. Meyerhof p. 31. See No. 87.

3. Löw 1:274-275; Chihabi p. 255.

4. See No. 125.

5. Apparently a small boraginaceous plant.

6. Moltkiopsis ciliata, Boraginaceae. See No. 221

7. Tarabbala. See No. 439

one of the plants which grow in sand; it grows with the makr, which we will describe, God willing, and what al-^CAjjāj said refers to what we have described:

The spring growth and summer regrowth collected in the form of makr and jadr, and the nasī (Stipagrostis plumosa) was clothed.

It was clothed in regrowth when it grew back. Putting jadr in the plural, judūr, he also said, describing a bull:

He spent the evening where hādh (Cornulaca) and judūr grew. The hādh is also one of the plants which grow in sand. The noun of unity of jadr is jadrah. He also said, describing gazelles:

They frequented the jadr of the smoke-colored (mudkann) sandy plain.

Mudkann is derived from duknah (smokey color), like muḥmarr (red, red-dened) is derived from ḥumrah (redness). The jadr also has some smokiness in its color. Dhū al-Rummah said, describing a bull:

He spent the summer amidst the hasād and the leaning nasī, and the dark-grey jadr watered by clouds.

173. Janbah. (Regenerating perennial). The janbah is a type of plant, not an annual or a tree (shajrah), for winter does not kill its root the way it kills the roots of annuals, but its above-ground parts do not survive the winter as do those of trees; rather, its above-ground parts die back and its root survives, and we have explained that in detail in the chapter on plant classification

174. Ji^Cthin.¹ The noun of unity is ji^Cthinah, and they are the bases of plants. Abū Ziyād said: "The ji^Cthinah is the base of every perennial that has died, except for trees (ḥidāh), and the ji^Cthinah looks like an old woman seated. It is also called a jidhmārah and the plural is jadhāmīr." He said: "Larks and red headed finches nest in ji^Cthin. Everything that is a regenerating perennial (janbah) and has bases that remain after the tops have been eaten--they are called ja^Cāthin and the noun of unity is ji^Cthinah. A ji^Cthinah takes up a lot of ground because there is a single base out of which many shoots grow, like the bases of ḥarfaj (Rhanterium epapposum) and ṣilliyān (Stipagrostis obtusa) and similar things. A poet said:

Or like the eaten-down (majlūh) base of a plant soaked by rain;
it begins to sprout out (muwaddis) of the sides (a^Crād).

Majlūh is something which has been eaten back (juliha), and muwaddis is something which has begun to sprout, and a^Crād are the sides of anything and we have talked about the ji^Cthin in the chapter describing the plants pertaining to it.

175. Jidhl and Jidhr. (Stump). Judhūl and ajdhāl (stumps) are to trees and shrubs (shajar) what ji^Cthin are to regenerating perennials (janbah). The plural of jidhl is also jidhalah. Abū Zayd said they have a saying: "O Taym, be stumps (jidhalah); a man is enriched by what he has." This Taym is a clan of the Ribāb tribe, and the words "be

1. The lower portions of perennial grasses and other bushy perennials remaining after the upper portions have died back or been eaten. It applied particularly to those plants which have numerous stems arising from a single base near the ground, rather than from a definable trunk.

stumps" mean do not run away but be as immovable as stumps. Al-Anṣarī said: "I am her scratching (muḥakkak) stumplet (judhayl)."¹ He used the diminutive form of jidhl not out of contempt but to magnify it. Muhakkak is that against which camels and donkeys scratch themselves while it stands firm. Jidhr is similar to jidhl, and the origin of anything is called its jidhr. The part of it which is in the ground is called its arūmah (root, rootstock) or its sinkh.

176. Jidhmār and Judhmūr. (Stump of a branch). When a branch or a stick is cut off and a piece remains behind, that piece is called a jidhmār or a judhmūr. They can also be feminine, then one says a jidhmārah and a judhmūrah. Al-Farrā' said: "When a palm frond is cut off and a piece of it remains behind, that is called a jidhmār and a judhmūr, and the plural is jadhāmīr."

177. Jidhā. It is the collective of jidhwah, which is the base of a large piece of wood at the end of which fire remains, and it is called a jidhwah even if it is not burning, when it is the same as jidhl (stump). Ibn Muqbil said:

Laylā's firewood gatherers spent the night looking for thick (jazl) stumps (jidhā), not weak, decayed firewood that would burn quickly or smoke (daʿīr).

Daʿīr means producing a lot of smoke, and it could be worm-eaten as well, and jazl means thick.

178. Janā. It is the collective of janāh, which is anything, fruit, truffles, or honey, that has been gathered. One says: He brought us a good gathered product (janāh), and it is called janī as long as it

is fresh. One says: Janaytu laka, and janaytuka (I gathered for you),¹ and ijnīnā or ijtani lanā (gather for us!), and janaytu al-janā (I gathered the produce), and ajnīhi and ajtanīhi (I gather it). The gatherer is a jānī, and the plurals are jānūn, junāh, and junnā'. A poet said:

A remote pasture that bloomed in the wasteland, where truffles
grow free of gatherers (junnā').

Someone else said:

I have gathered for you (janaytuka) truffles and ^casāqil,² and
kept you from having small downy truffles.³

God Almighty has said: "And the produce of the two paradises will be within easy reach."⁴

179. Jull. (Rosa ssp. Rose).⁵ Jull are roses (ward), and the noun of unity is jullah, a rose (wardah). It is a Persian word which has come into Arabic. A certain transmitter mentioned that they are called watīr and the noun of unity is watīrah. Abū Naṣr mentioned that red roses are called hawjam and that white roses are called watīr. Roses are abundant in Arabia, both cultivated and wild.

180. Jabbār. A jabbār is a palm shoot that has grown so tall it cannot be reached by hand. The noun of unity is jabbārah, and we have described it in the chapter on date palms.

1. The person for whom the gathering is done may either be a direct object of the verb, or may be preceded by the preposition la- (for).

2. A kind of truffle.

3. Banāt awbar. See No. 41.

4. The Qur'ān 55:54. 'Wa-janā al-jannatayni dānin.'

5. Chihabi p. 617

181. Juddād. They claim that juddād are young talh (Acacia gummifera) trees. The noun of unity is juddādah. Al-Ṭirimmāḥ said, describing a gazelle:

She plucks the fruit of young acacias (juddād); pods that grow singly from the blossoms (baram) or in pairs.

Baram is the collective of baramah, which is the blossom of a tree, and it emerges from a round, green bud. Gazelles love it passionately, and so hunters snare them with it. Young talh trees are also called jalādhī; Zayd al-Khayl said:

It would be hateful to me for her to see what is left for her;
acacia saplings (jalādhī) in al-Shara, the sands of ^CAbqar.

182. Jirw. (Young fruit). Al-Aṣma^C said: "The young fruits of anything, such as cucumbers, eggplant, colocynth, or watermelon, are called jirā' and the singular is jirw." There is a ḥadīth about it: "I gave the Messenger of God, may God pray for him, a basket of ripe dates and downy ajrī," meaning small cucumbers. Abū al-Najm said:

Until when the little fruit (jirw) of the tatful turned white.
The tatful is a plant like a finger, it is green striped, and the Ḥijāzīs call it musht al-dhi'b (wolf's comb; Cucumis prophetarum), and it has little fruits like the cucumber. Small pomegranates are sometimes called jirā', making that comparison. Al-Asadī said, describing an ostrich:

A knock-kneed, small-headed ostrich having an outstretched neck
and a head like a small pomegranate fruit (jirw al-rummān).

Abū Ziyād quoted this verse describing a sand grouse:

She hung on herself a little mug that looked like a young colocynth fruit (jirw ḥanzal) at the bend of her neck.

He likened the sand grouse's crop, which was filled with water, to a young colocynth. About any plant of this sort one says ajrat ijrā' (it produced small fruits). This includes what a scout said: "Its clover, sweet clover, and mallow ajrat (produced small fruits)." However, these do not have small fruits like those of the colocynth and similar things, but rather fruits like small knots, and so they are called jirā'.

183. Jirwah. A Bedouin of Rabī^Cah told me that when the thar-mad plant first starts to grow and is succulent it is called a jirwah, and we have described the tharmad plant.¹

184. Jalādhī. The jalādhī of the talh (Acacia gummifera) are its saplings, according to what they claim, but I have not heard of it. We have mentioned it under juddād,² and I have not heard of a noun of unity for it.

185. Jab'. (A kind of truffle). The collectives are jab'ah, like kam'ah (truffles),³ and jiba'. A poet said:

Asāqīl and jibā' in which there is sand.

We have described it in the chapter on truffles.⁴

1. See No. 148.

2. See No. 181.

3. See Abū Hanīfah al-Dīnawarī, ed. Lewin 1974, p. 71, where the nature of kam'ah as a collective rather than a noun of unity is discussed.

4. Abū Hanīfah's sources differ on the description of jab'. In his chapter on truffles (ed. Lewin 1974 pp. 71-86) he writes in paragraph No. 308 that it is a white thing like a truffle, and in paragraph No. 320 he writes that it is a red truffle.

186. Jazar, Jizar. (Daucus carota L. Carrot).¹ The noun of unity is jazarah or jizarah, with either an 'a' or an 'i', and the origin is Persian. Its nisbah adjective has either an 'a' or an 'i',² but in relation to an island (jazīrah), it is pronounced only with an 'a': rajul jazarī (an insular man).³ The wild form is called hinzāb, and we will mention it under its own section, God willing.⁴

187. Jarīd. The noun of unity is jarīdah, and it is a palm frond from which the leaflets have been stripped (jurridat), and it is sometimes called a jarīdah even when it has not been stripped, and we have described it in the chapter on date palms.

188. Jamīm. When grass first starts to grow and gets to be like tufts of hair (jumam) it is called jamīm. The herbage jammama (became like tufts of hair), imperfect yujammimu, verbal noun tajmīm. Al-Hudhalī said, describing a wild ass:

He ate the new tufted growth (jamīm) while the female, long-bodied like a spear, followed him, and the abundant grass and water excited him.

We have described it in the chapter on the characteristics of the plants pertaining to it.

1. Löw III:475.

2. Jazarī or jizarī: pertaining to carrots, carrot-like.

3. Al-Jazīrah is also a proper name of several places, especially Mesopotamia, the land between the Tigris and the Euphrates. Hence "rajul Jazarī" might also mean "a Mesopotamian man."

4. See No. 228.

189. Mujazzi^c. When more than a third of a ripening date has become moist one says it jazza^cat, and the verbal noun is tajzi^c. The date is a mujazzi^cah, and one says mujazzi^c dates. It is derived from jiz^c, and the jiz^c of a thing is its middle; likewise one says mudhan-nib when its tip has started to get moist, derived from dhanab (tail, end), and we have described that in the chapter on date palms.

190. Jumsah. When the entire date has become moist but is still hard and has not fully ripened it is a jumsah, and the collective is jums, and we have described it in the chapter on date palms.

191. Jadhamah. A jadhamah and a ghubrānah are dates which emerge from a single perianth, and we have described that in the chapter on date palms.

192. Julf. It is the male (fuhhāl, dhakar) date palm from which the female is pollinated. In a certain dialect it is called fahl and we have described it.

193. Jadāl. Jadāl are unripe dates. The noun of unity is jadālah, and we have described them in the chapter on date palms.

194. Jatham. The plural of jatham is juthūm, and they are date clusters whose dates have grown large. One says the cluster jathama (produced large dates); imperfect yajthumu, verbal noun juthūm.

195. Jummār. Jummār is the white pith of the date palm which is found at its crown; it is the heart (qalb) of the palm, and it is also pronounced qulb with a 'u'.

196. Jadhab. The noun of unity is jadhabah, and it is the jummār (heart of the date palm) which we have described.

197. Juff. The plural is jufūf, and the juff is the spathe of the palm inflorescence. A poet said:

She laughs, exposing teeth white as young date inflorescences
(walī^c) whose spathes (jufūf) have been pulled off by the
climbers.

Walī^c are the white things inside the spathe, and we have described all that in the chapter on date palms.

198. Jīsuwān. A variety of date palm, the noun of unity is jīsuwānah, it produces good unripe dates, it is of Persian origin, and we have described it in the chapter on date palms.

199. Jirjīr. (Eruca sativa Mill. Rocket).¹ This is the rocket (baqlah), and the wild form is called ayhuqān,² and we have described it under alif. I have not heard eloquent speakers pronounce it other than with an 'i'.³ Al-Farrā' said: "Jirjīr can be shortened and pronounced jirjir." It is called kath'ah, and I have heard Bedouins say it without the glottal stop.

200. Jill. (Straw). Jill are the stalks of grain which have not broken. When broken up, they are called tibn.⁴

1. Meyerhof p. 59. Cruciferae.

2. Brassica erucastrum L. Wild rocket. See No. 15.

3. That is, it is always pronounced jirjīr, not jarjīr or jurjīr.

4. See No. 139.

201. Jamāmīs. Jamāmīs are a kind of truffle, and I have not heard of a noun of unity for it. Al-Farrā' quoted this verse:

Not I nor the early riser whose greatest concern is truffles
(jamāmīs) of the ground where there are no traces.

And we have mentioned them in the chapter on truffles.

202. Jawīl. (Windblown plant debris). Jawīl is safīr, and that is the plant fragments and fallen leaves that the wind disperses (safara) and blows around (jāla bi).

203. Jisād and Jasad. (Crocus sativus L. Saffron).¹ It is saffron (za^cfarān),² and we have described it in the chapter on plants used for dyeing.

204. Jādī. (Crocus sativus L. Saffron).³ Jādī is also saffron, and we have described it.

205. Jarīm and Jadīd. Jarīm, jadīd and ṣarīm are all ripe dates when they have been plucked (ṣurima). Al-Shammākh said, describing a wild ass:⁴

With the sides of the hooves separated from the muscles, like
hard date-pits cast away from chewed plucked dates (jarīm).

1. Chihabi p. 172. Iridaceae.

2. Meyerhof p. 97.

3. Chihabi p. 172, Lōw II:24.

4. The text has "ba^cīr," a camel; however, camels do not have hooves as described here. The Diwān of al-Shammākh (ed. al-Hādī p. 92) suggests that ba^cīr may be a mistranscription of cayr, a wild ass.

206. Jurāmah. Jurāmah is different from jarīm. Jurāmah is what is left at the bases of the palm fronds or the bunch, those dates that are missed during the harvest or that get scattered, and they are the poorest quality of date. al-A^Cshā said, maligning a tribe:

If you were dates you would be jurāmah, and if you were arrows
you would have broad heads.

We have described all that in the chapter on date palms, and jurāmah are also called kurābah.

207. Jullabān. (Lathyrus sativa L.).¹ The jullubān is a legume and we have described it with the rest of the legumes in the chapter on crops. It is what is called kharfā in Persian, and it is also called khullar. It is fodder for cattle and people eat it cooked and otherwise. I have not heard the Bedouins pronounce it without the doubled letter, but so many people pronounce it without the doubling (julubān); perhaps such a pronunciation is a dialect form.

208. Jīsh. (Trigonella foenum graecum L. Fenugreek).² A certain Bedouin showed it to me; it is the plant that in Persian is called shallamīz, and it is a plant with long green stems, and it has many long pods (sinafah) filled with small seeds. Sinafah are long pods, one is a sinf. It is an herb.

1. Meyerhof p. 63; Low 11:437.

2. Probably. According to Lewin (GIBP) and Issa (p. 183) shallamīz, mentioned below, is T. foenum graecum. It is surprising then that Abū Ḥanīfah did not cross reference this entry with hulbah (No 229) fenugreek seed. Perhaps he did not realize that the seed and the plant were the same.

209. Jarāz.¹ The jarāz is a plant that looks like a gourd without leaves. It grows to the height of a seated person, and when it gets big, its top becomes thin and branches out and it produces beautiful blossoms like those of the oleander, and it graces the mountains where it grows. It has no use as forage or food, and it is soft like the bottle gourd ; when it is struck with a stone the stone disappears into it; the Bedouins told me that.

210. Jalīf.² Jalīf is a plant that looks like wheat. It is grey, and at its tips are capsules like acorns filled with seeds like sorghum grains. It is poisonous to livestock, and it grows in the plains.

211. Jarīf. Jarīf is dry afānī;³ that was mentioned by Abū Ziyād al-A^crābi.

212. Jafīf. Jafīf is dry herbage; it is also called qaffīf, qaff, and yabīs; that was mentioned by Abū Naṣr. Jufāfah is similar to it; you say this is the jufāfah of alfalfa (qatt), referring to its hay.

213. Jāmis. Jāmis refers to those plants that have lost their succulence and moisture, and so have deteriorated and become tough. Their jumūs means their toughening.

1. Possibly Adenium sp., Apocynaceae, a tree of the mountains of the Arabian peninsula. This fits most of the description given here, though Adenium may be much taller than Abū Ḥanīfah describes jarāz to be. See Miḡahīd p. 395.

2. Possibly a poisonous Liliaceae.

3. Arnebia hispidissima, Boraginaceae. See No. 13.

214. Majnūn. Majnūn refers to all perennials and herbs that have grown extremely tall, and when that is the case one says they junna and the verbal noun is junūn. Ibn Aḥmar said:

(In a valley) above which the towering night clouds burst open, and where the khāzibāz grew thick and tall (junna).

Someone else said, describing camels:

They grazed spring herbs in ^CAyham where the reserved pasture was lush (majnūn).

A poet said, describing date palms:

A roaring wind that hurls the dust strips off what is in the tall (majānīn)¹ date palms.

215. Jathm. When a grain crop has grown and risen off of the ground it is called jathm, and that is before it forms jointed stems, and we have previously mentioned another jathm.²

216. Jillawz. (Corylus avellana L. Hazelnut).³ Jillawz is Arabic, and it is a kind of hazelnut (bunduq), and bunduq is Persian.

217. Jidhāh.⁴ The jidhāh is a certain plant. It was mentioned by al-Farrā', and he said that its plural is jidhā, but I have not heard a description of it. Ibn Aḥmar said, referring to women

They laid their extra clothes where the jidhāh grew, so they could hide and get dressed.

1. Plural of majnūn.

2. See No. 194, jatham.

3. Townsend, Guest and Omar, eds., Vol. 4 pt. 1 p. 55; Meyerhof p. 33. Betulaceae.

4. Unidentified.

The Chapter of Words
Beginning with the Letter Hā'

218. Hithyal.¹ Abū Naṣr said that the hithyal is a tree which resembles the shawḥaṭ (Grewia schweinfurthii), and the hithyal is a mountain tree which grows with the nab^c (Grewia populifolia) and similar things. Aws Ibn Hajar said, describing a bow:

He knew of it when it was a green branch in its thicket in a valley with tall nab^c and hithyal.

219. Hamāt. (Ficus pseudosycamorus Dcne.).² Hamāt is the name of a tree and of an herb. The hamāt that is a tree is the mountain fig tree. Abū Ziyād said: "It resembles the fig with respect to its wood, fruit and aroma, except that its fruit is a deeper yellow or red than the fig. It grows in the mountains, and its wood is sometimes used for firewood, and people make things that they use out of its wood, and they build dwellings and tents upon it. Someone needing kindling can get kindling from it. Livestock eat its leaves both fresh and dry, and there is no tree that snakes love more than the mountain fig tree." In accordance with what Abū Ziyād said about the snake's fondness for the mountain fig tree, it is called shayṭān al-ḥamāṭah (demon of the mountain fig tree), and that has become a saying. A poet said:

Then I do not know; perhaps I will be stoned, like the speckled
(a^cram) serpent of the mountain fig tree (shayṭān al-ḥamāt)

The shayṭān is the snake, and a^cram means speckled, like in shāh a^carmā

1. Unidentified.

2. Löw I:275; Chihabi p. 255. Moraceae.

(spotted sheep). Someone else said:

Then I do not know; perhaps I will be stoned, like the crested
(a^Craf) serpent of the mountain fig tree.

A^Craf means having a crest (c^urf); it also means horned, with a part of
its skin forming something like a horn. Al-Aṣma^Cṭī quoted this verse des-
cribing a camel:

She makes sport of the undulation of a Hadramī rein, which is
like the winding of a serpent in a soft desert plant
(khirwa^C).

He likened the twisting of the rein to the twisting of a snake. A
khirwa^C is any tender bush, and when it is tender it produces cool shade
and snakes seek shade. Dhū al-Rummaḥ referred to that when he likened
the tresses of a woman to black snakes:

They clasp the sides of her face, luxuriant and black like black
snakes sheltered by lotus trees and tender bushes (khirwa^C).

Comparing reins to a snake and associating the snake with the mountain
fig tree Ḥumayd Ibn Thawr said:

When she came to him she set in his nose-ring a sinewy rein like
a serpent of the mountain fig tree (thu^Cbān al-ḥamāṭah).

Among the sayings of the Arabs are: The wolf of the thicket, the serpent
of the mountain fig tree, the rabbit of the sweet plants,¹ the buck of
the regrowth,² the lizard of the sihā',³ and the hedgehog of a white
sandy tract with black pebbles. We have previously described the figs
of the mountain fig tree under fig (tīn).⁴

1. Khullah. See No. 330.

2. Rabl. See No. 439.

3. A kind of plant, possibly spiny.

4. See No. 125.

220. Ḥamāt. (Dry Arnebia hispidissima DC. or Moltkiopsis ciliata (Forsk.) Johnst.). As for ḥamāt the herb, Abū ^CAmr said: "Dry afānī¹ is called ḥamāt," and Abū Naṣr said: "When a ḥalamah² dries it is a ḥamāṭah," and Abū ^CAmr's statement is more informed. Afānī has been described and we will describe ḥalamah, God willing. Al-Asma^Cī said: "The noun of unity of afānī is afāniyah, and it grows like an alkali plant, and it looks like a sand grouse chick when it bristles, and when afānī dries it is ḥamāt." A Bedouin of the Banū Asad tribe told me: "Ḥamāt is like ṣilliyān (Stipagrostis obtusa) except that it is rough to the touch while ṣilliyān is smooth." What learned men agree on is what al-Asma^Cī and Abū Naṣr said, and I do not know of any one of them who agrees with what Abū Naṣr said, and I consider it to be an oversight because ḥalamah is not of the same type as afānī and ṣilliyān, and does not look like it at all.³

221. Ḥalamah. (Moltkiopsis ciliata (Forsk.) Johnst.).⁴ A Bedouin of Rabī^Cah told me: "Ḥalamah grows to about a cubit in height, it has thick leaves and many branches, and it has flowers like an

1. Arnebia hispidissima. See No. 13. Boraginaceae.

2. Moltkiopsis ciliata, Boraginaceae. See No. 221.

3. In modern Arabic at least ḥamāt is a name for both Arnebia hispidissima (afānī) and Moltkiopsis ciliata (ḥalamah), Migahid p. 442, Löw I:290. In spite of what Abū Ḥanīfah says, both these plants are in Boraginaceae and resemble one another. Ṣilliyān, on the other hand, is a grass, and the only resemblance it might have with afānī would be the numerous stalks.

4. Migahid p. 442; Al-Rawī p. 289, = Lithospermum callosum Vahl. Boraginaceae.

anemone¹ except that they are larger and thicker, and the hālamah has many buds and branches, and its buds look like teats on udders. The difference between them and anemones is that the anemone flower is at the end of a long naked stalk, and the anemone plant does not have many buds as does the hālamah." Al-Asma^Cī said: "The hālamah is an herb and it is dust-colored; it has a rough feel to it, and it has red fruit."² A certain Hijāzī told me that a hālamah decoction is used for dyeing the straw used for making the necklaces which a pilgrim carries, and we have described that in the chapter on plants used for dyeing.

222. Haban. (Nerium oleander L. Oleander).³ The haban is the oleander (diflā)⁴ plant; a certain Bedouin of Oman told me that. He said: "The oleander is something," and we will describe it under its own section, God willing.

223. Harmal. (Peganum harmala L.).⁵ There are two kinds of harmal. One kind has leaves like willow leaves and flowers exactly like jasmine flowers, white and sweet. Sesame and ben oil are flavored with it, and it does not smell like jasmine oil. Its seeds are in pods like

1. With respect to color, rather than form. Photographs of this plant in Vincett (pp. 18-19) show beautiful deep red flowers. Flower color is actually quite variable, and seems to depend on age: young ones are almost white, and they gradually turn red and finally purple.

2. Flowers, probably. The fruit is small and inconspicuous.

3. Chihabi p. 504. Apocynaceae.

4. See No. 377.

5. Meyerhof p. 115; Townsend, Guest and Omar, eds., 4:1:302-304. Zygophyllaceae.

those of ʿishriq (Cassia). The other kind is that which in Persian is called isfand,¹ and the pods of this one are round while those of the other are elongate, and the pods (sanafah) are the vessels which contain the seeds; I was told all this by a certain Bedouin. Describing this harmal Abū Ziyād said: "Harmal is one of the aqlāth,² and harmal is not eaten by anything except goats because the pods when dry are harmful, and the pods are the shells of its fruits." He said: "People sometimes use dry harmal as fuel if no other firewood is available, and the seeds in its pods are sometimes used as medicine, and harmal roots are sometimes boiled and given to a fevered person to drink when the fever has caused him to be dangerously ill." About harmal not being edible, a poet said, impugning a tribe:

They are harmal, impossible for anyone to eat; without lodging
or hospitality, though their grazing animals be countless.

About the bitterness of its extract Ru'bah said:

He arose with something more bitter (a^cqā) than harmal extract.
A^cqā means more bitter, and from it comes the saying: "Do not be bitter
or you will be spat out (tu^cqā)."
Harmal is one of those plants which rustle like ʿishriq (Cassia) and senna (sanā) when the wind blows through them, and so Ibn Mayyādah said:

Because of the soft tinkling of her jewelry when she turns, it
is as if a harmal plant were rustling in her clothing.

A certain Bedouin from al-Sarāh told me: "The harmal is a plant that

1. "Isfand is the Arabic form of the Persian ispand." Meyerhof p. 116.

2. A type of perennial. See footnote under No. 22.

grows near water, it has stems about a cubit in height, it has a lot of milky juice and long, grey leaves similar to willow leaves. Good kindling is gotten from it, the best kindling after markh (Leptadenia pyrotechnica) and afār.^c He said: "Wood or cotton is saturated with its milky juice, then it is dipped in butter until it is saturated with it, then it is folded and covered for ten days until it smells bad, then the mange of a mangy person is scrubbed with it and exposed to the sun, and so his mange is rubbed off with that bit of wool. He feels an intense burning pain, but he is cured." The noun of unity of harmal is harmalah, from which comes the man's name Harmalah.

224. Huraymilah.¹ He said: "The huraymilah is similar to a small pomegranate tree, though its leaves are thinner than pomegranate leaves; it is green, and it bears fruits smaller than those of the ushr (Calotropis procera). When they dry they split away from the softest cotton. Cushions are stuffed with it and they are very soft and light and are offered as gifts to nobility. How little of it is gathered! For the wind soon blows it away."

225. Hullab. (Herbaceous, prostrate Euphorbia spp.).² Hullab is a plant which spreads over the ground; it is evergreen, it has small leaves, and it is used for tanning; that was told by a reliable person, who said: "Al-Aṣma^c said: 'One says the hullab buck (tays al-hullab),'"

1. Unidentified. Possibly a milkweed, Asclepidaceae, judging from its fruit.

2. Migahid pp. 152, 153 lists the following species: E. aegyptica Boiss. (green); E. granulata Forsk. (grey), and E. scordifolia Jacq. (villous).

meaning the buck of the gazelle, because the hullab is one of those plants that have new growth at the end of summer, so they mean that it lasts from spring to autumn and he always has pasturage; it produces abundantly for him so he grows strong, as strong as can be. Concerning the hullab buck, Imru' al-Qays said this while describing a horse:

... like a swift hullab gazelle buck.¹

The poets mention it frequently, and they sometimes say rabl² buck, and the two are the same. Abū Du'ād said:

At times when I go out in the morning I am carried forward by
(a horse like) a rabl buck, mettlesome and gracefully
curved.

If the hullab is one of those plants which grow back in the autumn, it is the best kind and the most nourishing, but it is milky; milk pours out from the base of every leaf and from the spot where any branch is broken. Therefore a poet said, describing gazelles:

They ate the summer herbs until it seemed that there was sour
milk at the corners of their mouths because of their eating
hullab.

Concerning the evergreen nature of the hullab ^CAdī Ibn al-Riqā^C said:

The heat of the summer dried up (shafshafa) all that was left
of the plants except saykurān and hullab.

Shafshafa means to dry up. As for its use in tanning, we have mentioned that previously in the chapter on plants used for tanning. Concerning the hullab's good quality, there is a saying:

Your valley was lush and its hullab abounded.

1. This is the second half of the verse. The first part describes the horse charging and feinting, advancing and retreating.

2. Plants that grow back at the end of summer. See No. 439.

Abū Ziyād said: "The hullab plant is a plant that regrows, and it is a plant that grows prostrate on the ground, sticky, a deep green, having milky juice, and growing mostly when it is intensely hot." From the ancient Arabs : "The hullab spreads out flat over the ground, it has small bitter leaves, a root that grows deep in the ground, small branches, and the hullab grows in the plains."

226. Hiliblāb.¹ From the ancient Arabs: "The hiliblāb is a plant which stays green during the summer, and it has leaves which are wider than the palm of the hand, and milky juice on which gazelles grow fat." A certain transmitter said: "The hiliblāb is one of the plants which grow in the plain."

227. Hinnā'. (Lawsonia inermis L. Henna).² The noun of unity is hinnā'ah, from which comes the man's name Hinnā'ah. The glottal stop is part of the root; one says she dyed his beard with henna (hanna'at). A poet said, describing an oryx bull:

He frequented the qurrās until he looked as if he had been dyed (takattama) by its color and stained with henna (tahanna'ā).

Takattama is derived from katam,³ and it means that he was stained by the color of the flowers. The henna tree is a large tree like the

1. Hiliblāb is a name for several Euphorbia species (GIBP, Chihabi p. 236), but it is also a name for the English ivy, Hedera helix L. (GIBP, Chihabi p. 333). Most of this description seems to apply to Euphorbia, but the description of the leaves seems more applicable to ivy.

2. Chihabi p. 338.

3. A plant from which a dark dye is obtained.

Christ's-thorn tree, and the henna has flowers that are called fāghiyah. Its seed is in compact clusters, and when its edges expand it resembles the coriander when it expands except that it has a pleasant aroma. When the flowers drop off, a small grey seed is left which is smaller than a peppercorn; a certain Bedouin told me that. The tree's leaves are stripped off twice a year; that is, its leaves are taken. Henna plants are abundant in Arabia, and as for its dye, we have described it previously in the chapter on plants used for dyeing.

228. Hinzāb. (Emex spinosa (L.) Camp. "Wild carrot").¹ The noun of unity is hinzābah, and Abū Ziyād said: "The hinzāb is one of the thin-stemmed annuals, and it has broad leaves and a root in the ground that is white like a radish root, and people eat and boil it." Abū Naṣr said: "The hinzāb is the wild carrot (jazar al-barr);" he pronounced it with an 'a', and it is pronounced both jazar and jizar, with an 'a' or an 'i'.² A certain transmitter said: "The hinzāb is the wild carrot, and it is extremely sweet and its leaves are broad." Someone else said: "The hinzāb grows in rough ground, and it is one of the thick-stemmed annuals."

229. Hulbah. (Trigonella foenum graecum L. Fenugreek).³ Fenugreek has a yellow seed that is called hulbah; it is used medicinally

1. Batanouny p. 60. Polygonaceae. Not strictly a carrot in the sense of being in Umbelliferae but it does have a large fleshy root.

2. See No. 186.

3. Meyerhof p. 111; Chihabi p. 748. Leguminosae.

and it is cultivated and eaten. A certain elder told me that the Bedouin of Syria call it farīqah, and so the decoction which is made from it and ripe dates and other ingrediants and given to sick people to drink is called farīqah. Al-Hudhalī said:

I went to drink the water; its color was that of fenugreek water (farīqah) strained for an invalid.

Dhū al-Rummaḥ said, likening camel urine to the decoction:

When they (the female camels) were frightened by the roaring of a large bull camel, it looked as if a decoction of fenugreek (farīqah) were on their legs.

He means that when the bull camel roared, they urinated in terror of him.

230. Hanwah. (Calendula ssp.).¹ Abū Naṣr said: "Hanwah is the rayhānah." Abū Ziyād said: "Hanwah is an herb and it is rare; it is a deep green, it has a pleasant scent, its flower is yellow, and it is not large," and he recited a verse by Jamīl Buthaynah:

In it are dewy stalks of aromatic plants² and hanwah, and herbs with all the aromas that herbs have.

A certain learned man said that it grows in rough ground and is one of the thick-stemmed annuals, and he recited a verse about its pleasant aroma:

When the wind stirs up juniper and hanwah and the scent of khū-zāmā (Horwoodia dicksonae), you would imagine that it was stirring up perfume.

1. A name for several Calendula (Compositae) species, including C. arvensis L. (Batanouny p. 159), C. aegyptica Desf. (Migahid p. 593; Al-Rawī pp. 141, 291), and C. persica C.A. Mey (Migahid p. 593).

2. Rayhān. This verse seems to contradict Abū Naṣr's claim that rayhānah is a name for Calendula. Generally rayhanah means an aromatic plant; when used specifically it is more likely to refer to an aromatic labiate, especially basil, Ocimum basilicum. See Löw II:80.

I have seen it growing along the beaten way over rugged hills, and hanwah grows in meadows. Al-Namir said, describing a meadow:

It looked as if the brightly colored cloths of the towns were in it because of its hanwah flowers and jarjār.¹

And Dhū al-Rummah said:

For no meadow of the best of Najd, on which the sky weeps while the night breeze blows,
In which are succulent sweet clover and hanwah, which the rains cover time and time again . .

A certain transmitter said that hanwah is a perennial that dies back every year (janbah). As for its pleasant aroma, we have described it previously in the chapter on sweet-smelling plants.

231. Hawjam. (Rosa ssp. Rose). The hawjam is the red rose. That was mentioned by Abū Naṣr and others, and it is abundant in Arabia.

232. Hawdhān.² A certain Bedouin told me that hawdhān grows to a cubit in height. It has small leaves like small coins and a red flower with yellow at its base. Concerning that Dhū al-Rummah said:

The blooming of hawdhān in the late morning was like the lighting of wicks across the meadow.

He likened it to lamps. He also said in a similar vein:

Hawdhān arose in it until it looked as if wicks and firesticks had been lit there.

This is similar to what Ibn al-Khaṭīm said:

1. A cruciferous plant with yellow flowers. See No. 169.

2. A name that is applied to a wide range of yellow or orange composites including Picris abyssinica and P. radicata (Migahid p. 816) P. babylonica Hand-Metz (Al-Rawī pp. 156, 292; Vincett p. 100), and various species of Zollukoferia (GIBP, Low 1:448) and others.

For no meadow of the meadows of al-Qaṭā whose hawdhān are like lamps . .

A certain learned man said that the leaves of hawdhān are like chicory leaves, and hawdhān is nourishing for horses. Ibn Muqbil said, describing horses:

Frisky, milk-fed horses frequent it; they stuff themselves with hawdhān and khadīr buds.

And he said:

We pulled up hawdhān for them from around Sūqah; it made them so fat the hair on their flanks fell off (tawassafa).

Tawassafa means the original hair dropped off since they got so fat on the spring pasture they shed. Abū ʿAmr said: 'Hawdhān is one of the thin-stemmed annuals, it has a bright yellow flower, and hawdhān is one of the plants that grow in the plain. Al-Akḥṭal said:

As if it were a bright white egg for which a furrow had been made in a sandy plain where hawdhān and ghadham grow

Abū Ziyād said: 'Hawdhān is one of the thin-stemmed annuals, it has a yellow flower and there is no yellow brighter than it, and it is sweet and delicious, and people eat it. A woman said:

After you left I was kept alive by a lush valley, eating its hawdhān and shedding (unsilu).

He said: 'She said: 'I got so fat my hair fell out.' That is called insāl in camels and sheep.' Abū Naṣr said: 'Hawdhān is one of the thin-stemmed annuals.'

233. Huwwā'. (Launaea ssp.).¹ The noun of unity is huwwā'ah.

1. A name for several Launaea (= Zollikoferia) species: L. capitata (Spreng.) Dandy (= L. glomerata Hook.); L. massauensis (Fres.) Chiov.; L. nudicaulis (L.) Hook. f.; L. fallax (Jaub. et Sp.) Ktze.

Abū Ziyād said: "The huwwā' is one of the thin-stemmed annuals, and it has a white flower,¹ its leaves grow flat on the ground like those of chicory, people and animals eat it, and it tastes good." Because huwwā' adheres to the ground, it is used as a simile for somebody who stays at home and does not go out; he is called a huwwā'ah--that was mentioned by al-Farrā'--meaning that he does not get up, just as the huwwā'ah does not rise up. A poet said:

As the camel smiles for the huwwā'ah.

That is because when it wants to eat it, it must nip it in its front teeth, so it bears them the way someone smiling does. A Bedouin of Rabī^cah told me: "A huwwā'ah fills a camel's mouth." He said: "Out of its center grows a thin stem about a span tall, at the tip of which is an elongated receptacle which contains its seeds, and it is abundant in sand." Abū ^cAmr said: "The huwwā'ah is one of the thin-stemmed annuals," and Abū Naṣr said likewise. A certain transmitter mentioned that it grows in the plain, and he told me that the huwwā'ah was the wild lettuce (khassat al-barr), and that a stem on which there are leaves that are smaller than those of the base arises from its center, and that at the tip of that stem there are small receptacles in which there are seeds.

234. Harshā'² Abū Naṣr said: "Harshā' is wild mustard." A

1. The flowers of Launaea are yellow. Its fluffy pappus is white.

2. Harshā' is frequently applied to Sinapis arvensis L. (Meyerohof p. 287-288, Chihabi p. 664), but probably the plant being described here is another wild crucifer, Brassica tournefortii Gourn., as it fits the description here better than Sinapis, especially with respect to it lying flat on the ground. See Al-Rawī p. 164, Migahid p. 91

certain transmitter said that harshā' grows on rugged ground and stony hills, and it is one of those plants which grow flat on the ground; it is green and it is rough to the touch, which is why it is called harshā'. Abū al-Najm said, describing an ostrich:

Then he went out in the morning gathering his food in rough
stony ground, eating of its wild anise,
And of its wild mustard (harshā'), green plants spread flat on
the ground.

Abū Naṣr said: "Al-Aṣma^C said: 'It is the wild mustard.'" Abū al-Najm also said:

The clover at the heads of a little watercourse became green,
As mustard seed (khardal) dropped from the harshā' of a water-
course.

If by khardal he actually meant mustard seed, then it is so, but if he meant by that the small size of harshā' seed, that is also reasonable, as he said elsewhere:

Until the summer wind blew about (seeds like) mustard seeds
(khardal) and peppercorns that fell from the asphodel.

By mustard seed he meant the small seeds of the plant.

235. Hazā'. (Anethum graveolens L. Anet, dill).¹ Abū Ziyād said: 'Hazā' is one of the thin-stemmed annuals, and people drink a decoction of it for flatulence, and it is hung on children if it is feared there is something wrong with one of them.' A certain transmitter said: 'Hazā' is one of the thin-stemmed annuals, and it has a sourish smell.' The Bedouins say that jinn do not enter a home where there is dill. The noun of unity is hazā'ah, and Abū Naṣr said: 'Hazā' is one of

1. Meyerhof p. 187, GIBP.

the thick-stemmed annuals." From the ancient Arabs: "Hazā' is the wild rue (sadhāb), and it has a foul odor." The hazā' that I saw the Bedouins pointing to is the plant which in Persia is called dūrāw, and it is given as a drink for flatulence as Abū Ziyād said, and it also has a sour smell and a foul odor as they described. Its leaves are similar to those of rue, though not as green as the rue's.

236. Hazā'.¹ There is another hazā'; a certain Bedouin told me: "We have a plant that rises up on a stalk to the height of two cubits or less; it has long, curled leaves with thin tips like wheat sheathes before they split open, and it has a flower like that of acacia (silam), and its leaves are as long as a finger, it is a deep green and gets greener during the dry season. Nothing grazes it, and if a camel mistakenly eats it amongst the herbs it kills it on the spot, and no treatment can save it. It is more deadly to camels than oleander, which is abundant in Arabia, is to horses."

237. Harshaf. (Cynara scolymus L. Artichoke).² From the Bedouins: "Harshaf is green like wild mustard (harshā'), but it is rougher than it and broader, and it has a red flower." Abū Naṣr said: "The harshaf is a rough plant, it has prickles, and I believe it is what is called kankar³ in Persian." A certain transmitter said: "It is a perennial that dies back every year (janbah), and it grows in rugged ground."

1. Unidentified.

2. GIBP

3. Cynara scolymus L., artichoke. Meyerhof pp. 111-112.

238. Hasak. Abū Ziyād said: "The hasak is an herb, a yellowish herb, and it has curved spines called hasak (burs); one can scarcely walk over it when it is dry unless one is wearing shoes or sandals, and ants carry the hasak fruits into their hills." Concerning that, Abū al-Najm said:

In a trail, the ants brought burs (hasak) and grass seeds (khā-fūr) of the watercourses to their anthills.

Khāfūr¹ is a plant which we will describe, God willing. A certain transmitter said: "The hasak has a rough fruit like that of the qutb,² and everything that is similar to it is called hasak--the noun of unity is hasakah--even if it does not have spines," and he claimed that the caltrops fruit being called hasak is attributable to the fact that any herb fruit that is in the form of a knot is called a hasakah. Abū Naṣr quoted a verse by Zuhayr describing a sand grouse:

Black, like a portioning pebble,³ in its meadow on the plain
where qaf^cā' (Astragalus annularis) and hasak grow.

The hasak referred to here is the fruit of wild alfalfa (naḥal), since it is not easy for a sand grouse to swallow a fruit with spines, in fact it would kill it. Wild alfalfa has a coiled fruit like young cucumbers

1. In modern Arabic, khāfūr is a name applied to a number of mostly annual grasses. See No. 347.

2. Tribulus terrestris L., Caltrops, Zygophyllaceae. Migahid p. 140, Townsend, Guest and Omar, eds., 4:1:289, 292. Hasak is in fact a name for T. terrestris (Chihabi p. 103, Townsend et al. 4:1:189, 292; and see Abū Naṣr's opinion at the end of this paragraph), but Abū Ḥanīfah seems to have a different plant in mind as the original hasak, perhaps a species of Medicago with spiny fruits.

3. A portioning pebble was a smooth pebble placed at the bottom of a drinking vessel and just covered with water in order to portion out scarce water in equal amounts.

(jirā'), so one says the wild alfalfa ajrat when its fruits emerge. A scout said, describing an area: "Its wild alfalfa, its sweet clover and its mallow have produced fruit (ajrat).¹" Neither the wild alfalfa plant nor its fruit has spines; nafal is the wild alfalfa,¹ which we will describe, God willing. The burs of the hasak plant are smaller than the spiny fruit of the caltrops (qutb), and the burs of the hasak plant get entangled in the hair of camels as they graze, and in the wool of sheep. Dhū al-Rumma said, describing a camel bearing a litter:

They brush the burs (hasak) of the wayside out of its flanks,
the way worshipful hands stroke the corner of the holy
house.

For that reason hatred is called hasakah and hasīkah. The caltrops (hasak) which armies use for defense by strewing in the path of horses to stick into their hooves are called so after the spiny fruit of the caltrops plant (hasak), for to Abū Naṣr hasak means the caltrops plant (qutb). We will mention the fruit of the wild alfalfa (hasak al-nafal) when we mention nafal, God willing.

239. Hasād. (Asthenatherum forsskalii (Vahl.) Nev.).² Abū Naṣr said: "Hasād resembles sabat (Aristida scoparia)," and Dhū al-Rumma said, describing an oryx bull:

He spent the summer amidst the hasād and drooping (aghyad) naṣī
(Stipagrostis plumosa) and the dark grey jadr watered by
clouds.

1. Qatt al-barr. Qatt is cultivated alfalfa, Medicago sativa L.

2. Migahid p. 751. Gramineae; = Danthonia forsskalii (Vahl.)
R. Br.

Aghyad means fresh and soft; and these are all plants of the sand, which is why he said:

From the long sand dune of Hawdā where he feeds.

Sabat is also a plant of the sand, and there is Dhū al-Rummah's verse about it:

Between night and day, from a sand dune on whose slopes are sabat plants and artā (Calligonum comosum) leaves.

When hasād is dry and the wind blows through it, it whispers and rustles, and so ^CAlqamah Ibn ^CAbdah said:

The short coats of mail rattled on them, like the south wind rustles the dry (yabs) hasād plants.

Yabs is the plural of yābis (dry), like sāhib and ṣahb (companion, master). Al-^CAjjāj said in a similar vein:

The rustling by the wind of the dry hasād.

Someone else said: "Hasād is a perennial that dies back every year (janbah), and it is like naṣī (Stipagrostis plumosa); its leaves have margins like those of ḥalfā',¹ meaning they cut the hand, and thus he said: "The Arabs also said that hasād is like naṣī, that its leaves have margins like those of ḥalfā', they cut the hand as does ḥalfā'. A certain transmitter said: "Nasī, ṣilliyān, and hasād are similar and they are all perennials that die back every year." Hasād also means the harvest (ḥasd); one says: "The time of harvest (hasād, hiṣād) has come;" it is pronounced with an 'a' or an 'i'. God Almighty said: "Pay His due on the day of its harvest,"² and it is read hiṣād, with an 'i'.

1. An aquatic grass or sedge. See No. 251.

2. Qur'ān 6:141. "Wa-atū haqqahu yawma hiṣādihi."

240. Ḥaṣad. As for ḥaṣad, that refers to those plants that have dried and produced ripe seed; that is what is meant in al-Nābi-ghah's verse:

Every frothing, thundering stream with dry and broken yanbūt (Prosopis farcta) and dried plants (ḥaṣad) swells it.

But a number of transmitters have said: "The ḥaṣad is a perennial plant, and the noun of unity is ḥaṣadah."

241. Ḥamaṣīṣ, Ḥamiṣīṣ. (Rumex pictus Forsk., R. vesicarius L. Dock).¹ Abū Naṣr said: "Dock is a sour herb that is put in curdled milk!" Abū ^CAmr said: "The noun of unity is ḥamaṣīṣah, and it is one of the thick-stemmed annuals." A poet said:

A herd of hungry oryx eating qurrās and interconnecting (wāṣī) dock (ḥamaṣīṣ).

Wāṣī means touching one another because there are so many of them. Dock is sour and has red bases, and it is what the people of al-Jabal and Khurāsān call turf, and it is put in whey and food cooked with whey. Abū Ziyād said: "Dock is an herb, and it tastes sour, people, camels and sheep eat it, and it grows in sand."

242. Ḥummād. (Rumex ssp. Dock).² Abū Ziyād said: "Dock is an herb, and it grows very tall, and it has broad leaves and a red flower,

1. Chihabi p. 623, Muschler p. 261, GIBP. Polygonaceae. Rumex pictus = R. lacerus Balb.

2. Issa p. 158, GI BP. Also a name for Oxalis, but the description here fits Rumex. Probably the same species are involved here as in No. 241, since they both have red fruiting spikes, as described here.

and when it is about to dry up its flower turns white, and people eat it." A poet said:

What is that which awakens me when I want to sleep; the voice
of the wattled one (dhū ra^cathāt) that lives in the
household,
That looks as if a dock plant (hummādah) had sprouted on its
head at the end of summer, and was about to flower
(hammat bi'ithmār).

He means a rooster; the singular of ra^cathāt is ra^cathah, and they are his wattles. Hammat bi'ithmār means it was about to put forth its flower. In our areas in the mountains dock is abundant, and it is of two types; one is pleasantly sour, and the other contains bitterness, and when they grow there is a red color at the bases of both of them, as Abū Ziyād described. The seeds as well as the leaves of dock are used medicinally. Poets liken froth mixed with blood to the fruit of the dock because it appears red mixed with grey. The fruit are long, red, coarse spikes, and when they are rubbed between the fingers small, slippery black seeds come out. Al-Ja^cdī said, describing an ass:

Out of his nostrils came a froth like the fruiting stalk of the
mountain dock.

Dock grows in the plains and on rocky hills. Someone else said, describing stabbing:

The foam of his belly, like fruiting (thāmīr) dock, remained on
him who had been slashed.

Thāmīr means having fruit. Abū ^cAmr said: "Dock is one of the thick-stemmed annuals, and its flower is red," and he quoted the two verses that Abū Ziyād had recited likening a rooster's wattle to the fruit of the dock, "and when it first appears it is bright red, then it becomes ash-colored then finally it turns white when it becomes completely dry."

243. Ḥamd. (Alkali plants).¹ Ḥamd in itself is not the name of a single plant, rather it is the name of a type of plant, and that is everything which contains salinity whether it be thin or coarse, and I have described them in detail in the chapter on plant classification. Al-Asma^cī said: "Any plant that is saline, whose leaves are alive and split open to release water when you squeeze them, that has a strong smell, and that cleans clothes and hands when used for washing; that is an alkali plant." I asked a Bedouin: "Do sheep graze alkali plants?" He said: "Yes, they graze alkali plants, and people take their sheep to the alkali plants when they are abundant, and they pasture their sheep on them (ḥammada)." Abū Ziyād said: "Land with alkali plants is described as ḥamīdah, and the plural is ḥumud."

244. Ḥalī. (Dry *Stipagrostis plumosa* (L.) Munro). Abū Ziyād said: "It is a kind of ṭarīfah² and it is called naṣīl³ as long as it is green, and when it dries it is called ḥalī. It grows erect and forms clumps, and it has thin shoots, and no other grass that camels and sheep eat is preferred over it. It forms a panicle, then it releases fluff (naṣīl) when it dries; it becomes what is called nusāl,⁴ until it

1. Most ḥamd plants are chenopods, but some plants from a few other families such as Cruciferae and Zygophyllaceae are sometimes considered to be ḥamd.

2. Tarīfah is a term that includes the two species of grass *Stipagrostis plumosa* and *S. obtusa*. See end of No. 89.

3. *Stipagrostis plumosa*. Townsend, Guest and Al-Rawi eds., 9:389.

4. Nasīl and nusāl refer generally to hair or feathers that are shed. This plant has long feathery awns.

becomes like matted wool (lubūd) and is called labid. It is eaten a lot by camels, and the fluff (nusāl) is what drops from that halī, and it is also called labid (matted material) because it becomes matted (talab-bada). A poet said:

Learn, o camel, what you did not know! We are hard on tough
camels.
Do not think that the tightening of the firm saddle strap, or
the saddle as erect as a mountain goat,
(Will be as easy for you) as your sniffing the tips of dark
green nasī.

The noun of unity of halī is halīyah. A poet said:

When my lady friend saw my eyes, and my hair like a halīyah,
she said: I see him as a burden to me.

He means the mountain halī, which is the thaghām,¹ the whitest of plants when dry and the most like white hair, so the poets liken white hair to it. Halī grows in the plains and the mountains. A poet said:

The animals with dry bellies went back and forth in the water-
less desert,
Though the pastor offered them halī from partly sandy land
(ajra^c).

Ajra^c is ground interspersed with patches of sand. Abū^c Amr said: "Halī is what is green, and when it dries it is nasī, though the dry plant is sometimes called halī." But this is wrong; nasī is the green stuff. The Bedouins say: "Nasī is one of the grasses called tarīfah, and it has the appearance of wheat; it is called jamīm when it first emerges, then it is nasī, and when it grows big it is called halī." Ibn al-A^crābi said: "Nasī is the bread of camels and halī is their fruit."

1. See No. 147.

245. Hasār.¹ Abū Ziyād said: "Hasār is a green herb that grows flat on the ground. Livestock eat it with relish." A poet said, describing an ass:

He eats barley-grass and cress (hasār) and wild alfalfa where there are no traces.

That is, a wasteland where there are no traces of people or livestock.

Al-Rā^Cī said, describing a male ass and a she-ass:

He turned her around with a light step; he, a strong, slender-waisted ass who had come to loath the cress (hasār).

He loathed it when he got thirsty, and so left it in spite of his fondness for it. A certain of the Kalb tribe told me that the cress is similar to the garden cress² in appearance and taste, and it grows as cords across the ground. He said: "It is excellent forage, and it is cut and piled up in long mounds as is alfalfa." A certain transmitter said that it looks like the carrot plant, and Abū Naṣr said: "Hasār is one of the thin-stemmed annuals."

246. Hādh. (Cornulaca monacantha Del.).³ Hādh is one of the alkali bushes, and its noun of unity is hādhah; it gets big and it grows in the plains and in sand. Al-Rā^Cī said, describing his camels:

When they brought the spring rain, the ^Carād (Salsola tetradona) and the hādh clothing every sandy plain (ajra^C) touched one another (wasā) for them.

1. Cress. "Hasār is applied indiscriminately to a number of small crucifers." Townsend, Guest and Omar, eds., 4:2:884.

2. Hurf: Lepidium sativum L. See No. 276

3. Migahid pp. 258-259, 814; Issa p. 58. Chenopodiaceae. The name may also be applied to other species of Cornulaca.

Ajra^C and jar^Cā' mean level ground interspersed with sand patches, and wasā means its plants touched one another. Hādh is nourishing for camels and they thrive on it both green and dry. Al-Rā^Cī said, describing a bull camel:

He was fed dry, saffron-colored hādh until he looked as if he were wearing a dyed garment that had been soaked overnight in wars.¹

That is, he turned a nice yellow color. About its growing in sand a poet said:

On him I ride up a crested sand dune (a^Craf) on whose sides grow umtī and hādh.

An a^Craf is a towering, crested sand dune, and the umtī is also one of the plants that grow in sand, and we have described it previously.²

From the Bedouins: "The hadhah is a huge bush that grows in sand;" therefore, poets describe oryx taking shelter under it on rainy nights. Ibn Muqbil said:

Like the wide-eyed oryx of the hādh bush, which was forced by the noon-day heat to take shelter between the trunk and the branches.

This they do for reasons other than rain, for they dig at its roots to take shelter from heat or rain, and if it were not in sand, they would not be able to dig.

1. A Yemeni plant, Flemmingia rhodocarpa Bak., used for making a yellow dye.

2. See No. 26

247. Habaq. (Mentha ssp. Mint).¹ Habaq is an aromatic plant; it has a sharp taste and square stems, and its leaves are like willow leaves. Some of it grows in the plains, some in the mountains. It is not grazed, and in Persian it is fūghanaj. A Bedouin told me: "Habaq is something that reduces the sex drive; when you let a horse roll in it it causes him to be unable to mate, and when it is put in pillows and placed under a person's head it lowers his sex drive." It bears a resemblance to the aromatic plant which is called nammām (another mint), and it grows abundantly near water.

248. Habāqā. (Melilotus ssp. Sweet clover). Habāqā is a Hīran word, and it is the handaqūqā,² which is Nabataean, and in the wild it is dhuraq, which we shall describe,³ God willing, and the Bedouin call it handaq. Al-Asma^C recited these verses by a certain member of the ^CAbbādī tribe:

I wonder when the camel will amble with him towards al-^CUdhayb
and then al-Sinnayn,
Carrying in the saddle bag a small wineskin, thin bread, sweet
clover (habāqā), and a piece of fish.

249. Hāj. (Alhagi graecorum Boiss. Camel thorn).⁴ Abū Ziyād

1. "A genral name for aromatic Labiatae, especially Mentha." (GIBP); Low (II:67-68) mentions several species of Mentha named habaq. Perhaps the species referred to here is M. longifolia (L.) Huds. (Migahid p. 462), judging from the description of the leaves.

2. Melilotus ssp., Townsend and Guest, eds., 3:142. Legume.

3. See No. 408.

4. Townsend and Guest, eds, 3:496, 499. Leguminosae.

said: "It is one of the aghlāth,¹ and it is what the people of Iraq call aqūl; it has sharp thorns, and I do not know of it having fruit, flowers or leaves, and it is preferred by livestock over yanbūt (Proso-
pis farcta). A poet said about it:

I see my camel; if he cared about their censure and the repentance of the least of them he would have the worst master.
Eat camel thorn (hāj) and tamarisk, for you are not going far away to the sand-valleys (shiqāq) of al-Dahnā where there are herbs.

What is between two sand dunes is called a shuqqah." That is what Abū Ziyād said. The camel thorn that we have is one of the plants which are evergreen; its roots go deep into the ground and their decoction is used medicinally. It has long thin leaves, about equal in number to the thorns. Its thorns are long, straight and sharp, as he said. When there is a lot of camel thorn in an area, one says the land ahājat or ahayjat; that was cited by a reliable person. Abū ^CAmr said: "Camel thorn is an alkali plant," but I have not heard that from anyone else.

250. Hafā'. (Cyperus papyrus L. Papyrus). The hafā' is the papyrus,² and the noun of unity is hafā'ah. A poet said, describing a woman:

Like a striped snake, or a new papyrus stalk (bardī) sprouting under thicketed (mughyīl) papyrus (hafā').

He means like a papyrus plant newly sprouted under plants that have matured and become a thicket (ghīl), since it is the softest that can be. A ghīl is a thicket of papyrus. A certain transmitter said: "A

1. A type of perennial. See footnote under No. 22.

2. Bardī. See No. 78.

ḥafā'ah is a papyrus plant as long as it is green, and iḥtafa'a ḥafā' means to uproot it."

251. Ḥalfā'.¹ Abū Ziyād said: "The ḥalfā' is one of the agh-lāth,² and it rarely grows far from water or the bed of a wash. It is tall, rough to the touch, and one hardly ever grasps hold of it lest it cut the hand. Sheep and camels sometimes eat a little of it, but to cattle it is a favorite plant. Its noun of unity is ḥalfā'ah, and ḥalfā' is different from papyrus," and we have described papyrus previously.³ A poet said:

They run bearing men like the lions of Raqqah and al-Sharrā
that emerged from the papyrus (bardī) and ḥalfā'.

Thus he made a distinction between the two. A certain transmitter said: "The noun of unity of ḥalfā' is ḥalfā'ah, and it ahlafat when it has matured. The collective is halaf, like qasbah, qasbā' and qasab (cane), tarafah, tarfā' and taraf (tamarisk), and shajarah, shajrā' and shajar (perennials)." Abū 'Amr said: "It is ḥalfā', and I have not heard other than ḥalfā'ah." The diminutive is ḥulayfah, and the plural can also be ḥalāfī after the pattern of bakhātī (Bacrian camels). When there are many of them in one place a group of them is called a ḥalafah, but ḥalafah is also the noun of unity of ḥalfā', like qasabah is the noun of unity of qasbā'; that was mentioned by Abū Naṣr. They say that in spite of its weakness, as it grows something sharp comes out of its roots

1. A large, coarse aquatic grass.

2. A type of perennial. See footnote under No. 22.

3. See No. 78.

with a point like that of a large needle, and nothing encounters it without being penetrated by it, and it might even penetrate a thick rag. Sometimes the base of a date palm encounters it and is pierced by it, and that is harmful to the date palm, so people search it out and are one their guard against it around date palms. Sometimes they mentioned things that were more remarkable than that. When halfā' is abundant in an area, one describes the ground as halifah; that was mentioned by a certain transmitter. Al-Bāhīlī quoted this from al-Asma^CīL "The noun of unity of halfā' is hilfah," and he said: "Al-Akhfash said halafah."

252. Hurbuth. (Astragalus annularis Forsk. or Lotononis dichotoma Del.).¹ The hurbuth is a plant which grows flat on the ground. It has long leaves, and between the long ones are little things. Al-Asma^Cī said: "The sheep with the best tasting meat are those which have eaten hurbuth, one of the thin-stemmed annuals." Abū Ziyād said: "Hurbuth is an herb, one of the thin-stemmed annuals," and he recited:

Do not be deceived by my old age, though you be surrounded by
(young men with) long locks (black) like hurbuth;
They have given you hope that you would be divorced; Drop dead,
and may there be dust and gravel in your mouth!

About the hurbuth's growing flat on the ground, a scout said: "I found safrā (Reseda luteola) and khuzāmā (Horwoodia dicksoniae) hitting the camel's necks, beneath them qaf^Cā,² and hurbuth that had grown lush and clung to the animals' mouths." Someone else besides these said: "Hurbuth

1. Löw II:516, GIBP for the former; Löw II:519, Post I:299 for the latter. Both are small, spreading leguminous herbs.

2. Another name for Astragalus annularis. Migahid p. 340.

is one of the plants of the plain, it grows where yanamah (Plantago cylindrica) does, on the plains." Al-Muraqqash said:

He spent the night in an area of lush growth where hurbuth and yanam were mixed.

253. Hayyahal.¹ Hayyahal is one of the thin-stemmed alkali plants, the noun of unity is hayyahalah, and it is called that because of its rapid growth, just as one says hayyahal, hayyahalan (hurry, hurry up) or hayyā ʿalā (hurry to) to make someone hurry up or to urge him on. Labīd said:

He debates what I told him, though he heard me say:
Hurry up! (hayyā hal).

Then there is "hayyā ʿalā al-ṣalwāh" (hurry to prayer), urging people to hurry. Hummayd Ibn Thawr said:

On soft, level ground on which the summer rains have fallen, on which are rimth and hayyahal.

Rimth (Hamada elegans) is also an alkali plant. Zakariyyā' al-Aḥmar said: "There are three variations of hayyahal.² One may say hayyahal to someone, with no vowel on the lām; or hayyahala, with a vowel on the lām; or hayyahalan; and sometimes they say hayyā without the hal, as in hayyā ʿalā al-ṣalāh (hurry to prayer)." As for Abū Ziyād, he pronounced it hayhal,³ removing the doubling and the vowel from the yā', and he said: "Hayhal grows in salty ground, and when people have abundant

1. Probably Zygophyllum simplex L. See remark on harm at the end of this section.

2. Hayyahal the verb: hurry up.

3. Referring again to the plant.

herbage and rain it dies and scarcely a plant can be seen, but when there is a drought and the rains vanish it grows where it was and camels grow fat on it because the plants are so abundant. It is thin and brittle, it does not have any wood or firewood, and the camels that eat it are those that have been accustomed to it. They are confined amidst it when they do not find anything else to eat, and they keep on nibbling at it until they get used to it and stay in it, and once they get accustomed they grow fat, produce milk, and have as much pasturage as they want. Other people, their camels become emaciated, and sometimes it kills the camels when they first try it. That is because when they eat it, it then prevents them from chewing the cud and they do not drop dung, but when they drop dung they are saved and their stomachs recover." He said: "Rarely have I seen hayyahal without there being salt water in it, so camels eat it and drink." Ibn al-A^Crābī said: "I said to a Bedouin: 'What is the hayyahal?' He said: 'It is an alkali plant, but it is not grazed much; livestock do not go after it or eat very much of it.'" Abū ^CAmr said: "It is called hayyahal because when rain hits it it grows rapidly." He said: "And when a camel eats it and does not drop dung or watery dung it dies," and he said: "It is the harm,¹" and we will mention harm, God willing.

254. Hublah. (Acacia pod). A hublah is the fruit of a thorn tree, such as the fruit of the silam (Acacia ehrenbergiana) and of the samur (A. tortilis), and it has the appearance of a faba bean pod except that it is not large. Those that are large, like the fruit of the talh

1. Zygophyllum simplex L. Wild Plants of Qatar, pp. 121, 161.

(Acacia gummifera), are called Cullaf, and the noun of unity is Cullafah. They all begin as buds (baram); it is at first a bud, which is a round, green grain containing the flower, then the flower drops off and becomes a pod (hublah or Cullafah). The plural of hublah is hubulāt.

A poet said:

Every companion on whom there are earrings (ri^Cāth) and pods (hubulāt) is a flattering liar.

Ri^Cāth are earrings; that is, women are thus (flattering liars). Hubulāt here are jewelry wrought in the shape of a pod (hublah) so it is called a hublah, just as a type of jewelry wrought in the form of a date palm (nakhī) is called nakhī, and in the form of a rabbit (arnab) an arnab.

Ru'bah said:

She was hung with a rabbit and a palm tree.

Abū ^CAmr said: "One says the trees ahbala or Callafa when they have dropped their flowers and formed pods." He said: "One says the ṭalh (A. gummifera) Callafa, and the pods are Cullaf, and the noun of unity is Cullafah, and it is a fruit like that of the faba bean." Someone else said: "Cullaf are like the fattest ever faba beans." Abū Ziyād said: "The baramah is the flower, then it becomes a pod (hublah). The pod emerges, looking like a faba bean pod. The pod of the silam (A. ehrenbergiana) grows flat." He said: "The ṭalh has a fragrant white flower, then it emerges after the flower." We have described all that in the chapter describing the trees pertaining to that, and we have explained it previously. From the early Arabs: "The ṭalh has twisted pods called Cullaf, and the Curfut (A. orfota) and samur (A. tortilis) have similar pods except that they are thinner and smaller and are called hublah."

Abū Ziyād also said: "The samur has a yellow flower which then becomes a coiled pod like bean pods except that it is tightly coiled, and people eat it.

255. Himmiṣ, Himmaṣ. (Cicer arietinum L. Chickpeas). Himmaṣ, or himmaṣ, is Arabic, and how few are the words in the language that are derived from it, and we have described it with the rest of the legumes in the chapter on crops.

256. Hintah. (Triticum aestivum L. Wheat). Likewise wheat: we have described it previously in great detail in the chapter on crops concerning its planting, harvesting, and the varieties that we have heard about in Arabia. Wheat is called fūm, and reliable sources have said that it is also called thūm, with a thā' being substituted for the fā'.¹

257. Himhim. (Oxtongue).² One also says khimkhim, and a certain transmitter said that they are the same plant, and ^CAntarah's verse is quoted with either a hā' or a khā':

Nothing disturbed me except the beasts of burden of her people
crunching oxtongue (khimkhim) seeds amidst the tents.

A certain transmitter said: "The oxtongue is a succulent herb, it has rough hair, it is less than a cubit in height." About its roughness a poet said:

1. See No. 156.

2. This name is applied to a number of boraginaceous herbs.

On the day of departure, it was as if dry oxtongue (himhim) had encompassed the edges of his eyes.

It is also quoted khimkhim, with dots.¹ Abū Ziyād said: "Oxtongue is an herb, and it and the shuqārā (Matthiola) resemble one another: their flowers are red, they both grow in sand, and they both have a bad smell which appears in the flavor of milk, as do other things." The shuqārā is as he described it, and it is sometimes eaten, and it has an unpleasant taste, and it looks like a kind of anemone (shaqā'iq). A certain learned man called shaqā'iq shaqir,² and the noun of unity is shaqirah, and we will mention it, God willing. Shuqara, shaqir, and oxtongue-- these types when pressed and fermented turn a deep black and are used as a hair dye, as are green faba beans and small green walnuts, and therefore a poet said:

In a head afflicted with a disease,
It was as if there were a flow of oxtongue juice
Where a swollen neck ended.

He likened the flow of perspiration on the sides of the bull camel's neck to oxtongue juice because of its extremely dark color. Someone else said:

He is of the Zughāwī race, black as if soot and oxtongue had
been applied to his neck.

The Zughāwīs are a race of black people, colored like the Nubians. From the ancient Arabs: "Oxtongue (himhim) is like dill and grows tall; when

1. The letter hā' has no dot, the letter khā' has one dot.

2. There appears to be some confusion in the nomenclature for Matthiola (Cruciferae) and Anemone (Ranunculaceae), though apart from their both having red or reddish flowers there is not much similarity between the two.

camels eat it you notice that they smell bad." With this description they were in accordance with Abū Ziyād, and they called it himhim with a hā' while Abū Ziyād called it khimkhim with a khā', and therefore it is said that the two are the same thing.

258. Hadhāl. (Edible Acacia gum). Abū Ziyād said: "Hadhāl is something like gum that appears on samur (Acacia tortilis). It looks like duwadim,¹ and it is eaten by those who know what it is, and those who are not familiar with it think it is duwadim, and the noun of unity is hadhālah." Al-Hudhalī said:

When she was asked for what was in the tent she said: Go pick gum; she did not pick for me.

That is, she said: "Go to the trees and gather gum and eat it," and she did not offer him food or treat him hospitably.

259. Hubar. The noun of unity is hubrah, and it is a knob that grows out of a tree, or a knot, and it is cut off and turned on a lathe to make vessels with beautiful patterns. A Bedouin recited:

The lathe (balt) cut the farfār knots (hubar).

The balt is the lathe, the piece of iron used in turning, and the farfār is a hard tree, and we will describe it under its own section, God willing.

260. Hazwah. A hazwah is a young branch that has not yet

1. Duwadim is a general term for the red exudate of trees, while hadhāl is specifically the edible exudate of certain Acacia trees, though some lexicographers did not distinguish between the two. See Lisān al-^CArab under HDHL and DWDM.

hardened, and its plurals are ḥazawāt and ḥizā'. Awn Ibn Ḥajar said:

He knew of it (the bow) when it was a green branch (ḥazwah) in a valley with tall nab^C trees (Grewia populifoliā) and ḥithyal.

Children's arrows are called ḥizā' after it, because the children cut green stems and use them as arrows, and we have described them in the chapter on bows and arrows.

261. Ḥatī. Ḥatī is what is peeled off of the fruit¹ of the doum palm and eaten when it ripens, and we will complete its description in the section that mentions muql, God willing.

262. Ḥaṣal. Ḥaṣal are dates that drop off while they are still green and fresh like small green beads; that was mentioned by Abū Ziyād. Ibn al-A^Crābī said: "When they are hard, and roll, they are ḥaṣal," and we have described them previously in the chapter on date palms.

263. Ḥaṣal. Another ḥaṣal is what is left on the threshing floor after wheat and barley have been cleaned and their chaff removed, and that chaff (qishb) is called ḥuṣālah and ḥaṣal. Makīth Ibn Mu^Cāwiyah al-Kalbī said describing a mare:

She grazes the reserved pasture around the tents and is not put out with the animals grazing at large
On dry plants, for they are put only on that; nor does she chew fine chaff (ḥaṣal).

264. Ḥashar. (Palea). From the Bedouins: "On a grain there are two coverings, and the one that is next to the seed is called a hasharah

1. Muql, the fruit of Hyphaene thebaica Mart. It consists mainly of a hard stone, but has a thin, fibrous outer husk. See No. 376

and the collective is hashar; and the one that is above the hasharah is the qasarah (lemma)," and we will explain qasarah, God willing.

265. Hufālah and Huthālah. (Chaff).¹ Hufālah and huthālah are like husālah and hasal, and we have described all that in the chapter on crops.

266. Hathā. (Straw). The dual is hathayān and the noun of unity of hathā is hathāh, and it is straw (tibn).² A poet said, insulting a man:

He is like a sack stuffed with straw (hathā).

267. Hulāwā.³ Abū Naṣr said: "It is one of the thick-stemmed annuals,⁴ and it is feminine and does not take nunation; one says this (fem.) is a green (fem.) hulāwā.⁵" Abn al-A^crābī said: "Hulawa is a regenerating perennial (janbah) that is evergreen," and Abū Zayd said: "It is a small bush with spines.⁶ The dual is hulāwayān and the plurals are hulāwayāt and hulāwā."

268. Hibbah. Al-Asma^cī said: "Any plant that has seed, its seed (habb) when made plural is called hibbah; one says the camels have as

1. See also No. 274.

2. See No. 139.

3. A name for several different plants.

4. Probably Crepis parviflora Desf. Migahid p. 840. Compositae.

5. Hādhihi hulāwā ghaddah.

6. Probably Fagonia ssp. Issa p. 81. Zygophyllaceae.

much seed (hibbah) as they want." Abū Ziyād said: "Any dry material from annuals, whether thick-stemmed ones or thin-stemmed ones, is called hibbah when it drops to the ground and breaks up, and as long as it remains standing after it has dried it is called qaff," and he quoted a verse by Abū al-Najm:

She (the camel) continued to burn under the hot sun amidst the tangled hay (hibbah) and tall alkali plants.

He said: "Hibbah is dried annuals, and hibbah is what drops from the annuals when they dry." Abū Zayd said: "It is hibbah and hibab, plurals like thīrah and thiyar (bulls)." Al-Farrā' said: "Hibbah are the seeds of annuals;" this is similar to what al-Asma^Cī said, and al-Asma^Cī quoted a verse by Bashīr Ibn al-Nakth describing camels:

They crunched its seeds (hibbah) that had scattered.

These are doubtless seeds.

269. Habbah Khadrā'. (Fruit of Pistacia terebinthus L. Literally: green seed).¹ They say habbah khadrā', and not hibbah with an 'i'; it is the same with wheat and barley and similar things, all of which are habb (grain, seed) with an 'a' and not an 'i', and the noun of unity is habbah; likewise the noun of unity of hibbah with an 'i' is habbah with an 'a'. Some people claim that the habbah khadrā' is the dirw (Pistacia lentiscus) but there are no similarities between them.

270. Harajah. (Thicket). Abū Ziyād said: "A harajah is a group of trees (idāh)," and he recited:

1. Meyerhof pp. 53, 113. See No. 74

When he saw that under its darkness there was no hiding or concealment (wagh1) from the thickets (harajāt) . .

Wagh1 is something you disappear into. All trees entangled and crowded together form a thicket (harajah) and the plural is also hirāj. Al-Lih-yānī said: "A harajah is a thicket, entangled trees, and the plural is ahrāj, and a harajah is a tree surrounded by other trees so that a browser cannot reach it."

271. Huṣṣ. (Flemmingia rhodocarpa Bak.). Huṣṣ is one of the names of wars; ¹ Amr Ibn Kulthūm said describing wine:

Sparkling as if huṣṣ were in it when hot water is mixed with it. We will describe wars under its own section, God willing.

272. Hulqān. The noun of unity is hulqānah, and it is an unripe date which has ripened past its middle, and we have described that in the chapter on date palms. One says the unripe date hallaqa (to become more than half ripe), and they are called hawālīq.

273. Hashīsh. (Hay, dry plants). Hashīsh is dried herbs, and one does not call green material hashīsh. The herbs hashsha, imperfect yahishshu, when they wither; likewise one says a man's hand hashshat when it withers, and a fetus hashsha, imperfect yahishshu, when it shrivels up in its mother's womb. However, hashsha, imperfect yahushshu, means to reap hay (hashīsh), and hashsha, yahushshu, one's livestock means to give them hay, and from that comes the saying: "I give you hay

1. Flemmingia rhodocarpa Bak. Löw II:26. A leguminous plant cultivated in the Yemen, from which a yellow dye was obtained.

(ahushshu) and you drop dung on me," said of one to whom you do good but who treats you badly. A mahashsh is a place where there is hay, and a mihashsh is something into which you put hay, a cloak or something. Al-Ja^Cdī said, describing horses:

Dry, year-old carfaj (*Rhanterium epapposum*) was gathered (hashsha) for them, but they were not fed it out of shame.

274. Husāfah, Hufālah. (Leavings, chaff). Abū Naṣr said: "Husāfah is specifically for dates, and it is the skins, perianths, and broken bits; and hufālah is for dates and grain,¹ and the collectives are husāf and hufāl."

275. Husāfah and Husālah. (Leavings, chaff). Abū Naṣr said: "Husālah, huthālah and hufālah are fragments of the skins of dates and the husks of barley and other things, and so is husāfah."

276. Hurf. (*Lepidium sativum* L. Garden cress).² Hurf is that seed which is used medicinally, and it is the thuffā' that has been mentioned.³ The noun of unity is hurfaḥ, and the plant is also called hurf.

277. Hisrim. Hisrim are unripe grapes as long as they are green, and they are the counterpart of balah in dates. The noun of unity is hisrimah, and someone said that grape berries are also called hisrim, and we have mentioned that in the chapter describing grapevines.

1. See No. 265.

2. Meyerhof p. 118.

3. See No. 154

278. Hifrā.¹ From the ancient Arabs: 'Hifrā has leaves and small spines (bristles), it only grows in hard ground, and it has a white flower, and it looks like a dove's body. Abū al-Najm said describing it:

The hifrā continues to droop in a meadow of dhafrā' and luxuriant rughl (Atriplex).

Dhafrā' is an herb which we will describe² under its own section, God willing. A certain transmitter said: "It is a spring annual; it is called a hifrāh and the collective is hifrā." Abū Naṣr said: "Al-Aṣma^c said: 'Hifrā has a shortened alif, and I do not know whether it is masculine or feminine, but those who make it feminine do not nunate it.'" He said: "This (fem.: hādhihi) is hifrā," as you see, and Abū al-Najm's verse is only quoted with the verb continues (tazallu) in the feminine form.

279. Hirq. The hirq is the inflorescence taken from the male date palm and used to pollinate the female date palm, and we have mentioned it under the description of date palms.

280. Hurud. (Saltwort).³ The hurud is an alkali plant. Abū Ziyād said: "It is the ushnān; the tips of its branches are thin, the plant is very large and one can sometimes find shade under it, and it has wood and firewood, and it is that which people use for washing clothes." He said: "We have not seen hurud that was purer or gave a

1. Unidentified.

2. See No. 409.

3. See footnote for No. 51, ushnān.

brighter white than the hurud that grows in Yamāmah; actually it is in one of Yamāmah's valleys called Jaww al-Khadārim." Abū Naṣr said: "Hur-ud is ushnān, and it is one of the alkali plants," and Abū ʿAmr said the same thing. Livestock graze it, and I heard a Bedouin of the Banū Asad tribe make ushnān plural by saying ashānīn. Zuhayr said:

His (the ass's) back was like the glistening of white clothing (sahl); there flowed from his back hurud and water.

Sahl is white clothing. As for making ash from hurud and other plants, we have mentioned that in the chapter on gums and resins, and in what has been cited previously.

281. Halaq. (Cissus rotundifolia (Forsk.) Val.).¹ The noun of unity is halaqah, and a Bedouin, one of the people of al-Sarāh, told me that it is a plant that grows like a grape vine climbing in trees, and it has leaves which look like grape leaves and which are sour and in which meat is cooked. It has small clusters like those of the wild grape; they turn red then black, and they are bitter. Its leaves are taken and boiled, and its decoction is added to safflower, and it is better for it than pomegranate seed, and when dried they are taken to the towns for that purpose. It grows in hard ground.

282. Hillah. (Indigofera spinosa Forsk.).² He told me that hillah is a spiny shrub that is smaller than the ʿawsaj bush (Lycium arabicum), except that it is softer and does not have fruit. It has

1. Löw 1:189; GIBP; Issa p. 49. Vitaceae.

2. Issa p. 98; GIBP. Leguminosae.

small leaves and is excellent forage. It grows in rugged ground and is abundant where it grows, and he quoted this verse for me describing a camel:

He eats the green leaves of sayāl (*Acacia seyal*) and silam (*A. ehrenbergiana*) and of hillah when the grazing herd treads there.

283. Hunbul. A Bedouin of Rabī^cah told me: "The hunbul is the fruit of the ghāf,¹ and it is a pod like that of the faba bean; in it are seeds, and when it dries it splits open and the exposed seeds are cast out, and from what is underneath good meal is made like that of the Christ's-thorn fruit (nabiq) except that it is not as sweet." We will describe the ghāf under its own section, God willing.

284. Hifwal.² A Bedouin told me that the hifwal is a small tree like the pomegranate tree in size; it has round, flat, thin leaves, and a fruit that looks like a mulberry due to the bumpiness of its exterior, though it is not juicy like mulberries (tūth)" --he said it that way, with a thā'³--"it is the size of a plum, and people eat it though it is somewhat bitter, and it has a stone that is not hard and which is called a hafad." He said: "Every stone like it is a hafad, including the pit of the Christ's-thorn fruit."

1. Prosopis spicigera L. Leguminosae. Low 11:514; GIBP.

2. Unidentified.

3. See No. 127 for a discussion of the pronunciation of this word.

285. Humar. (Tamarindus indica L. Tamarind).¹ The humar is the tamarind (tamr hindī), and it is abundant in al-Sarāh as well as in Oman. Its leaves are like those of the willow that is called Bactrian (balḫī) and I have seen it among worshippers, and people cook with it. I heard a certain Bedouin call it hawmar, but the former is more in use by the Arabs. A certain transmitter said that the fruit of the tamarind is called subār, and one of the Bedouins of Oman told me humar is the fruit, except that he said hawmar, and he said: "The tree is large like a walnut tree, and its fruit is a pod like that of the qaraz (Acacia arabica)."

286. Hudād, Hudūd. (Second extract of aloes). Al-Yazīdī said: "It is hudūd, huzuz, hudād and huzaz," and someone else added hudaz, and he quoted a verse describing a snake:

Speckled and zealous, when it bites it spits out something more
bitter than myrrh and the juice of aloes (hudaz).

It is also quoted with huzaz. Abū ^CUbaydah said: "First the sabir is extracted from the aloe plant (maqir), then the hudād, and what is left is called maqir," and he quoted a verse by al-^CAbdī

The Shann tribe dealt treacherously with their neighbours; as
far as we know Shann are treacherous.

The water of a waterskin has not deceived anyone, but your water
is aloe juice (sabir).

We have described sabir, its manufacture and the plant, in the chapter on gums and resins.

287. Hanzal. (Citrullus colocynthis Schrad. Colocynth).² Abū

1. Löw II: 515. Leguminosae. Tamr hindī means "Indian date."

2. Meyerhof p. 114. Cucurbitaceae.

Ziyād said: "Colocynth is one of the aghlāth,¹ and it grows as a vine (shary) like a cucumber vine. Shary is the plant, then flowers emerge on it, then little fruits like little watermelons emerge from the flowers. When they get big and the seeds get plump they call the fruit hadaj, and the noun of unity is hadajah, and when they start to turn yellow they call them khutbān. When they are completely yellow and the seeds have become good and plump, people gather them into piles, and when those melons are dry they wind their turbans over their noses so that the bitterness will not get into their noses, then they gather around beating them with clubs until they are all shattered. Then they winnow them so that all the shell blows away leaving the seeds. Then they fill their containers with the seed and take it to a well where at a distance of two statures in front of the well they have dug a pit like a well. They pour the seed into the pit until it is full, then they cut a channel to it from the well, then they cut a channel from where the colocynth is out into the desert. With buckets they begin to pour water into that channel that goes to it, and when it is full of water, one or two men bring a couple of poles, each called a sitā^c, which look like spears, and they begin to stir and mix it with those poles. The water goes out through the channel into the desert, and it looks like mule's urine. Those people keep on pouring in water and those two keep on stirring, and the water keeps on coming out, and they spend their evening at it. The water has turned yellow, and the people keep on doing that which I have told you about, for if they grow weary of it and the two that are

1. A type of perennial. See footnote under No. 22

stirring stop stirring and the water settles, the seeds become bitter and can never be sweetened, but if they keep at it that day and through the following night, not thinking of growing tired of pouring in water hour after hour, they do not stop until they can drink from the pit that the colocynth is in. When that happens, they remove it, scooping it out with bowls and baskets in order to get it all out, then they put it in their containers and go to their families. The woman brings out her grindstones, which consist of a flat stone and a round stone that fits in the hand; then she prepares a ring like the ring that date-stones are ground in, then she crushes the seed, having put the ring, which is made of palm fiber or rush, in the center of the grindstone. Then at that time she (. . .)¹ the colocynth, except that it is called habīd. When she has ground what she wants, more or less, she puts it in a bowl and kneads it well as one would knead dough. Then she sticks it to the side of the bowl, pours in a little water, mashes her dough, and dumps it into a fodder bag that she has so that nothing will remain in the colocynth seed. The water comes out black, but when the water comes out pure white when she holds it over a tumbler, she sets up her cooking pot, pours in the colocynth seed, and adds fuel little by little, and when it boils, she adds more fuel. When it is almost done and thickens, strings of oil come out of it and she fills a good tumbler

1. Some words were missing here from the manuscript. Perhaps they mentioned the removal of the hard shell of the colocynth seeds, which resemble watermelon seeds, since that apparently occurs at this point. According to Abū 'Amr, after the seeds are washed, the people "then remove the outer shell and take the white stuff inside." Krenkow, ed., 1927, Arabic section p. 88.

with it and puts it away in her butter skin. If she has dates, she throws in handfuls until a red or reddish-white color appears; then she pours it into her bowl. Come and see: you will not find more satisfying food than this! If there are no dates, she puts in handfuls of flour, and it is good, but not like dates. If there are no dates or flour, and if the washing which I told you about made it good, they eat it anyway. If there are no dates or flour in it, and if they had been slack in the first washing so that some bitterness remains, and they eat it plain without anything, it makes them feel dizzy and gives everybody diarrhea, but it returns them to health and does not leave bile or anything else behind without removing it.¹ A poet said about this latter condition:

What terrible food is the unsweetened (mubassal) colocynth!
My stomach aches because of it so I desist.

Mubassal is that in which they have left some bitterness, to which was not done as was done to the good stuff." He said: "A paste that tastes and smells good is made from it when it has been purified by washing." He said: "The white colocynth water is strained, then a cooking pot is set up for it and it is cooked until it is done and thickens. Then flour is sprinkled in it, and that is called lafītah; sometimes sorghum flour is used." Al-Asma^cī said: "The colocynth is the shary, and the noun of unity is sharyah. When the colocynth puts out fruit, the little ones are jirā',² with a long vowel, and the noun of unity is jirw, and one says of the plant that is ajrat (produced jirā'). When the colocynth fruits

1. In the medicinal literature, such as Meyerhof p. 114, the colocynth is described as being a "drastic purgative."

2. See No. 182.

harden they are called hadaḡ and the noun of unity is hadaḡah, and the plant aḡdaḡat (produced hadaḡ). When stripes appear on the colocynth fruits they are called khutbān, and the colocynth akḡtabat (became striped). When they turn yellow they are called ṣarā', with a long vowel after the pattern of qabā', and the noun of unity is ṣarāyah and its plural is ṣarāyā. The man's name Sharyah comes from the word sharyah." Al-Kumayt said:

Until his mount undoubtedly tasted a colocynth (sharyah).

He means a colocynth, and the bitterness of the colocynth is proverbial. Someone else, a Bedouin, said: "When its branches extend out one says they arshat, meaning they become like arshiyah, which are cords." Abū Naṣr said: "The shary is the colocynth plant, and its fruits when small are hadaḡ, and when they turn yellow but still have some green they are called khutbān, and when they turn completely yellow one is called a ṣarāyah." Someone else said: "Khutbān are those colocynth that are full grown and are still green but on which white stripes have begun to appear." About hadaḡ Humayd said, describing an ostrich:

Like the casting about of a red-legged ostrich under the Milky Way, that kept on turning over colocynth fruits (hadaḡ) . .

Ostriches break open colocynths and eat the seed undaunted by the bitterness. A poet said:

He remains among the striped colocynths (hanzal khutbān) crack-
ing them open, and the tounsole (tannūm) that presents
itself is lopped off.

They are the most bitter when they are striped. Likewise:

She (the camel) is like a red-legged ostrich, which cackling in
the morning breaks open (naḡf) the colocynths (shary) of
al-Dana and crunches them green (ikhtidād).

He called the colocynths shary, and ikhtidād means cutting them when green, and naqf means breaking the colocynth open and extracting the seed. The seed is called habīd, and taking it out of the colocynth is tahabbud and ihtibād. A poet said, describing a woman:

She does not eat fathth or du^{c-c}_a¹, nor does she crack colocynth seed (habīd) harvested by a seed gatherer (muhtabid).

He also said:

Into the neighborhood walks an ostrich, like an Abyssinian, one of a group looking for colocynths (yatahabbadu) in the morning.

When one splits open a colocynth the eyes water, so a poet said:

On the morning of the separation, on the day they broke camp by the tribe's acacias, I was as if I were splitting colocynths.

The colocynth is not eaten by anything except ostriches. Somebody who had heard it claimed that gazelles graze it, but I have not found that to be known. They said that a camel sometimes gets some in its mouth by mistake amongst similar herbs and gets sick because of it; then one says a ḥazīl camel, and the verb is ḥazila (sickened by ḥanza), and the verbal noun is ḥazal, the nūn that was in ḥanza being dropped. A poet said:

The legs of an ostrich amidst the colocynth plants which he is pecking at;
He keeps on pulling off the fruits and breaking them.

Abū Naṣr said: "One says the ṣarā' of the colocynth and its ṣarāyah, and it is that which has turned yellow, and the plurals are ṣarā' and ṣarā-yāt." A poet said:

1. Fathth and du^{c-c}_a (See No. 386) are seeds that are eaten primarily during times of shortage and famine. In other words, she is well off and does not need to scrounge for these low-quality foods.

Their severed heads were like yellow colocynth fruits (ṣarāyāt) which little girls toss about (tuhādā).

Tuhādā means to toss to one another. A Bedouin of Rabī^Cah told me: "The shary¹ is more bitter than the colocynth, and its plant looks like the colocynth plant, but its fruits are like eggs except that they are yellow and spiny and have so many spines they look like hedgehogs;" thus he told me, but learned people have told me what I have described previously. Abū^C Amr said: "The noun of unity of shary is sharāh, and the noun of unity of hanzal is hanzalah, from which comes the man's name Hanzalah, and the collective is hanzal and the plurals are hanāzil and hanzalāt." Al-Farrā' said: "It is hanzal and hamzal with a mīm. The colocynth is called the alqam; one says: More bitter than the alqam."

288. Hamāhim. (Ocimum basilicum L. Basil).² Hamāhim is Arabic, and it a well-known aromatic plant. The noun of unity is hamāhimah.

289. Hamīl. Hamīl is all dried and broken herbaceous material when it has aged and turned black, and it is called dawīl and darīn. A poet said, describing an ostrich:

Setting out in the evening, she shakes out her downy feathers
black like nasī (Stipagrostis plumosa) or like year-old
da^Cah straw (hamīl).

The da^Cah (Lasiurus hirsutus) is like the panic grass plant (thumām), and we will describe it, God willing.

1. Probably Cucumis prophetarum L., a wild cucumber, a wild cucumber whose plant and fruit closely resemble the colocynth, except that the fruits are spiny; one of its common names is shary al-dabb, lizard's shary. Vincett p. 45.

2. Löw 11:83; Issa p. 126. Labiatae.

290. Ḥadaq. (Solanum melongena L. Eggplant).¹ A certain transmitter told me that the eggplant (bādhinjān) is called ḥadaq, and a certain Bedouin told me that.

291. Ḥarab. Ḥarab are palm inflorescences and the noun of unity is ḥarabah, and we have mentioned it in the chapter on date palms.

292. Hawk. (Ocimum basilicum L. Basil).² Hawk is bādharūj, and a certain transmitter said it is called dawmarān.

293. Hāniṭ and Muhniṭ. The hāniṭ of anything is that which is ripe. When the fruit of trees and herbs ripens one says it ahnaṭa (to ripen), imperfect yuhniṭu, verbal noun ihnāṭ; or ḥanaṭa, imperfect yahniṭu, verbal noun hunūṭ. Al-Ṭirimmāh said describing oryx:

In the shade of (trees with) ripened (muhniṭah) fruit they drive away flies (taqamma^Cu) from the corners of their eyes, which are sound, without inflammation.

Taqamma^Cu means to brush the gama^C away from themselves, and gama^C are flies of animals. Someone else said:

And fragmented straw and mature (hāniṭ) alkali plants.

And we have described it in the chapter on the plants pertaining to it.

294. Ḥashī. Ḥashī is all dried plant material, and it is also pronounced khashī with a khā. Al-Aṣma^Cī mentioned that, and he quoted a verse by al-^CAjjāj:

1. Chihabi p. 675. It is also a name for some wild species of Solanum. See Löw III:356, Migahid p. 462.

2. Löw II:78, 83. Löw also mentions the name bādharūj.

Thin leaves, both soft and dry (khashī).

It is also quoted with hashī. He also recited:

When I am determined, I have with me the poison of fresh and dried (hashī) Spanish flies.

295. Hafad. (Stone, pit). The hafad is the pit of the fruit of the Christ's-thorn (sidr, Zizyphus spina-crista) and similar fruits such as the azarole and such; I heard that from the Bedouins.

296. Hindim.¹ The hindim is a plant with red roots, and the noun of unity is hindimah. A poet said describing camels:

Red and ash-colored like hindim roots.

But it was not described to us.

297. Hashaf. Hashaf are dates which have not formed pits (yunwī) and when they dry they go bad and get hard; they are not sweet and they have no flavor; that is what a certain transmitter said, and by yunwī he meant forming pits (nawā). When dates do not form pits the fruit is called shīs, and it is no good, and we have described all that in the chapter on date palms.

298. Haql. Haql is the crop when it emerges; one says the crop ahqala (to emerge) when it is thus. The noun of unity is haqlah. The sown field is also called haql, and we have described all that previously in the chapter on crops.

1. Unidentified. Possibly a plant like Arnebia decumbens Coss., which has a red root used as rouge by Bedouin women. Vincett p. 63.

299. Hutām. Hutām and rufāt are the same thing; it is dried plant material that has broken up. God Almighty said: "Then it becomes broken straw,¹" and we have mentioned it.

300. Hannūn. (Flower, blossom). A certain Bedouin of al-Sarāh told me that they call flowers hannūn, any flower; and they say the trees hannanat (blossomed), and the same for all other plants. He recited to me:

White things appeared like sakab flowers (hannūn).
He said: "The sakab² flower is bright white and splendid."

301. Hurr. (Thin-stemmed annual). The plural is ahrār, and they are those annuals that become thin and slender (ataqa); not the itq meaning old, but the itq (attenuation) of the grapevine, and we have described that in the chapter classifying plants. A poet said:

Its dry annuals, thick-stemmed ones³ and thin-stemmed ones.

302. Ḥaml and Ḥiml. The fruit on any tree is called ḥaml with an 'a', like ḥaml (bearing) in the womb; it is also pronounced ḥiml with an 'i' after the pattern of wiqr (load), and the plural is ahmāl. A poet said:

As if mulberry and grape had dropped their withered loads (ah-māl) around it.

1. "Thumma yakūnu hutāman." Qur'an 57;20.

2. Anthemis cotula L., daisy. Migahid p. 620. Probably also A. deserti Boiss., which is frequently mentioned in poetry because of its bright white color. See No. 14.

3. Dhukūr. See No. 415.

The tree is a hāmīl (fruit-bearing) tree, and the plural is hawāmīl. A poet said:

So I said: Date palms gone from Julājīl, or a grove of tall,
bearing (hawāmīl) date palms.

303. Hajan. Abū Ziyād said: "When rain falls on panic grass (thumām) when it is large, the first growth that appears in it is in nodes from the top of the stem to its bottom. That growth is called hajan, and one says the panic grass ahjana (sprouted hajan)."¹

304. Hiltīth. (Gum of Ferula asafoetida L. Asafoetida).² An Arabic or Arabized name, and some say hiltīt. I have not heard that it grows in Arabia, but it grows in the sand between Bust and the land of al-Qīqān. It is a plant that grows flat on the ground, then from its center a stalk emerges and grows up, and at its top is a knob. Hiltīth is the gum which comes out of the bases of the leaves of that stalk. The people of that country cook the asafoetida plant and eat it, and it is not a plant that survives the winter.

The Chapter of Words Beginning with the Letter Khā'

305. Khilāf. (Salix ssp. Willow). The khilāf is the willow (ṣafṣāf) and it is abundant in Arabia. A Bedouin told me: "We call it sawjar, and it is a large tree of which there are many types, and they are all soft and light." That is why al-Aswad said:

1. See No. 146.

2. Meyerhof p. 15. Umbelliferae.

You are like a tent-pole (saqb) of willow (khilāf), which looks fine but is very weak ^āabove.

A saqb is one of the poles of a tent. They say that willow is called khilāf because a torrent brings it from one place to another, so it grows in a place different from (mukhālif) where it originated.

306. Khasbah. A khasbah is a kind of date palm called a daqalah.¹ The plurals are khiṣāb and khasb. Likening a camel's tail to a fruiting branch of a date palm (khasbah) because of its length and abundance of hair, a poet said:

Or like a palm branch bearing few dates arising from a date palm (khasbah) that had been stripped for the people after the linen sheath was removed.

Al-A^Cshā said:

Every chestnut horse was like a palm (khiṣāb) trunk, adorning the courtyard as it stood there.

307. Khulb, Khulub. Khulb is palm fiber. A poet said, describing a spear:

And a spear like the rope of a deep well (jarūr) made of striped palm fiber (khulub).

The noun of unity is khulbah. A jarūr is a well whose rope trails on the ground because it is so long.

308. Khazam. (Chamaerops humilis L. Dwarf fan palm).² A Bedouin of the people of al-Sarāh told me: "The khazam is like the doum palm"³

1. See No. 385.

2. Lōw II:302-303; GIBP.

3. Hyphaene thebaica Mart. See No. 376.

except that it is shorter, broader and stouter, but their appearance is the same. It has date clusters and dates that turn black when they ripen, but they are small, bitter and astringent. People do not eat them, but crows are greedy for them and return to them time and again." He said: "Sometimes we see a flock of crows pass by, and people say: 'They are headed towards Qamlā and Tuqummil;' those are two mountains in al-Sarāh where nothing but the dwarf fan palm grows." He said: "Beehives are made from its stumps and the bees are very fond of them, and ropes are made from its fronds and rachises. The fibers are pounded on lasts (jab') like shoemakers' lasts; then they are twisted into cords and ropes." Someone else said: "The rope-makers (khazzām) have a market in Medinah," and al-Asma^Cī mentioned that. Al-Ja^Cdī said, describing a horse:

His sides are thrust forward as he runs fast, and he has a chest like a shoemaker's last of khazam.

He compared his chest to the shoemaker's last. We have described it and its ropes in the chapter on plants from which ropes are made. The noun of unity of khazam is khazamah. Al-Bakrī al-Madanī told me: "The dwarf fan palm is like the doum palm;¹ its fronds are like those of the doum palm. They are brought from the mountains of Quds, which are the mountains of al-^CArj, and they are soaked in water, and when they are saturated they are pounded with flails on lasts so that what is between the fibers becomes soft and drops out and the fibers become clean, then ropes of every type are made from them."

1. Tufy: the frond of the Theban (doum) palm, also the palm itself. Lanē. See No. 376.

309. Khashl. Abū 'Amr said: "Khashl is the fruit (muql) of the dawm palm (Hyphaene thebaica) itself," But Abū Naṣr said: "It is its outer covering," and he recited a verse by Dhū al-Rumah describing the dust formed by dried plant debris and blown about by the wind:

The winds of the storm drove the dry qulqulān as if it were muql husks (khashl).

Ru'bah said:

"She was hung with a rabbit and a palm tree, (red) like dock fruit, not hollow (khashl).

He said: "Khashl is whatever is not solid, so an egg when its insides are removed is a khashl; and the rabbit and the date palm are pieces of jewelry in the form of a rabbit and a date palm, and by saying 'like dock fruit' he is referring to their red color; that is, rubies." We will mention it when describing muql under its own section,¹ God willing.

310. Khayzurān.² It is well-known, but it is not an Arabian plant. Khayzurān also means soft, tender stems and reeds collectively.

1. See No. 376.

2. In modern Arabic, khayzurān when applied to a specific plant usually means bamboo (Bambusa ssp.; Low 1:803; Townsend, Guest and Al-Rawi, eds., 9:41-42), but according to T. R. Soderstrom (personal communication) "the whole of the Middle East is too dry for bamboo, its natural distribution starting in eastern Pakistan and extending into India and eastward. The 9th century Arabs were certainly familiar with a number of Indian plants; nevertheless the verse seems to imply that the khayzurān in question did grow in the Middle East at the time, though it is not certain that the verse can be taken literally; it may simply be a metaphore for a distant land. My own opinion, especially since Abū Ḥanīfah says that the plant is 'well-known,' is that khayzurān refers to a plant that grew in the Middle East in areas conquered by the early Muslims outside of Arabia, and that it is probably a giant reed grass like Arundo donax L.

Mentioning his tribe, which had emigrated to the cities¹ and spread out to the countryside, al-Ja^cdī said:

Their help came to me while they were far away, in the land where khayzurān grows.

311. Khirwa^c. (Ricinus communis L. Castorbean).² Khirwa^c is thus: originally it meant the well-known castorbean plant, then any brittle, succulent plant whether herb or bush came to be called khirwa^c.

^cAdī Ibn Zayd said, describing oryx:

The snub-nosed (oryx) move away from us in their wandering, cropping what remains of soft, succulent plants (khirwa^c).

He means plants that are weak because of their tenderness and succulence.

As for the castorbean plant itself, nothing grazes it, and it is derived from khara^c and khara^cah,³ and from that one calls a languid woman a khari^c. A poet said:

I have pressed your spears and found them to be weak (khari^c), easily broken like an asphodel stem.

The asphodel stalk is weak, and we have described it previously.⁴ One says khirwa^c youth if it is soft and easy. A poet said:

She grows in delicate (khirwa^c) youth.

Anything that breaks easily is khari^c; a poet said:

1. Amsār: generally means the cities founded by the Muslims in conquered territories.

2. Meyerhof p. 284.

3. Verbal nouns of kharu^ca: to have weak or relaxed limbs, to be weak.

4. See No. 92

Do not be an associate of every soft (khart^C) coward like a tent pole of ben, easily broken.

A Bedouin of al-Azd told me: "Nothing grazes the castorbean plant." He said: "Dogs are poisoned with the fresh castorbean seed; it is thrown down for them in meat and it kills them or blinds them." A certain learned man mentioned that it is called Indian sesame (simsim hindī). When the castorbean fruit ripens on the plant its outer cover splits off and it jumps out, and the seeds sometimes fall over a large area, having been flung out by the plant. Abū Ziyād said: "The castorbean is one of the aghlāth,¹ and it has broad leaves with divided margins, and no animal eats it that we have heard of. Oil that people use medicinally is extracted from the seed, and the castorbean plant sometimes grows to be as big as a large fig tree, and it hardly ever grows except in washes, and there is no perennial whose stems are more brittle or weaker than the castorbean plant."

312. Khurfu^C. (Sodom apple).² The khurfu^C is the fruit of the cushar (Calotropis procera). Abū Ziyād said: "The cushar puts out fruit like the part of a camel's throat that it roars through. From inside that fruit comes tinder that is so good that people have not kindled fires in anything better, and they stuff pillows and cushions with it." Abū Naṣr said: "The cushar fruit is the khurfu^C, inside it is down like cotton that is used for stuffing." Because of its whiteness and

1. A kind of perennial. See footnote under No. 22.

2. Löw I:281; Vincett p. 66. The plant is a large milkweed. The fruit is an inflated sack, which when dry releases numerous flat brown seeds, each with a long, silky coma.

fluffiness poets liken the froth that covers the muzzles of camels to it. Dhū al-Rummah said:

She lets fly fine froth as if an ^Cushar fruit were being expelled from the flabby corners of her mouth.

Ibn Muqbil said likewise:

Because of their exertion there appeared foam on their muzzles, as if white ^Cushar fruits (^Ckhurfu) were at the tips.

A certain transmitter said: "The ^Cushar has a fruit like a bag, and when you open it up there appear soft layers one on top of the other, and it is the kindling of the Bedouins." A certain transmitter said that it is also pronounced ^Ckhirfi with an 'i'. Abū Mishāl said: "Cotton is called ^Ckhirfi."

313. Khūt. Any slender branch is a khūt, and from that comes the man's name Khūt, and a young girl is said to be khūtānīyah (slender). Ibn al-Khaṭīm said, describing a woman:

Doe-eyed, long-necked, as if she were a tender ben branch (khūt)

314. Khirs, Khurs, Khars, Khurs. (Branch). All those are like khūt, and it has the four dialect forms. Ibn al-Khaṭīm said:

You will see fragments of spears being cast down, like the cutting of cubit lengths (^Ctadharu) of palm rachises (khirsān) in the hands of the mat-weavers.

By khirsān he means pieces of the palm frond rachises from which the mat-weavers strip off the skin and weave into mats. ^CTadharu means cutting off lengths cubit by cubit (^Cdhirā). From this spears are called khirsān, and one is called a khirs, and the plural is also akhrās; a poet mentioned akhrās when describing a honey gatherer and the sticks (akhrās) that he used to extract the honey:

He has a leather bag whose contents he does not leave behind; a leather vessel, shiny sticks (akhrās), and a leather bag for honey.

Khirs is said of green and dry stems. Al-^CAjjāj mentioned khurus, meaning a spear:

The straightening by the tool of the spear-bearer's spear (khurus).

315. Khaṣalah. The plural is khaṣalāt, and they are the soft green tips of branches. Humayd Ibn Thawr said:

With the sides of her neck; of a serpent are her eyes; and also (she is like) a branch and the upper tips (khaṣalāt).

A certain transmitter said: "The noun of unity is khuslah."

316. Khur^Cūbah. A khur^Cūbah is a tender, newly grown branch (khūt) that has not hardened. There is a verse by Imru' al-Qays:

Smooth-skinned and delicate, like a tender budding branch (khur^Cūbah) of the ben tree.

He refers back to a branch because the khur^Cūbah is the branch.

317. Khar^Cab. Khar^Cab is like khur^Cūbah; they are derived from the same root. And a reed is a khar^Cab; al-^CAjjāj said"

In a fresh hollow stem (khar^Cab) that invokes in one longing . .

He means the reed of the piper.

318. Khidr. A certain Bedouin told me: "The noun of unity of khidr is khidrah, and it is a rough, green herb, its leaves are like millet (dukhn) leaves and so is its fruit; it grows to a cubit in height and it fills a camel's mouth." He said: "It is gathered and made into

long mounds like those of alfalfa and stored. The village people go out into the countryside and carry it back to the villages."¹

319. Khadir.² It was quoted from Khālīd Ibn Kulthūm that is is the khadir, and the noun of unity is khadirah, and he said that it is a little annual called a khadirah, and he quoted the verse by Ibn Muqbil:

Frisky, milk-fed horses frequent it; they stuff themselves with hawdhān and khadir buds.

Mudrik Ibn La'ayy said:

Among daisies and khuzāmā (Horwoodia dicksoniae) and khadir, and among thin-stemmed annuals and thick-stemmed ones.

Al-Aṣma^cī quoted Ibn Muqbil's verse as: "With buds of hawdhān and khudar," meaning green plants, as in al-Akhtal's verse:

Until its hot wind had dried up the stems, and the green plants (khudar) had dried except those in the plow's furrow.

320. Khadir. Khadir is also everything green. God Almighty said: "We brought forth from it greenery."³ It is the collective of khadirah, which is every green plant. A poet said:

Gifts have come to me from you which have brought greenery (khadir) in addition to thickly entwined trees.⁴

1. The description above is exactly the same as that given in Lane (p. 755) and Lisān al-ʿArab for khadir (No. 319). Whether Abū Hanīfah's khidr and his khadir are the same plant is difficult to tell; he apparently thinks they are different. In any case, his khidr, and everybody else's khadir, appears to be a grass, and in modern Arabic khadir is the grass Erémopogon foveolatus (Del.) Stapf. (Migahid pp. 751, 921).

2. See above note.

3. "Akhrajna minhu khadiran." Qur'ān 6:99.

4. Krenkow's translation, except that "greenery" has been substituted for "verdure." Krenkow ed. 1927 p. 63.

The plural is also akhdār; al-^CAjjāj said:

In a fearful, rugged, stony place (the ass) strikes the green plants (akhdār) with his forefoot.

Abū Ziyād said: "When a panic grass plant (thumām) is grazed back, what grows back is khadīr, and the noun of unity is khadīrah." A poet said:

The first of it envelopes the ^Cawsaj (Lycium arabicum) and the prostrate greenery (khadīr) and the samallaj.

Khadīr here means greenery and not the khadīrah plant, because the khadīrah is not a prostrate plant. Al-^CAjjāj said:

A blocking (sudd) torrent of locusts seeking greenery (khadīr).

Sudd means there were so many they blocked the horizon.

321. Khudrah. The Bedouins call green plants khudrah, khadīr, and khadīr, and the collective is khudar, and we have explained that in what has preceded. Al-^CAjjāj said, describing a wild she-ass:

In the meadow the green herbs (khudar) nourished her.

And he said, describing locusts:

They became seekers after greenery (khadīr), and so took off.

322. Khadb. The plural is khudūb, and it is the greenery that appears in plants when they begin to put forth leaves; one says the plants khadaba (became green) and the verbal noun is khadb. That green color is also khadb, and the plural is khudūb. Humayd Ibn Thawr said when mentioning a gazelle:

In the morning her belly had shrunk; nothing was left in it of the acacia pods (^Cullaf) and new leaves (khadb).

^CUllaf are talh (Acacia gummiifera) pods. Concerning khadb, there is what the scout said about the plants of the land: "Its rimth (Hamada elegans)

abqala, its ^Carfaj (*Rhanterium epapposum*) khadaba, and its wormwood (shīh) akhla^Ca," and they all mean to sprout leaves.

323. Khūṣah. (Tender branch, fresh growth). The collective is khūṣ, and Abū Ziyād said: "The verb akhāṣa (to produce khūṣ) is applied to all plants except thorn trees and annuals," and he said: "A scout said: 'I left a sprig (khūṣah) bending under a songbird;' that is, it could not hold on to it, it was so soft." He said: "A khūṣah is what sprouts from the base when rain falls on it, but annuals grow from seed." He said: "Someone said: 'I saw an area where the livestock had filled themselves with new growth (khūṣ) and annuals (baql).'" Abū ^CAmr said: "A khūṣah occurs in the ^Carfaj (*Rhanterium epapposum*), the da^Cah (*Lasiurus hirsutus*) and in panic grass (thumām),¹ and it is what is green in them. In the da^Cah and panic grass it is also called hajan,² and the panic grass ahjana when it sprouts." From the Bedouins: "A plant is called a baqlah (sprout, seedling) when it first sprouts (baqala) or emerges, then it is a mukhwīṣ, and that is when it puts up something, and it itself is a khūṣah until spring is over." Someone else said: "One says the ^Carfaj akhwasa when it puts out leaves, but when a branch that is a year old elongates it is called a khūṣah."

324. Khūṣ. (Palm fronds). The noun of unity is khūṣah. They are the leaves of the date palm, the doum palm (*Hyphaene thebaica*), the

1. *Rhanterium epapposum* is a bushy composite with many thin stems arising from the base near the ground. The other two plants are large, perennial grasses.

2. See Nos. 146, 303.

coconut palm, the dwarf fan palm (khazam, Chamaerops humilis), the screw pine (kādhī, Pandanus odoratissimus), the betel-nut palm (fūfal, Areca catechu), the ghadaf,¹ and similar plants which resemble date palms.

325. Khilfah. Any growth or fruit that comes after a first growth or fruit is called khilfah. Al-Rā^cī said, describing asses:

At night they return to the banks of Man^cij, and durint the day they rest in the hills of Qarawrā with regrowth (khilfah) and couch-grass (washīj).

Washīj is one of the plant called thayyil (Cynodon dactylon), and we will describe it, God willing. Al-Liḥyānī said: "Fruits khalfat one another when one follows the first, and the verbal nouns are khalf and khilfah." God Almighty said: "[It was He who] made the night and day follow one another,"² that is, one is a successor (khalf) of the other. One says a date palm or a tree akhlafat when it produces fruit after previous fruit, and from this legumes are called khilfah because they come after the grain crop. Dhū al-Rummaḥ said about regrowth (khilfah) in herbs:

He spent the summer on the sand, until the breath of cold stirred the regrowth (khilfah); there were no problems in his life.

He was describing an oryx bull. Al-Rā^cī said:

The aftergrowth turns the eyes of a calf to the soft ground clothed in resprouting (khilfah) nasī (Stipagrostis plumosa).

1. An Indian palm, like the date palm but shorter and having many fronds and prickles. Lane p. 2267.

2. 'Huwā alladhī ja^cala al-layla wa-al-nahāra khilfatan." Qur'ān 25:62.

Regarding Dhū al-Rummah's words "the breath of cold"--thus he quoted them--Abū Ziyād said: "That is when Canopus rises at the end of summer, for that is when regrowth (khilfah) occurs." He said: "It is called khilfah, rayyihah, ribbah, and rabl.¹" He said: "This growth occurs without rain but rather with the cool of the night," he said, "and it is called khilfah because it is growth that follows the original growth, and it is also the growth that comes back from the roots without rain after the plant has been eaten."

326. Khalāl. (Green dates). When what is inside the palm inflorescence turns green, it is called khalāl. Abū ʿAmr said: "It is khalāl in the dialect of Baṣrah and Bahrain, and the noun of unity is khalālah, and it is sadā in the dialect of Medinah, and sayyāb in the dialect of Wādī al-Qurā," and we have described them in detail in the chapter on date palms.

327. Khāfiyah. The plural is khawāfī, and they are the fronds next to the heart of date palms. The people of the Hijāz call them ʿawāhin, and the people of Najd call them khawāfī. A poet said:

The date gatherer said, as the night cut him short: May God not
bless what is amongst its new fronds (khawāfī);
Smooth and bare, without fibers or broad bases, without a climb-
ing belt one cannot reach what is amongst them.

328. Khutbān.² The noun of unity is khutbānah, and it is a colocynt fruit that has matured somewhat so its green color is interspersed

1. See No. 439.

2. Citrullus colocynthis. See No. 287.

with yellow, and we have described that previously under the description of the colocynth.

329. Khalā. Khalā are herbs as long as they are green, and when they dry up they are called hashīsh. The noun of unity is khalāh; al-Asmā^C said:

For I am not a green stalk (khalāh) for whoever promised. The mikhālāh (fodder bag) is called so after it, and one says I akhlaytu or khalaytu the khalā when I pull it up. Abū al-Najm said:

The maidens' smelling of the khuzāmā (*Horwoodia dicksoniae*) of the reaper (mukhtalī).

330. Kh-lah and Khullah.¹ A khullah is a grazed plant, perennial or otherwise, that does not have any salinity in it--that is what al-Asmā^C said--and whatever has salinity in it is called hamd.² Land that does not have any alkali plants on it is sometimes called khullah; one says: We came upon khullah land and khulal lands. Abū Ziyād said: "Khullah is land where there are no alkali plants, but one does not say hamd land or hamdah land as one says khullah land," and someone else, a Bedouin, said the same about khullah. About khullah as a plant, a poet said, describing camels

They never grazed on non-alkali plants (khullah) that they disliked, except for plants from the previous year with soft stems.

1. The first item is not vowelled in the text; it is unclear whether it is intended to be different from the second. When vowelled in the discussion, it is always khullah.

2. Alkali plants. See No. 243.

Abū ʿAmr said: "Khullah is pasturage that has no alkali plants in it," and Abū Zayd was quoted as saying: "The khullah is a thorny tree that is smaller than the qatād (Acacia senegal) and it is what the people of Tihāmah call shibriq (Convulusus hystrix)." The following was mentioned about it by Ibnat al-Khuss quoting what a woman had said to her: "Khul-liyah camels;" that is, camels that graze khullah.

331. Khalīs and Khalīs. They both refer to dry grass that has green grass growing from the base and mingling with it. Abū Ziyād said: "One says the ground akhlāsāt when it has khalīs, and from that one says that someone's head akhlāsa when the hair changes color and white is mixed with the black." A poet said:

My body has withered and collapsed, and the back of my head has become a mixture of black and white (khalīs).

Al-Marrār said:

Are you attached to Umm al-Walīd after the locks of your head have become like dry and green (mukhlīs) thaghām?

Mukhlīs is that which has become khalīs, and the thaghām is a plant¹ which when dry is intensely white and white hair is likened to it. A poet said about khals, which means khalīs:

As if those wild animals of the desert which were walking weakly were eagerly seeking after tree leaves mixed with dry ones (khals).

332. Khardal. (Seed of Brassica and Sinapis. Mustard seed).²

1. A grass. See No. 147.

2. Meyerhof pp. 221, 287-288; Townsend, Guest and Omar, eds., 4:2:848, 852, 853.

Khardal is that well-known seed. The wild mustard plant is called har-shā' and we have described it previously.¹ A poet said:

As seed (khardal) dropped from the wild mustard (harshā') of a watercourse.

And we have explained this completely there.

333. Khamar. Khamar is anything, plants or otherwise, that hides and conceals (khamara) you. A poet said:

If only they had been on their guard against their soldiers in the evening when they were like the birds of a covert (khamar).

From that those beverages that conceal and blot out the mind are called khamr (wine). They say: "The most vicious of wolves is the wolf of the ghadā (Haloxylon salicornicum)," because when ghadā accumulates in a place it becomes a covert.

334. Ikhlā^c. (Leafing out). Ikhlā^c is in the wormwood (shīh, Artemisia) specifically, like leafing out (ibqāl) in rimth (Hamada elegans) and other plants. One says the wormwood akhla^ca (leafed out).

335. Khashī. Khashī, or hashī, is plant material that has dried. A poet said:

Twigs both soft and dry (khashī).

336. Khass. (Lactuca sativa L. Lettuce).² Lettuce is that well

1. See No. 234.

2. Chihabi p. 413. A number of wild species of Lactuca are also called khass (Chihabi p. 413, Low 1:425, 427), but L. sativa is the most important species from the human standpoint, and is probably the species Abū Ḥanīfah has in mind.

known herb, and a certain transmitter said that it is one of the thin-stemmed annuals.

337. Kharūfah. Some say kharīfah, and it is a date palm that belongs to the man who picks its fruit. The plural is kharā'if. Kharf and ikhtirāf mean gathering the green and ripe dates on the tree. A makhraf is like a kharūfah, and the plural is makhārif; a poet said:

Then they departed in the afternoon after a midmorning feeding;
(camels tall) like the date palms (makhārif) of Jaylān
or Hajar.

One says the date palms akhrafa when it comes time for the dates to be gathered.

338. Khabat. Khabat are the leaves of trees that have been beaten off with sticks, then dried and ground and used as camel fodder. It is mixed with flour or something else, thinned with water, and poured down the camels' throats. They are called khabat because they are beaten (khubita) with a stick until they fall off.

339. Kharfā. (Lathyrus sativa L.).¹ Kharfā is Arabized and the origin is Persian. It is a legume and it is the seed that is called jullubān.² The lām is doubled, and sometimes it is not, though I have only heard eloquent speakers pronounce it doubled. Its name in Persian is khullar and kharfā.

1. Issa p. 105.

2. See No. 207.

340. Khīs. A khīs is a thicket, and we have described it in the chapter on groups of trees.

341. Khuzāmā. (Horwoodia dicksoniae Turril).¹ Abū Ziyād said: "Khuzāmā is an herb, it has long stems, small leaves, red flowers, and it is sweet-smelling, and we have not found any flower that has a sweeter fragrance than the khuzāmā flower," and he recited:

The beautiful maiden came to me at night when the other stars
had inclined towards the valley,
With the sweet scent of khuzāmā in her clothing, and the rising
scent of the best musk.

He also recited:

As if the khuzāmā in al-^CAqūbayn, in which the wind had settled
and been prevented from leaving,
Were in Malaykah's woolen robe when she left in the morning,
riding her camel towards the sundering desert.

A certain transmitter said: "Khuzāmā is the wild wall-flower,"² and someone said: "Khuzāmā is best found in sand tracts, and it is never seen in hard ground." Regarding the redness of khuzāmā flowers, al-^CAj-jāj said, describing an oryx bull:

The khuzāmā flower, like a cast-down coal of ghadā (Haloxylon salicornicum), and behind it the spring growth.

Al-Ṭamahān's verse describing an oryx bull is similar:

Like the solitary, wide-footed oryx, whose hooves are red
from the khuzāmā of the lush plains (khamīlah).

Khamīlah is soft ground with many plants. Meadows are one of the places

1. Vincett p. 27. Cruciferae. The name khuzāmā is applied to a wide number of plants in several different families, especially Lavendula spica and Reseda ssp.; however, H. dicksoniae is the one that most consistently fits the lengthy descriptions given here.

2. Khīrī al-barr. For khīrī see No. 346.

where khuzāmā grows; ^CAdī Ibn Zayd said:

On the camel litters are the colors of youth, and of the khuzāmā of the meadow that lifts up its flower.

Regarding its growing in sand, Jandal Ibn al-Muthannā said, describing a woman:

She is like the night in the middle of the month when the moon is full;

No, rather like moist, pale pink sand surrounded by pale pink sands

And wreathed in lush daisies and khuzāmā in fine goldier sand (^Cadāb).

^CAdāb is where the sand is fine and shallow, and we have described it in the chapter on lands where plants grow. Dhū al-Rummah said:

Khuzāmā of the sand valley (khurj), rained upon and stirred by light rain from a slow moving evening cloud.

A khurj is sand is like a cleft in the mountains, and a khurj has no outlet. A Bedouin of the people of al-Majāzah told me that the khuzāmā plant and the rocket¹ are the same, that its flower is red, and that it smells like henna flowers, and we have described its fragrance in the chapter on plant smells. Al-Farrā' said: "As the noun of unity of khuzāmā one says khuzāmāh, just as one says buhmāh as the noun of unity of buhmā (barley-grass)."

342. Khimkhim. (Oxtongue). It is also pronounced himhim, and we have described it under himhim² in the hā' chapter. The noun of unity is khimkhimah, and Abū ^CAmr said: "It is one of the thick-stemmed annuals."

1. Jirjīr, Eruca sativa. Another crucifer. See No. 199.

2. See No. 257.

343. Khidhrāf.¹ A certain Bedouin told me that the khidhrāf is an alkali plant and it looks like qullām (Cakile maritime); he said: "It is thinner than the tharmad," which we have described.² The noun of unity is khidhrāfah, and somebody of the Banū Asad tribe told me: "The khidhrāf is an alkali plant, it has little leaflets, it grows to a cubit in height, it is green, and when it dries whiteness gets into it." *From the Bedouins: "Khidhrāf is one of the najīl, and najīl are thin alkali plants, they become straw in the summer, they have no wood, and in winter they dry up and disappear. Khidhrāf grows in the plain and in hard ground." A poet said, describing sand grouse:

Matched pairs of chicks in a stifling land, hiding among the
khidhrāf of the stony hills and the dry barley-grass.

344. Kharazah.³ One of the Bedouins of Oman told me: "The kharazah is an alkali plant of the thin-stemmed⁴ type; it grows to a cubit in height, it sends up slender branches from a single base, they have no leaves, but from top to bottom round, green disconnected grains are strung along them like beads (kharaz) on a string." He said: "It kills camels, and it grows where alkali plants do, among the tharmad and dhāt al-rīsh," and we will describe dhāt al-rīsh⁵ God willing.

1. Unidentified.

2. See No. 148.

3. Unidentified.

4. Najīl: see above, No. 343.

5. See No. 410.

345. Khawshān. (Atriplex hortensis L. Orach).¹ He told me that khawshān is a plant like the herb called qataf (Atriplex halimus), which is the sarmaq, except that it has softer leaves, and it is acidic and people eat it, and he recited the verse by a man from Farāzah impugning the Bedouins:

A tender noble woman does not eat orach (khawshān), and only he who is emaciated eats daj^C.

Daj^C is a plant like daghbūs, which we will describe, God willing.

346. Khīrī. (Cheiranthus cheiri L. Wall-flower).² This is the aromatic plant that smells nice and that is used for perfuming oil. It is of two types, yellow and red, and the yellow kind has a better smell. Al-A^Cshā mentioned it saying:

Myrtle, wall-flower (khīrī), wild marjorum (marw) and lilies during Hīzam,³ but I was unable to smell.

They say that the wild wall-flower (khīrī al-barr) is khuzāmā;⁴ that was mentioned by more than one transmitter.

347. Khāfūr.⁵ Khāfūr is a plant that has seeds that ants gather into their hills. Abū al-Najm said:

1. Issa p. 27, Chenopodiaceae.

2. Löw 1:470; Meyerhof pp. 282-283. Cruciferae.

3. A Christian festival. GIBP.

4. Horwoodia dicksoniae. See No. 341.

5. In modern Arabic, khāfūr is applied to a wide range of mainly annual grasses.

In a trail, the ants brought the burs and khāfūr of the water-courses to their anthills.

More than that has not been described to us.

348. Khāzibāzi.¹ That is how the Arabs say it,² and (. . .)³

recited these verses by Ibn Ahmar:

In a broad valley of Qasā with strong-smelling khuzāmā (Horwoodia dicksoniae), where the cold north wind calls sighing,
Above which the towering night clouds burst open, and where the khāzibāzi grew thick and tall (junna).

Junna means grew extremely tall. Ibn al-^Crābī recited these verses describing camels:

I pastured them on the land with the best plants,
On sill, sifsil and ya^Cdīd,
And on blooming, rainfed khāzibāzi.

^CAmr Ibn ^CUthmā Sībawayh said: "They say khizbāz," and he recited:

Like dogs whining around their pups, whose jaws have swelled up
because of the khizbāz.⁴

He said: "Some say al-khāzabāzu, al-khāzibāzu, al-khāzibāza, khāzubāzin or khāzabāzun, and some say al-khāzibā'u with a long vowel." He said:

"It is also flies that are in meadows, and it is also a certain disease."

Al-Farrā' said: "They say 'this is khāzibāzi,' with an 'i', then they

1. Unidentified.

2. That is, khāzibāz is indeclinable and always takes the kasrah 'i' as its grammatical ending. This is illustrated in the two upcoming verses: in the first khāzibāz is nominative and would normally be "the khāzibāzu," and in the second it is accusative and would normally be "the khāzibāza."

3. Words missing from the manuscript.

4. Khāzibāz, or khizbāz, is said below to also be the name of a certain disease (of the skull, according to Lewin, GIBP), and that, rather than the plant, is probably what is meant here.

add on the definite article (al-) and leave it as it is, as they do with amsi (yesterday); then a poet said:

I was held at your door today and the day before (al-amsi) until the sun was about to set.

He added on the definite article al- but did not alter it with respect to the 'i'."

349. Khaṭmī. (Althaea ssp. Mallow).¹ It is pronounced khaṭmī, with an 'a' after the khā', and it is called ghasūl, ghassūl, and ghisl. There are many types of it, and it grows in the plains. A poet said:

In a low plain where khaṭmī grew side by side, while musk imbued her with the strong scent of perfume.

Ibn al-^Crābī said: "I heard Abū Mujīb say: 'When the ground is dry the mallow does well;'" he said: "That is because no other herb mingles with it." The noun of unity of khaṭmī is khaṭmīyah; Ibn Muqbil said, describing a wild ass:

He spits out buds of ^Cadras (Althaea rosea) that rain had fallen upon intermittently until they were watered; They looked like torn off bits of a mallow plant (khaṭmīyah) on his muzzle, as if he had a halter on.

350. Khubbāz. (Malva ssp. Mallow).² Khubbāz is masculine. It can be feminine; then one says khubbāzā. When masculine, the noun of unity is khubbāzah; Humayd said, making it masculine:

The mallow (khubbāz) kept on being watered by droplets of dew that were run together by the swift winds.

A scout said, also making it masculine: "Its wild alfalfa, its sweet

1. Chihabi p. 22. Ghasūl is A. officinalis L.

2. Chihabi p. 438.

clover, and its mallow (khubbāz) have fruited." The khubbāz plant is smaller than the khaṭmī, and they claim that its leaves fold up at night. Abū Naṣr said: "The khubbāz is one of the thick-stemmed annuals!"

351. Khalas. (Cissus rotundifolius Vahl.).¹ A Bedouin told me that the khalas is a plant that grows like a grape vine, hanging onto trees and climbing up, and it has thin, round, broad grey leaves, and it has a flower like that of the wild marjorum (marw), and its bases are tinged with red, it has a pleasant smell, and it has berries like fox grapes (Solanum nigrum) with three or four grouped together, and they are red like carnelian beads, and they are not eaten by people, but they are eaten by animals.

352. Khurunbāsh. (Origanum maru L. Wild marjorum).² He told me that khurunbāsh is a plant like the thin-leaved wild marjorum (marw, Origanum maru), and its flower is white, and it has a pleasant aroma and is place among clothing because of its nice smell, and he recited to me:

From her land, the winds of the valley brought us the scent of
the wild marjorum (khurunbāsh) of the harvested (ṣarīmah)
and sown fields (haql).

A ṣarīmah is land whose crop has been harvested, and a haql is a sown field.³

1. Löw I:189; halas. Vitaceae.

2. Löw II:68. 97; Issa p. 130. Labiatae.

3. See No. 298.

353. Khushaynā'.¹ He told me that the khushaynā' is an herb that forms mats on the ground, it is rough to the touch, soft in the mouth, it has viscous juice like that of purslane; it has little yellow flowers like the flower of the murrah, and it is eaten and it is also grazed, and it grows in the plains. Another Bedouin said: "It has seed, and it occurs in meadows and plains."

354. Khitrah. (Convulvulus lanatus Vahl.).² Abū Ziyād said: "Khitrah grows when Canopus rises,³ and it is grey, sweet and delicious. One seeing it who is not familiar with it would think that it is an annual, but actually it grows from a root that was there before, and it is no larger than what an animal can take in its mouth. It does not have leaves, but rather thin green stems, and gazelles are netter when grazing amongst it," and he recited the verse by Dhū al-Rummah:

They went on to graze scattered rukhāmā (Convulvulus lanata) plants and khitrah plants, and what grew of the regenerated (mutarabbī) tāddā'.

We have described rabl (autumn regrowth) in its own section.⁴ Ibn al-A^crābī said: "Khitrah is the rukhāmā, and it is a perennial whose above-ground parts die back (janbah), but it survives."

1. In modern Arabic, khushaynā' appears to be a name for Helianthemum ssp. (Issa p. 91, GIBP), but the description here better fits Mesembryanthemum nodiflorum, Aizoaceae. (Migahid p. 212, Daoud p. 129).

2. Issa p. 56. See comment at paragraph's end, also No. 420.

3. In August, as summer ends and the nights begin to cool.

4. See No. 439.

355. Khiṭrah. Khiṭrah also means a branch, and the collective is khiṭarah; thus I heard the Arabs speaking of it.

356. Khiṭr. (Indigofera tinctoria Forsk.).¹ Khiṭr is a plant which old men use for dye with henna; they dye their beards black with it. A Bedouin of the people of al-Sarāh told me: "It is similar to katam,² except that where it grows the ground is more level than where katam grows, though it often grows with katam." Katam is a green plant, it has leaves similar to or smaller than myrtle leaves, and we will describe it, God willing. Someone else told me: "I saw khiṭr growing in fine, shallow sand just like panic grass (thumām) or habaq."

357. Khurāt, Khurātā, and Khuraytā. A certain transmitter mentioned that khurātah is the noun of unity and the collective is khurāt, and it is the white pith that is extracted from papyrus (bardī) bases; he said: "It is also called khurrātā and khuraytā."

358. Khafaj.³ He mentioned that it is a grey herb that has broad leaves.

359. Khadaf. He mentioned that khadaf are watermelons that have grown a little, and we have mentioned them in the section describing the watermelon.⁴

1. Muschler p. 511, = I. argentea L. Leguminosae.

2. Another plant from which a dye is obtained.

3. Possibly Rhaphanus raphanistrum L. Charlock, Cruciferae. Issa p. 154.

4. See No. 110.

360. Khusf. (Juglans regia L. Walnut). He said that khusf is the walnut (jawz) in the dialect of al-Shihr, and that the noun of unity is khusfah.

361. Khirrī^C. (Carthamus tinctorius L. Safflower)¹ He said that khirrī^C is safflower (^Cusfur), and others said that as well.

362. Khadīmah. A khadīmah is a fresh, green plant, and the plural is khadā'im.

363. Khannawr or Khannūr. The uncertainty is from Abū Hanifah.² A certain transmitter said that they are reeds from which arrows are made, and it is also any soft, weak plant.

364. Khidlāf. (Hyphaene thebaica Mart.).³ He said that khidlāf is the muql tree, which is the doum palm.

365. Khaysafūj. He said that khaysafūj is cotton seed.

366. Khalanj. Khalanj is Persian and it has come into the Arabic language. It is any plate, bowl or vessel made of wood that has variegated streaks and lines, and we have described it under tamarisk.⁴

1. Issa p. 40.

2. Apparently a remark by a copyist.

3. Issa p. 97. See No. 376.

4. See No. 4

367. Kharrūb, Khurnūb. The nouns of unity are kharrūbah and khurnūbah, and there are two types. One is the yanbūtah,¹ and it is that thorny plant² that is used for kindling; it grows to about a cubit in height, it has branches and dark, light fruit like ugly bubbles. The fruit is not eaten except during hard times, and inside it is hard, slippery seed. The other is the one that is called the Syrian kharrūb,³ and it is sweet and edible, and it has seed like that of the yanbūt except that it is larger, and its fruits are long like little cucumbers except that they are broad, and syrup and meal are made from them. Abū al-Ḥasan al-Liḥyānī said: "It is kharrūb and khurnūb." A certain Bedouin told me: "The fruit of the yanbūt is called fashsh, and it is not eaten except during famine."

368. Khibā'. (Flag leaf, sheath). The plural is akhbi'ah, and they are the covers of the spikes of wheat and barley. They are also called buds (barā'īm) and sheathes (akimmah).

369. Khulālah. Khulālah are kurābah, and they are the dates that remain among the bases of the fronds after they have fallen. One says: takhallal this date palm, or takarrah it; that is, pluck the fruit that is at the bases of the fronds, and we have explained that in the chapter on date palms.

1. Prosopis farcta (Banks et So.)McBride (= P. stephaniana (Willd.)Spreng.) Leguminosae. Townsend and Guest, eds., 3:38-41.

2. Shawk. Shawk is also one of the common names of P. farcta. Ibid. 3:41.

3. Ceratonia siliqua L. Carob. Ibid. 3:24-25. Leguminosae.

370. Khawkh. (Prunus persica Sieb. et Zucc. Peach).¹ The khawkh is well known, and there are two types. One is fuzzy and is called shar^cā' (hairy), and the other type is reddish and people call it the luffāh.² The Syrians call the peach durāqīn, and I do not believe that that is an Arabic word. The peach is the firsik.

371. Khirbiz. The khirbiz is the watermelon; its origin is Persian and has gotten into their language.³

372. Khushasbaram.⁴ A Yemeni Bedouin told me: "We have khushasbaram, and it looks like wild marjorum (marw), and it is one of the wild aromatic plants.

373. Khattī. ("Coastal"). Khattī are spears; the word is a nisbah adjective, and it has become current as a proper noun. Its relation (nisbah) is to the coast (khatt) of Bahrain where ships are anchored when they come in from India. It (the cane from which the spears are made) is not one of the plants of Arabia, but it has come to be

1. Issa p. 149. Khawkh is also Prunus domestica L., the plum, (Löw III:162, 163-165), but the synonymns durāqīn and firsik that Abū Hanīfah later gives seem to apply exclusively to the peach (Issa p. 149 Löw III:160).

2. Luffāh is originally the fruit of the mandrake, Mandragora officinarum L. (Meyerhof p. 125). Here is is a "peach called mandragora." (GIBP).

3. That is, the language of the Arabs. See No. 110.

4. Persian khwush isparum, the "delightful herb." (GIBP). Lewin seems to think it is synonymous with shāh isparum, Ocimum basilicum L., basil.

used frequently in the language and poetry of the Arabs. A poet said about the plant:

Does anything other than its matted root (washīj) sprout the Coastal (Khattī) cane, and do date palms grow other than in their place?"

Washīj are its matted (washījah) roots, meaning entangled.

374. Khashkhāsh. (Papaver ssp. Poppy).¹ The noun of unity is khashkhāshah, and its fruits are called jirā' (capsules), and the singular is jirw. There are two types, white and black, and it is called khashkhāsh because of its rattling (takhashkhush).

375. Khamt. A certain transmitter said that khamt is a plant that resembles the Christ's-thorn (sidr), and its fruit is like mulberries. He said: "It also means a small load of fruit on any tree." Al-Farrā' said: "Khamt is the fruit of the arāk (Salvadora persica) called barīr,²" and something else has been said about khamt.³ An old man, a Baṣran, told me: "In Baṣrah there are Syrian carobs (Ceratonia siliqua) for ornamentation, and khiyār shanbar as well." He said: "The trees look like large peach (khawkh) trees."⁴

1. Chihabi p. 524. The species in Arabia are P. rhoeas L. and P. somniferum L. (Migahid p. 34).

2. See No. 1.

3. Apparently in Abū Ḥanīfah's now lost chapter on wine. See KHMT in Lisan al-^CArab.

4. I suspect that this last sentence has been misplaced from No. 367.

The Chapter of Words
Beginning with the Letter Dāl

376. Dawm. (Hyphaene thebaica Mart. Doum palm, Theban palm).¹

The noun of unity of dawm is dawmah, and it is the muql tree. The woman's name Dawmah is derived from it. The dawm palm grows big and tall and it has fronds like those of the date palm, and it puts out shoots like those of the date palm, and on these is the fruit (muql). Its fronds are called tufy and ublum, and the nouns of unity are tufyah and ublumah. Mats which are called tufy after the fronds are woven from them. A poet said, recalling a deserted campsite whose people had moved on leaving behind cast-off remnants of mats:

Everything except the camp's water ditch and bits of mats (tufy)
was effaced; you do not see it, it was effaced in the dwell-
ings above the torrent.

Concerning the frond (ublumah) there is a saying: "The wealth is divided between you and me like the splitting of an ublumah," and we have described ublum under alif.² Its fronds are strong and long-lasting, and things similar to large sacks are made from them, filled with belongings and loaded onto camels in the country. Its fruit is called muql and waql. Al-Ja^cdī said, likening camels bearing litters to doum palms:

Their camels being urged forward in the early morning were like
doum palms laden with their tender fruits. (awqāl).

There is a similar comparison in the verse by Imru' al-Qays:

1. Issa p. 97; Löw II:303; Meyerhof p. 158.

2. See No. 29.

I compared them among the tribe when they departed (hīna taham-malū) to groves of doum palms or caulked ships.

It is also quoted with 'hīna zahāhumu.' Ibn al-A^Crābī said: 'When the fruit is green it is called bahsh, and the tree is the dawm.' It is told that a man read to ^CUmar Ibn al-Khaṭṭāb, may God be pleased with him, a word which he disapproved of, and he said: 'Who approved this reading?' He said: 'Abū Mūsā al-Ash^Carī.' He said: 'Abū Mūsā is not of the people of the bahsh,' meaning the people of the Hījāz. Al-Zubayr Ibn Bakkār Abū ^CAbdallah said: 'When the fruit is green and has not ripened it is called bahsh, and when it dries it is waql, and that which is eaten is the ḥatī (husk), and inside it is the ajam (stone).' Al-Hudhalī said about the husk:

I will have no camel's milk if I feed your guest husks (ḥatī)
when I have wheat stored up.

Someone else said about bahsh:

Stirring up what was under the pebbles, the way foxes dig up
buried bahsh.

A certain transmitter claimed that khashl meant the husks (ḥutāt) of the fruit, and the ḥutāt are the husks (ḥatī) and the meal made from the fruit, and he quoted a verse by Dhū al-Rummah in which he compares flying dust to it:

The winds of the storm drove the dry qulqulān as if it were muql
husks (khashl).

Someone else claimed that khashl is what is left of the muql when its husk is removed, the husk being the part that is eaten, and he quoted a verse by al-Kumayt:

Storms from the fierce winds on its plains, they wear thread-
bare dishevelled clothing;

They toss about wind-blown dust and soft pebbles (kadh dhān) from the hills, the way village children toss about muql stones (khashal).

He vowelled the shīn for the meter, and kadh dhān (soft pebbles) are not likened to husks. Any hollow, non-solid object, jewelry or otherwise, is a khashl; a certain transmitter even claimed that when an egg is broken and what is inside is taken out, it is khashl. Ru'bah said, describing jewelry:

She was hung with a rabbit and a palm tree, like the dock fruit, not hollow (khashl).

Like the dock fruit in redness, and not khashl means solid, not hollow. Abū Naṣr said: "The khashl is the fruit (muql);" he said: "and it has been called the meal (sawīq) of the muql." Abū Ziyād mentioned that some Bedouins call the fruit (nabīq) of the Christ's-thorn dawm, and ^CUmārah said: "Large Christ's-thorn bushes (sidr) are called dawm."

377. Diflā. (Nerium oleander L. Oleander).¹ A Bedouin from Oman told me: "We have many oleanders and we call them haban,² and they make good firesticks," and we have mentioned oleander firesticks in the chapter on striking fire. The oleander is green, bitter, and looks pretty, and the flowers are also pretty and tinged with red. Nothing eats the oleander, and it is deadly poison to all equids. Because of its beauty and the beauty of its flowers, a poet likened it to the striped and variegated clothes that litters and the camels that bear them are decorated with:

1. Chihabi p. 504, Meyerhof p. 77. Apocynaceae.

2. See No. 222.

They let fall the litters' covers, which the camels waded through as if they were the clotting blood of a slaughtered camel;
 It was as if the nuqd plants and aloes had become abundant, their growth nourished by a rainy valley;
 The dock flowers and the most beautiful oleander (diflā) were on them, while abundant rain flowed continuously.

He likened the colors of the striped clothes to the flowers of those plants that he mentioned. He said diflā without nunation, and those who do not nunate it make it feminine, and those who nunate it (diflan) make it masculine. I have not heard nunation, but I have heard those who make diflā masculine. The bitterness of the oleander is proverbial. Al-Aḥmar said: "This (fem.) is one diflā, and many diflā, and diflayān for the dual." Abū Naṣr said: "Diflā is feminine," and I think he quoted that from al-Aṣma^Cī. Al-Akhfash said: "Diflā is singular and plural just as one says salwā (quail) for the singular and plural."

378. Dihn. (Euphorbia mauritanica L.).¹ The dihn is also a also a poisonous plant like the oleander. Abū Wazjah said:

He told your story (khābīr) to the dihn and the oleander, and a flood flowed under you two that has not dried up.

He said your khābīr, and khābīr and ḥadīth (story, tale) are the same thing. The dihn was not described to us.

379. Dārim.² A Bedouin of Rabī^Cah told me that the dārim is a plant that resembles the ghadā (Haloxylon salicornicum); it has long, thin leaves, it is black, and it grows in the sand around al-Shihr.

1. Schweinfurth p. 92; Löw I:603.

2. Unidentified.

Toothsticks are made out of it, and it has a sharp flavor, and when teeth are cleaned with it it turns the gums and teeth red, and we have described it in the chapter on toothsticks.

380. Dam al-Akhawayn. (Dracaena cinnabari Balf. f. Dragon's-blood).¹ He told me that dragon's-blood and myrrh are both obtained from the island of Socotra where Socotran aloes (ṣabir) is obtained. He said: "It is a plant that is pounded and stacked."² He said: "I have not seen it in its habitat, and it is called shayyān." Al-Ja^cdī said:

The blood of the enemy remaining on them in the morning of the fearful battle was like dragon's-blood (shayyān).

It adorned the spears. We have described shayyān in the chapter on the things that clothing is dyed with.

381. Damdām.³ He told me that the damdām is an herb that grows flat; it has small, green round leaves, and it has a root like a carrot which is white, extremely sweet, and eaten by people. From the center of the damdām a stalk grows up to the height of a span. At its tip there is a swelling like that of an onion, and there is seed in it.

1. Balfour pp. 292-294. Liliaceae. Dam al-akhawayn refers specifically to the red resin of this plant, and means literally "the blood of the two brothers." Dragon's-blood is obtained from several different plants, but D. cinnabari is the one that grows on Socotra.

2. This is probably incorrect, unless collection methods have changed over the past 1000 years. The plant is a large tree, and according to Balfour (p. xxxviii), "the gum resin exudes in tears from the stem of the tree, and is collected after the rains, the gatherer chipping off the tears into goat-skins."

3. Unidentified.

382. Duwadim. (Red gum). Abū Ziyād said: "Duwadim comes from inside wood, it is reddish-black, women color themselves with it." He said: "A gum (ḥadhāl)¹ is also exuded from the samur (Acacia tortilis) that looks like duwadim; those who are familiar with it eat it and those who are not think it is duwadim." Ibn al-A^crābī said: "The plural of duwadim is dawādim." Abū ^cAmr said: "Duwadim is a red material that comes out of the samur, and the noun of unity is duwadimah, and it is like gum." Al-Farrā' said: "Duwadim is something that looks like blood and that comes out of the samur; one says the acacia tree ḥādat when that is exuded." He said: "It is ḥadhāl," and ḥadhāl is what Abū Ziyād talked about. Duwadim is also called dawādim.

383. Dulb. (Platanus orientalis L. Plane-tree).² The plane-tree (dulb) is the ṣinnār; it is Persian and has become current in the Arabic language.³ Al-^cAjjāj said:

It (an ax) splits large (dawḥ) plane-trees (ṣinnār) and walnut trees.

Dawḥ are any trees that grow large and extend out, and the plane-tree is one of those that grow large and extend out. It has no flower or fruit, its leaves are serrated and broad, similar to grape leaves. The nouns of unity are dulbah and ṣinnārah, and a certain transmitter said that it is called aythām.

1. See No. 258.

2. Meyerhof p. 72.

3. Sinnār is the word that is of Persian origin, from Persian chinār. Dulb is of Semetic origin (Meyerhof p. 72; Löw III:66-67)

384. Dubbā'. (Lagenaria vulgaris Ser. Bottle-gourd).¹ The dubbā' is the gourd (qar^c) and the nouns of unity are dubbā'ah and qar^cah, and it is abundant in Arabia. Imru' al-Qays said, describing a mare:

When she approaches you say: A gourd (dubbā'ah) smooth and fresh
He likened her to a gourd because she was thin in front and thick in the rear, and it is said that that is how female horses are, but both females and males are the same. Horses are preferred when their necks are long and their rears are larger than their fronts, and even though Imru' al-Qays described a mare thus, Ibn Muqbil described a male horse in the same manner, saying:

My companion (masc.) is mettled, boisterous and intimidating; he comes between a wild ass and its refuge;
It is as if the saddle-strap were pulled tight around a gourd (dubbā'ah); a horse swift both galloping and trotting.

The dubbā' is one of the squash plants (yaqtīn) that spread out on the ground and do not climb² like the watermelon or cucumber, and Ibn ^cAb-bās was quoted as saying that every leaf that grows broad and thin is a yaqtīn.

385. Daqal. Daqal are all date palms of unknown variety, and the noun of unity is daqalah. It is also called a khasbah, the plural is khasā'ib, and we have described it in its own section.³ Daqal palms are

1. Issa p. 104. Cucurbitaceae. Dubbā' can be applied to other cucurbits, but the description of the fruit suggests the bottle-gourd.

2. The bottle-gourd has tendrils and does climb; here dubbā' probably refers to a different cucurbit.

3. See No. 306.

the worst kind of date palm, and their dates are the worst dates, so a poet said, maligning a tribe:

If you were dates you would be daqal, or if you were water you would be a trickle.

Al-Ja^Cdī said, vilifying a tribe:

They did not spend the summer with the fish of the sea at Kāzimah, while around me were inferior date palms (daqal).

That is, the people of Kāzimah are thus (daqal). The noun of unity of daqal is daqalah, referring to palms and dates, and we have described all that in the chapter on date palms.

386. Du^Cā^C.¹ Abū Ziyād said: The du^Cā^C and the fathth are thin-stemmed annuals, and they are two herbs that produce seed, and they grow flat on the ground and do not ascent, and when they dry people gather the dry stuff, pound and winnow it, then they extract from it a black seed with which they fill their sacks and load them onto camels. It is a black seed like coriander seed (shūnīz); people made a bread from it and press it." I have seen du^Cā^C and it is as Abū Ziyād described it; it has leaves similar to those of chicory (hindabā'), it grows flat and the buds appear in the center when it first starts to grow. Regarding it, al-Ṭirimmāḥ said as he maligned those who eat it and described a woman:

She does not eat fathth or du^Cā^C, and she does not crack colocynth seed gathered by the seed gatherers.

Al-Ṭirimmāḥ was a Ṭā'ī, and according to a certain transmitter, of all the Arabs, the people of Ṭayy' and of the tribe of Banū Farāzah eat the

1. Possibly Aizoon canariense L. Löw 1:635, da^Cā^Ca. Aizoaceae.

most duḥāḥ because it is so abundant in their areas. It is said that bread is made from it without it having milled, and it is the same with fathth.

387. Dam al-Ghazāl.¹ Someone from the Banū Asad tribe told me: "Dam al-ghazāl is a plant that looks like the herb called tarragon (tar-khūn): it is eaten and has a sharp taste; it is green and has a red root like the arṭā (Calligonum comosum) root; girls use its juice for drawing red lines on their hands." Abū Naṣr said: "Dam al-ghazāl is one of the thick-stemmed annuals."

388. Darmā'.² He told me that darmā' grows up like a tuft of hair, and it has a red flower; one says: we pastured darmā'; it is like live coals. He said: "Its leaves are green and it resembles the ḥalamah (Moltkiopsis ciliata), except that the ḥalamah is grey and rough. The darmā' flower is like the ḥalamah flower; the difference is the grey color of the ḥalamah." Concerning the darmā' Abū al-Najm said:

The meadow has bloomed in its wide valley, and the sound of the insects of the grass in the darmā' answers the songbird.

Abū Naṣr said: "It is one of the thick-stemmed annuals." Someone else quoted al-Aṣma^Cī as saying that the darmā' is an alkali plant, but he is wrong. I asked someone from the Banū Asad tribe about it, and he said: "It is not an alkali plant," and I have not heard that any one of the learned men mentioned that it was an alkali plant. Someone else said: "It is one of the plants of the plains," and he recalled this from one

1. Unidentified. Literally: "blood of the gazelle."

2. Unidentified.

one of the ancient Arabs: "The darmā' has long stems and red leaves that children are stained with."

389. Durāqin. (Prunus persica Sieb. et Zucc. Peach).¹ It is the peach (khawkh) in the Syrian dialect, and we have mentioned it previously under khawkh.²

390. Dahmā'. (Erodium arborescens (Desf.) Willd.).³ From the Bedouins: "Dahmā' is a green herb with broad leaves and that is used for tanning."

391. Dujr. (Vigna sinensis (L.) Endl. Bean).⁴ Dujr is the bean (lūbiyā), some pronounce it dajr, and the noun of unity is dujrah. A certain transmitter claimed that it is called thāmīr, but I have not found that to be well-known. Abū Ziyād said: "It is the luwabā," he said, "that is how the Bedouins say it." It is of two types, white and red, and we have mentioned it with the legumes in the chapter on crops.

392. Dindīn. Abū Naṣr said: "When plants turn black with age, they are called dindīn," and he quoted a verse by Ḥassān:

Wealth overwhelms mindless men, as the flood rides over blackened and decayed stumps (dindīn).

1. Löw III:160; Issa p. 149.

2. See No. 370.

3. Löw I:654, Schweinfurth p. 57. Geraniaceae.

4. Meyerhof p. 146; Löw II:523

Al-Asma^CT said: "When dry material breaks up and turns black, it is dindin," and a poet said:

They go forth when most of the pasture is dry, with fragmented and blackened straw (dindin) and mature alkali plants.

Abū ^CAmr said: "Dindin is year-old ṣilliyān (Stipagrostis obtusa) in the dialect of Tamīm, and in the dialect of the Banū Asad it is pronounced dimdim with a mīm."

393. Darīn. Al-Asma^CT said: "All dried fragments of perennials, alkali plants, thin-stemmed annuals or thick-stemmed ones are called darīn when they get old." ^CAmr Ibn Kulthūm said:

We are those who kept to Dhū Urātā, while the huge camels crunched dry straw (darīn).

394. Dawīl. Abū Naṣr said: "Sabat (Aristida scoparia) and naṣī (Stipagrostis plumosa) grow in the plain and in sand. As long as it is green it is called naṣī, and when it dries it is halī, and when it has gotten old and turned black it is dawīl." Al-Rā^CT said:

Two months of a spring, their milking camels did not taste anything except indigestible bitter plants and old and blackened grass (dawīl).

He said: "Al-Asma^CT said: 'All plant material that has broken up and turned black is dawīl.'" Abu ^CAmr said: "Dawīl is that which is a year old." Someone else said: "When annuals dry up, they are darīn after a year has passed;" he said: "Dindin in perennials is the counterpart of darīn in dry herbs."

395. Dayjūr. From the ancient Arabs: "When there is a lot of dry plant material, it is called udāmis, and when there is even more, it is dayjūr."

396. Dawh. (Trees). The noun of unity is dawhah, and it is any perennial that gets large and spreads out; likewise the bustā. Plants when they extend out are dawh, and any extended thing is a mundah. Imru' al-Qays said, describing a flood which uprooted large trees:

In the morning they poured out rain after every interval, upending the large kanahbul trees (dawh).

The kanahbul is a well-known tree, and the noun of unity is kanahbulah. Then there is the verse by al-^CAjjāj:

It (an ax) splits large walnut and plane trees (dawh).

397. Du^Cbūb.¹ A certain transmitter said that the du^Cbūb is a black seed that is eaten, and the noun of unity is du^Cbūbah. Al-Najāshī said:

On it are warts like du^Cbub seeds.

He took out the wāw and shortened the long vowel.

398. Dawsar. (Aegilops ovata L. Goatgrass).¹ A certain Bedouin told me: "Dawsar is a plant that grows amidst wheat, and it looks like it except that it is taller than the wheat; it has a spike and thin, delicate brown seed that mixes in with the wheat and which we call zinn!" We have described goatgrass previously in the chapter on crops.

1. Löw I:801. Gramineae.

2. Zinn: see No. 469.

399. Dawālī. The Dawālī is a variety of grape in Arabia, and we have described it in the chapter on grapevines.

400. Daghal. (Thicket). All entangled plants form a daghal, and the plural is adghāl. Something that is confusing and unclear is called a daghal, and someone adghala when he puts doubt into something and confuses it. A poet said, describing leopards:

They glide through the thickets (adghāl) like snakes.

401. Damāl. Damāl are dates that have gotten very old and gone bad. Al-Asma^cī said: "One says: We got rotten (damāl) dates from manure (damāl)." The origin of damāl is the manure with which the ground is fertilized; we have mentioned it in the chapter on date palms, and we have mentioned manures (damā'il) in the chapter on crops.

402. Dillīk. The dillīk is the rose hip; it turns red such that it looks like a ripening date, and it ripens and becomes sweet and is eaten; inside it has grains which are its seeds, and the noun of unity is dillīkah; I heard that from the Bedouins. I heard a Bedouin from the Yemen say: "The mountain rose that we have has marvellous hips, like ripening dates in size and redness, sweet and delicious like dates, and they are exchanged as gifts." He said: "Here they grow in thicket."

403. Madkhūl. When food or dates go bad, one says it dukhila, and it is madkhūl.¹

1. Literally "entered into," by decay.

404. Adbā. Abū Ziyād said: "One says the Carfaj (Rhanterium epapposum) adbā when there emerge on its branches things like dabā (wingless locusts),¹" and we will finish describing it under Carfaj, God willing.

405. Dukhn. (Panicum miliaceum L. and Setaria italica (L.) P. Beauv. Millet).² Dukhn is jāwars in Persian, and the noun of unity is dukhnah, and we have described it in the chapter on crops with the seed crops. Dukhn is a type of sorghum (dhurah), except that dukhn is smaller.

406. Dangah. (Lolium temulentum L. Darnel).³ Dangah is the darnel (zuwān) that is in wheat, which is cleaned of it. We will describe zuwān,⁴ God willing.

407. Dalabūth. (Gladiolus communis L. Sword lily).⁵ The root and leaves of the sword lily look just like those of the saffron crocus (za^cfarān),⁶ and its bulb also has fibers, and it is cooked with milk and eaten.

1. More precisely, the plant produces leaves that look like dabā; adbā is a verb meaning to produce such leaves. Lane p. 850.

2. Townsend, Guest and Al-Rawī, eds., 9:488, 503.

3. Issa p. 111; Meyerhof p. 103.

4. See No. 468.

5. Meyerhof p. 192; Löw 11:7; Issa p. 87. Iridaceae.

6. See No. 461.

The Chapter of Words
Beginning with the Letter Dhāl

408. Dhuraq. (Melilotus ssp. Sweet clover).¹ Dhuraq is handa-qūqā, which is habāqā in the dialect of al-Hīrah, and it is Arabized and pronounced handaqūq. The noun of unity is dhuraqah, and it has a sweet smell. A poet said, describing a meadow:

In in are succulent sweet clover (dhuraq) and hanwah (Calendula)
which the rains cover time and time again.

Sheep become bloated from eating sweet clover, and sometimes their stomachs rupture, and we have mentioned that in the chapter on pasturage. Abū Ziyād said: "Sweet clover is an herb, and it is called ḥurqūsān. It looks like alfalfa, and it grows up towards the sky the way alfalfa does. It grows in the plains and where water stands, and I have seen it in Iraq being sold by the Nabataeans, who call it handaqūq." A certain Bedouin of the Kalb tribe told me: "There are two colors of sweet clover, one of which is white, and it is extremely sweet."

409. Dhafrā'.² A Bedouin of Rabī^cah told me: "Dhafrā' is a malodorous herb, it grows to the height of a span, it has branches but no flower, it smells like flatus, and it gives bad breath to camels, which are very fond of it, but the bad smell does not appear in the

1. Townsend and Guest, eds., 3:142. Leguminosae. The white type mentioned below is probably M. alba Medic. Ibid. pp. 143, 144-145.

2. Lewin (GIBP) states that dhafrā' is identified with sadhāb, Ruta graveolens L., rue. However, the plant here seems to be one that grows wild in Arabia, perhaps a wild species of rue such as R. chalapensis and especially Haplophyllum tuberculatum (Forsk.) Juss., = Ruta tuberculata Forsk. (Migahid p. 166). Still, I am not even convinced that the same plant is being described throughout.

milk." Someone else said: "It is bitter, and it grows on rugged ground."

Abū al-Najm mentioned it being in meadows, for he said:

The hifrā continues to droop in a meadow of dhafrā¹ and luxuriant atriplex.

Abū Naṣr claimed that it is one of the non-alkali plants, and a Bedouin of Zahrān said: "Dhafrā" is an herb that grows in the plains on a stalk, and it has leaves like those of the wormwood (shīh), bitter and malodorous. Its leaves are ground up and drunk for abdominal pain, quartan fever, and liver fever, for it causes vomiting and is very beneficial. It has a pretty yellow flower, it is abundant where it grows, and livestock seldom turn to it, except rarely when it is fresh, because of its unpleasantness." He said: "There was a woman, one of the clients of Thaḳīf, who married into the Ghāmid clan of the Banū Kabīr tribe, and she always used to dye her children's clothing yellow, so they are called Banū Dhafrā', meaning by that the yellow color of the dhafrā¹ flower, and to this day they are known as Banū Dhafrā'."

410. Dhāt al-Rīsh.¹ A Bedouin told me that dhāt al-rīsh is an alkali plant that resembles the qaysūm² with respect to its leaves and flowers. It sprouts thin stems from a single base, and it has a lot of juice that runs in streams out of camels' mouths, and people also eat it.

1. Unidentified. Literally: "having feathers." It probably has feathery leaves.

2. A composite with feathery leaves.

411. Dhubah. (Scorzonera ssp. Salsify).¹ Abū Naṣr said: "The dhubah is a plant with a red flower," and he quoted the verse by Abū al-Najm describing an ostrich:

He digs with the claw of his spreading foot for dhubah and bulbs
of the watercourse.

Someone else said: "A dhubah plant has an edible root," and he recited:

You say, when I have had a bad day: You are breathing hard in
the evening;
That is because I spent the whole day collecting peeled dhubah
and twigs (furū^c).

By furū^c he means the tips of plants. Abū ^cAmr said: "The dhubah plant is a plant that grows on a stalk like a leek, then it has a yellow flower, and its root is like a carrot, sweet;" however, the flower of the dhubah is red as Abū Naṣr said; al-A^cshā said, describing wine:

Pure wine poured out; the eye sees its rosiness (wurdah) like
the dhubah flower.

Its wurdah is its red color. Al-Farrā' pronounced it dhubahah or dhibahah.

412. Dhu'nūn. (Cistanche phelypaea (L.)Cout. Yellow broomrape).¹

Abū Ziyād said: "Yellow broomrape plants grow on the roots of plants.

The broomrape does not have leaves, and it most closely resembles the asparagus except that it is larger and thicker; when a man clasps its

1. Composite. Issa (p. 165, dabah): S. hispanica L., S. papposa D.C. and S. schweinfurthii B. Löw (1:446) has dhibah: S. papposa, which has lilac flowers (Migahid p. 542). Abū Hanīfah uses the term "red" (ah-mar) rather loosely to mean any color from orange to purple.

2. Batanouny p. 153; Vincett p. 13. Orobanchaceae. The name dhu'nūn is also applied to various Orobanche species; however, those have blue or blue and white flowers, and tend to be smaller than what is described here.

middle it fills his hand. It has buds that are first pink and then turn yellow and dry up and blow away until nothing is left. The broomrape is all water, and it is white except for those buds that appear. Nothing eats it, except when people suffer a year of famine when there is nothing, then it is eaten. Usually there is one broomrape head at the base of a plant, but when they dig down they find that it has offspring under the ground that are called its children, which are its branches on a single base, and they are fed to camels." He also said: "Broomrape plants emerge from the ground like thick columns, and nothing eats them except that they are fed to camels during famine, and goats eat them and grow fat on them, and they have a rootstock." A Bedouin of ^CAnazah told me: "The broomrape is sweet and green,¹ and when it dries up it turns white, and livestock do not graze it." When people go out looking for broomrape plants, one says they go out to tadha'nana; that was mentioned by al-Kisā'ī. The yellow broomrape grows looking just like a donkey's penis.

413. Dhu^Clūq. (Scorzonera ssp. Salsify).² Ibn al-A^Crābī said "Dhu^Clūq is an herb that resembles the leek, it is twisted, and it is good," and he recited:

O master of a frightened foal that is fed milk at noon and in the evening until in winter he becomes like a dhu^Clūq . .

1. This is incorrect. All broomrapes, being total parasites, are white, as Abū Ziyād described above.

2. Compositae. S. musili Vel. (GIBP); S. intricata Boiss. (Migahid pp. 542, 851).

He means in its softness and beauty, and for that reason al-Shammākh likened the tail of a she-ass to it, saying

When she puts her tail between her legs, the long, lithe, hairy tail like a dhu^Cluq seeks shelter by her udder.

Al-Aswad Ibn Ya^Cfur said:

When Aquarius first arose, the abundant rain brought forth plants for him on the hilltops, until it brought out the dhu^Clūg plants (dha^Cālīg).

414. Dhanabān. (Caylusia canescens St.H. and Oligomeris subulata Webb).¹ A Bedouin of the people of al-Sarāh told me: "Dhanabān is a little herb with an inedible carrot-like root, and it has branches fruiting from top to bottom, and it has leaves like those of the tarra-gon (tarkhūn), and it grows in the plains and close to farms, and it is nourishing to grazing animals, and it has a little grey flower that bees sip from, and it grows to a height of half a man's stature, two of them satisfy a camel. Its stems look like chamaeleon's tails, which is why it is called dhanabān (tails), and the noun of unity is dhanabānah.

A poet said, describing camels:

He drove them from ^CAqib to Dabu^C
In dhanabān and dry shrivellèd plants
And in scattered bits of grass that had not dried.

A certain Bedouin said: "Dhanabān is green, and it has leaves like those of dill (shibt), and stems like lizards' tails."

415. Dhukūr. The singular of dhukūr is dhakar, and all annuals are either dhakar or ahrār. The dhukūr are those that get thick and

1. Löw III:132, GIBP. Both are Resedaceae, and both have dense, narrow spikes.

coarse, and the ahrār are those that become soft and slender (Catuqa), and by Catuqa I mean the attenuation like that of grapevines, or thinness.¹ A poet said:

Until it blew away from what had dropped,
From the dry, broken plants that had turned yellow,
And from the dry plants of thick-stemmed annuals (dhukūr)
and thin-stemmed ones (ahrār).

Dhū al-Rummah said:

They said farewell to the plains of al-Shamālīl after its annuals had withered; the thin-stemmed ones (ahrār) and its thick-stemmed ones (dhukūr).

Someone else said, describing an oryx bull:

He spent the winter living at ease on the plain, grazing thick-stemmed annuals (dhukūr) that appeared after the thin-stemmed ones (ahrār).

Mudrik Ibn La'ayy said:

Among thin-stemmed annuals (ahrār) and thick-stemmed ones (dhukūr).

416. Dhāwī. Dhāwī are those plants that have started to dry up; they have not yet dried up, but their succulence has gone, their juice has decreased, and their stems have gotten hard. One says dhawā (begun to wither), imperfect yadhwī without a glottan stop, or dha'a and yadh'ā, but they agree on dhāwī, and no-one says dhawiya, yadhwā.

417. Dhunaybā'. (Echinochloa crusgalli Beauv. Barnyard grass).² Dhunaybā' is a seed found in wheat, which is cleansed of it so that it drops out.

1. For ahrār, see No. 301.

2. Townsend, Guest and Al-Rawi, eds., 9:482; Löw 1:805. Dhunaybah.

418. Dhurah. (Sorghum vulgare Pers. Sorghum).¹ Dhurah is the grain that is called Indian millet (jāwars hindī). One kind is white and one is black; its heads are called muṭr and its straw is ḥamāt. One says the sorghum akhrāfat when it has grown very tall, and we have described it in the chapter on crops.

419. Dhawāh. Abū ^CAmr said: "A dhawāh is the shell of a colocynt, the skin of a grape, or the rind of a watermelon.

The Chapter of Words
Beginning with the Letter Rā'

420. Rukhāmā. (Convolvulus lanatus Vahl.).² Abū Ziyād said: "Rukhāmā is one of the plants that grows back, it is greyish-green and it has a pure white flower and a white root that asses dig up with their hooves, and all wild animals eat that root because of its sweetness and pleasant taste, and people sometimes make toothsticks out of it. It is one of the rabl," meaning a plant that grows back as has been mentioned, and he quoted a verse by Dhū al-Rummah:

They went on to graze the scattered rukḥāmā and khiṭrah plants,
and what grew of the regenerated thuddā'

He said: "Those that he mentioned are all rabl," and we will describe rabl,³ God willing. Abū Naṣr said: "Rukhāmā is a plant that grows in soft ground, it has sweet white roots that oryx seek after, then they dig for them and eat them. It is feminine, and sometimes rukḥāmā is

1. Townsend, Guest and Al-Rawi, eds., 9:544.

2. Löw 1:463; Issa p. 56.

3. See No. 439.

called rukhāmāh." About oryx digging up rukhāmā roots, ^cUbayd said:

Or a mature oryx bull digging up rukhāmā, while the fierce north wind blows around him.

Regarding gazelles grazing on rukhāmā, someone else said as he described a gazelle:

She removes (tamassakhu) the pith of the rukhāmā roots, and turns to her thīn fawn at her side.

Tamassakha means to extract, and what are extracted are called amāsīkh, and we have described them.¹ Someone else besides those two said: "Ru-khāmā is a plant that pasturing livestock dislike; it is a sweet, grey herb, and it has a white root which when pulled up exudes milk." A certain transmitter said that it grows in sand, and that it is one of the plants that grow back (janbah). Concerning its growing in sand, Dhū al-Rummah said, describing an oryx bull:

He digs up the pliant rukhāmā roots from the long sand dune (ḥabl) of Hawdā where he feeds.

A ḥabl is formed of sand, and if it grew in hard ground, the oryx would not be able to dig it up.

421. Ranf. (Caesalpinia elata (L.) Sw.).² Abū Naṣr said: "The ranf is the wild willow (bahrāmaj al-barr)," and someone else said: "The ranf is a mountain tree," and on the killing of

1. See No. 28.

2. Löw II:514, = Poinciana elata L., = Delonix elata (Torner) Gamble, Leguminosae. There appears to be some confusion in the nomenclature here; whether ranf was ever applied to species of willow (Salix) or whether C. elata was simply erroneously thought of as a willow is unclear. Certainly the tree that Ta'abbata Sharran's assailant hid in was not the Bactrian willow (S. rosmarinifolia), since that is native to North Asia, not Arabia (Index Kewensis).

Ta'abbata¹ he said that the one who shot him hid from him in a ranf tree, but Ta'abbata kept on slashing it with his sword until he reached him and killed him, and then he died of his wound. About the ranf being a mountain tree Aws said, describing a bow:

He knew of it when it was a green branch in its thicket in a valley with tall nab^c (Grewia populifolia) and hithyal And ben and clematis and ranf and shawhat (Grewia schweinfurthii), dense, luxuriant, soft and entangled.

These are all mountain plants. A Bedouin of the people of al-Sarāh told me: "The ranf is precisely the tree that is called the Bactrian willow (khilāf balkhī)."¹ Al-Asma^c said: "It is the wild bahrāmaj and it is a mountain tree." Bahrāmaj is Persian, and it is the Bactrian willow, and we have mentioned it under bā'.² The ranf is one of those plants that fold their leaves against their stems when night falls, and spread them during the day.

422. Rand. (Laurus nobilis L. Sweet-bay).³ Some people believe that it is the myrtle (ās), but Abū ^cUbaydah denied that saying, "It is an aromatic tree." Someone else said: "The rand is an aromatic tree used for toothsticks," and he quoted al-Ja^cdī's verse describing women:

Perfumed ladies nibbling on rand twigs with sweet teeth like sayāl (Acacia seyal) thorns.

A sheikh of the Syrian Bedouins told me: "We call the sweet-bay tree (ghār) rand." The sweet-bay tree is aromatic and its leaves are put in

1. Ta'abbata Sharran, legendary pre-Islamic brigand poet.

2. See No. 91.

3. Meyerhof p. 293. The name is also loosely applied to other aromatic trees.

perfume. Regarding rand used for burning, a poet said describing a woman's fire:

With two sticks, the sticks of qidah she kindles it, with branches of rand or bright aloe-wood (alāwiyyah).

By alāwiyyah he means aloe-wood (^Cūd); which is called aluwwah. ^CAdī Ibn Zayd said:

Many a fire have I spent the night gazing at as it nibbled at Indian (aloe-wood) and sweet-bay (ghār).

One says with aloe-wood and sweet-bay (ghār), and another says with aloe-wood and rand. The Syrian said what I have mentioned, so it seems that one corroborates the other. Abū ^CUbaydah said: "Sometimes the perfuming aloe-wood is called rand;" he meant the aloe-wood that is used for fumigation.¹

423. Rijlah. (Portulaca oleracea L. Purslane).² Rijlah is far-fah, which is the baqlah ḥamqā' (stupid herb). It is called stupid because it grows on people's roads and is stepped on, or in a stream bed and gets washed out. A certain transmitter said: "Because of that it is said: 'More stupid than purslane (rijlah),' that is a Bedouin saying." Many are the times that we have seen it growing in these and similar places. Al-^CAjjāj said:

I trod on them as purslane (farfah) is trod upon.

The origin of farfah is Persian. A certain transmitter said: "Rijlah and kaff are both purslane (baqlah ḥamqā')," but I have not found this to be well-known. Al-Asma^Cī said: "Rijlah, and rijl is the collective."

1. See Nos. 39 and 40.

2. Wild Plants of Qatar p. 103; Meyerhof p. 47; Löw III:71

424. Rushā'.¹ A Bedouin of Rabī^Cah told me: "The rushā' is like a tuft of hair, it has stems with many nodes, and it is very bitter, bright green and sticky." Abū Ziyād said: "The rushā' is like a tuft of hair, it is one of the thin-stemmed annuals, it grows in the plains prostrate on the ground, and its leaves are soft and pointed; people eat it and it is one of the best herbs that grow in Najd." From the Bedouins: "The rushā' plant is grey-green, prostrate, and it has a white flower."

425. Rimth. (Hamada elegans (Bunge) Botsch.).² Abu Ziyād said: "Rimth is one of the alkali plants, it has long, thin leaves (hadab)," and hadab means that its leaves are long and thin.³ Camels are pastured on it, and it is moreover pasturage that camels and sheep live on even if there is nothing else with it. Sometimes a white honey like silver beads or pearls exudes from it; the droplets are called maghāfir, the maghāfir of rimth, and the singular is mughfūr, and it is extremely sweet. It has firewood and wood, and it burns hot, and its smoke is good for cough. A Bedouin wandered into a certain village and got sick, and someone who came to him asked him: "What would you like?" He said:

When they ask what will cure you, I tell them smoke of rimth
from al-Tasrīr will cure me,
Of which a wood-gatherer brings large, dry unweighed firewood
from al-Junaynah to ^CUmrān.

1. Unidentified. Seems to apply to more than one plant.

2. Wild Plants of Qatar p. 22. Chenopodiaceae.

3. Actually, its stems are long and thin. Its leaves are tiny and scale-like.

Al-Junaynah is a section of al-Tasrīr, and the upper part of al-Tasrīr belongs to the Ghādirah tribe, and a section of it belongs to the Banū Dabbah tribe, and its lower part is in the land of Tamīm. The noun of unity of rimth is rimthah, from which comes the man's name Rimthah and the agnomen Abū Rimthah. Rimth smoke has a greyish color to it, therefore the color of smoke is likened to it. Ka^Cb Ibn Zuhayr said describing a wolf:

As if rimth smoke had mixed with his color, entering him from below and rising over his back.

Abū Ziyād said: "The rimth and what is above it is called jazl (thick firewood)," meaning firewood, and he said: "Because it gets large and thick." And he said: "The camel ramitha (got diarrhea), imperfect yar-mathu, verbal noun ramath, and it is the diarrhea that afflicts it when it eats rimth when it is hungry, and it is feared for. Then it is a ramith camel, and the plural of ramith is ramāthā." Abū ^CAmr said: "Rimth is an alkali plant," which is what al-Aṣma^Cī said. Al-Aṣma^Cī said: "It grows in the plain, and it grows in sand;" Himyān said:

And the abundant rimth on the sand dune . .

Humayd said:

On soft, level ground on which the summer rains have fallen, on which are rimth and hayyahal.

He was speaking about the softness of where it grows. It has been told that after al-Aḥwas Ibn Ja^Cfar became blind, his sons used to guide him; thus he came to an area and said: "What are the camels grazing?" They said: "Rimth." He said: "They are made of it and it is made of them." Ibn al-A^Crābī said: "A Bedouin was asked: 'What can you say about

rimth?' He said: 'If camels were made of a plant, it would be rimth.'" Abū Naṣr said: "Al-Asma^Cī said: 'A townsman asked a man of the desert: "Do you have anything that can be grazed?" The Bedouin answered, teasing him: "Yes, we have muqmīl, mudbī, ḥānīṭ, thāmīr and wāris,¹" but by all those he meant rimth, for when it first starts to sprout new growth one says that it aqmala, and when that has grown a little one says it adbā,² then it is bāqīl, then ḥānīṭ, and the ḥānīṭ of anything is what has matured,³ and thāmīr is that on which the fruit has emerged, and wāris is that which has turned yellow and is about to break up. One says a plant awrasa when it turns yellow, and something wāris is that which is yellow, such as:

Stones of a stream, yellow (wāris) with moss.

He says having wars (yellow color), and the stones awrasat (turned yellow);" all that is what Abū Naṣr said, and he said: "One does not say a mūris (yellow) plant, nor mūrisah stones," and we have described that in the chapter describing the plants pertaining to it. One says the rimth abqala (sprouted new growth), and it is bāqīl, but they do not say mubqīl, and we have mentioned that as well. A poet said in a verse describing camels and their bull camel that was quoted by Rīyāḥ al-A^Crābī:

Amidst the sprouting (bāqīl) rimth and new grass, the camels in heat (hadīm) rush to hear (the bull's roar).

1. These are all adjectives referring to various stages of growth in the rimth. Some of them are derived from the verbs mentioned in what follows.

2. See No. 404.

3. See No. 293.

Hadamah is intense heat (estrus), so is hiwās. In reference to ibqāl (sprouting), there is what a scout said, praising an area: "Its wormwood (shīh) akhla^ca, its rimth abqala, and its carfaj (Rhanterium epapposum) khadiba," and all those mean the first sprouting of leaves. A certain reliable transmitter said that one says that the rimth awrasa and warasa (turned yellow), and then it is wāris. Al-Ghanawī al-A^crābī said: "The rimth sprouts when the Dhirā^c al-Yumnā¹ sets, which is when camels rut, when it first sprouts. If it sprouts because of rain it is invigorating for camels, and if it sprouts without rain (tarawwuh) it is as you would expect." Tarawwuh means growing and leafing out without rain, and we have explained that in the chapter on the plants pertaining to that. A certain Bedouin told me: "The rimth is the height of a man seated; it grows like wormwood, except that wormwood is grey." Someone of the Banū Asad tribe told me: "The rimth grows to a height of less than a man's stature, it is gathered for firewood, and it has bark that makes good fuel. The ground is dug away from it, and long pieces of thick firewood are extracted, which are called ku-s² in Persian. It has long, thin things (hadab) like those of artā (Calligonum comosum), except that they are rose-colored while those of the artā are red like like a red pomegranate.³" He said: "The tips of the rimth are called

1. A star, alpha Gemini (GIBP).

2. Indistinct in the text. Lewin has a question mark beside it.

3. See No. 9, and footnote at the beginning of this paragraph. What is meant here is unclear; Abū Hanīfah thinks of hadab as long, thin leaves, but neither rimth nor artā has such. I believe the red hadab of artā are its red, fringed fruits (since the stems of artā are green, not red), but rimth does not have fringed fruits, but 5-winged ones.

zaghaf, and that is when they get dry and hard, and then ash is made from them, though the ash of saltwort¹ is better than it. Rimth ash is used by potters and it is taken to Baṣrah." From the first Arabs: "Rimth is one of the readiest of alkali plants for lighting fire under the pot, and the most thirst-quenching for livestock." Al-Asma^CT said: "One says of the rimth when its buds first break for its leaves to emerge that it aqmala, and when it has grown a little one says it adbā, and when it becomes green one says it abqala, and when it turns white and matures one says it ḥanaṭa, and when it goes beyond that stage one says it awrasa and that it is wāris, and one does not say mūris in referring to it; that is the reliable information on it." Ibqāl (sprouting) is applied correctly to rimth as well as to other plants. A poet said:

No rain cloud released its rain, and no land put forth (abqala)
its fresh growth (ibqālahā).

Meaning abqalat ibqālahā, for he made abqala masculine then he made ibqālahā feminine.² Regarding its turning white at the time that al-Asma^CT mentioned, a poet said:

And the abundant rimth on the sand dune, like old men dressed
in white as pilgrims.

They say that when rimth is fully mature it turns a bright yellow, so that if someone goes near it his clothes turn yellow; I was told that by a certain Bedouin.

1. Hurud. Various chenopodes. See Nos. 51 and 280.

2. The subject of abqala is ard (land), which is grammatically feminine; however, the poet used the masculine form of the verb instead of the feminine abqalat. The pronoun -hā (its, her) on ibqāl refers back to land, and is in fact feminine.

426. Rā'. (*Aerva tomentosa* Lan.).¹ The noun of unity is rā'ah. Abū Ziyād said: 'Rā' is one of the aghlāth.² The noun of unity is rā'ah, and it is a white bush. The rā'ah is not taller or broader than the size of a seated person, and it has a fine white fruit with which padded saddle clothes and whatever else they want are stuffed.' What a certain transmitter said about where it grows differs from what Abū Ziyād said about it. Another Bedouin told me that the rā' is a mountain bush like the indigo bush (ḥizlīm), and it has a white flower, soft like cotton, which is plucked and used for stuffing cushions and other skins, and they are as if they had been stuffed with feathers they are so light. About the whiteness of the rā' fruit, Bishr said:

You see the grease of the camel's hump on their beards like the color of rā' stuck fast by the frost.

Then there is what the one who killed Zuhayr Ibn Jadhīmah said: 'My arm is strong and the sword sharp, so I struck him a blow,' he said, 'the sword went thock! on his head, and something like rā' fruit came out on it.'

427. Rughl. (*Atriplex leucoclada* Boiss.).³ A certain transmitter told me: 'Rughl is an alkali plant that forms mats, its stems are hard and its leaves are like basil (ḥamāhim) leaves except that they are white, and so are its stems and leaves from when they first sprout until

1. Schweinfurth p. 112; Issa p. 6. Amaranthaceae.

2. A type of perennial; see footnote for No. 22.

3. Wild Plants of Qatar p. 18. May also be applied to other mealy species of Atriplex.

they dry up." A certain transmitter said: "Rughl is the best alkali plant, and it grows in the plains." Abū al-Najm said:

The hifrā' continues to droop in a meadow of dhafrā' and rughl.
Himyān said, describing camels:

In al-Sammān they grazed a fragrant meadow of silliyān (Stipa-grōstis obtusa) and nasī (S. plumosa) and rughl on which were suckling camels.

From the Bedouins: "Rughl has slender branches, and it has leaves like grey-green fingernails." Ibn al-A^Crābī said: "Rughl is counted among the alkali plants, and it is an annual, not a perennial." Himyān also said:

And the abundant rimth (Hamada elegans) on the sand dune, and rughl of the lush plain (mutlā) on which are suckling camels.

Mutlā is easy ground, a plain abounding in plants, and the plural is matālā.

428. Ramrām.¹ A Bedouin of Rabī^Cah told me: "Ramrām is an herb with spiny stems and leaves that prevent touching; it grows to a cubit in height, its leaves are long and broad, and it is bright green and has a yellow flower; animals are fond of it, and it is a regenerating perennial (janbah); it is not an alkali plant, and it grows in the plain and on rough hills." Abū Zayd said: "A proverb of the Arabs² is:

1. Three different plants are apparently being described here. The last one, the grey plant, is probably Heliotropium ramosissimum (Lehm.)DC. Boraginaceae. Vincett p. 17.

2. The text says "harb" (war), but where this is quoted in Lisān al-^CArab (s.v. ^CLQ) it says Arab (Arabs). This makes more sense, since according to the reference the proverb refers to camels (not war).

"They established their ma^cāliq where there is ramrām," and he said:

"Their ma^cāliq are their pastures," and Abū Naṣr quoted it as: "They dropped their anchors where there is ramrām," and it means that they (camels) quieted and settled down. Al-Tirmāh said:

Is there another habitation where the wind blows early, dancing
among the windswept ramrām leaves?

A certain transmitter said: "Ramrām is a plant of the plains." From the ancient Arabs: "Ramrām is green, it has short leaves, it occurs in meadows, it only grows during the summer, and wild animals eat it." Abū Ziyād said: "Ramrām is a grey plant, people take it and give it to drink for scorpion sting. The noun of unity is ramrāmah, and it is grey, it has small, broad leaves, and it is juicy. Livestock hardly ever eat it unless they do not (have anything else).¹ It does not have flowers, its leaves are grey and its stem is grey like the color of dust. People sometimes keep it in their homes, for if some kind of snake or scorpion strikes a person, they put some of it in water in a tumbler and give it to him to drink, and it works as an antidote, God be with him."

429. Rayhān. (Aromatic plants). Rayhān are all plants that have a pleasant aroma, whether mountain plants or plants of the plain. The noun of unity is rayhānah. A poet said:

No resplendent rain cloud whose rain falls on a meadow with bending aromatics (rayhān)
Is sweeter than the garments Su^cād wraps herself in when Spica and Arcturus rise high.

Rayhānah is also a proper name for hanwah (Calendula); that was

1. Words missing from the manuscript, inserted by Lewin.

mentioned by Abū Naṣr.¹ We have mentioned the aromatic plants in the chapter on strong-smelling plants and flowers.

430. Rāḥat al-Kalb.² Abū Ziyād said: "Rāḥat al-kalb is an herb, and it is the same size as a dog's paw; it has no flower and it only grows in hard ground, it grows prostrate, and its leaves are short and broad."

431. Raql. The noun of unity is raqlah, and it is a tall date palm, as tall as can be. One says of a tall man that he is a raqlah. A poet said:

Like the Jewish (trees) of Naṭāh, towering trees (riqāl).
By Jewish he means the date palms of Khaybar.³

432. Ri'd. A certain transmitter said: "A ri'd is the shoot of any tree, and a fasīlah (palm sucker) is also a ri'd, and the plural is ar'ād." A ri'd is also a peer; a poet said:

They dressed her in women's clothing, she who had worn the open-necked shift of little girls, while her peer (ri'd) had not yet worn women's clothing.

Someone else said: "She played with her peers (ar'ād).

433. Rākib and Rakkābah. (Lit. "rider"). Al-Asma^cī said: "When a palm shoot is on the trunk of a date palm instead of at its base, it

1. See No. 230.

2. Unidentified. Literally "dog's paw."

3. An oasis near Medinah, cultivated by Jewish tribes and famous for its dates. Naṭāh is the name of a spring in Khaybar.

is a rākīb," and Abū ^CAmr said likewise. Abū ^CAmr said: "The plural is rawākīb." Someone besides those two said: "It is a rukub," and he said: "A rakkābah is a shoot that comes out at the top of a date palm, and it sometimes bears fruit along with its mother." A certain transmitter said that a rākīb is called a rakīb.

434. Rakzah. Abū ^CAmr said: "That which is cut off of the palm trunk and planted is a rakzah;" he means a palm-shoot (fasīlah). Rakz means planting, and one says he rakaza a palm-shoot when he has planted it, and it itself is a rakzah.

435. Rimakh. (Green dates). Abū ^CAmr said: "A rimakhah in my dialect of Ṭayy' is a green date (khalālah), and the collective is rimakh, and khalāl is in the dialect of Baṣrah and Bahrain."¹

436. Rā^Cil and Ra^Cal. Al-Asma^Cī said: "When the male date palm which is used for pollination is not of the best quality it is a rā^Cil, and it is the male daqal,²" and someone else said that it is also called a ra^Cl, but I do not think that that is reliable, because ra^Cl is the collective of ra^Clah, which is a daqal date palm. Likewise, ri^Cāl are daqal date palms (adqāl), and we have explained that in the chapter on date palms.

1. See No. 326.

2. Any date palm of undetermined variety, generally an inferior date. See No. 385. Here Abū Hanifah is making a distinction between the female palm, daqal, and the male palm, rā^Cil.

437. Raqūn. (Lawsonia inermis L. Henna). Raqūn and riqā are henna (hinnā').¹

438. Rayhuqān. (Crocus sativus L. Saffron). A certain transmitter said that the saffron crocus² is called rayhuqān, but I have not found that to be otherwise known.

439. Rabl. Abū Ziyād said: "There are plants that hardly ever grow until after the ground has dried up, (and they are called rabl),³ and rayyihah and khilfah and ribbah," and he quoted the verses by Dhū al-Rummah describing an oryx bull:

He spent the summer on the sand until the breath of cold stirred the regrowth (khilfah); there were no problems in his life; The branches of artā (Calligonum comosum) and the regrowing plants (rabl) protected him from the summer heat until the fires died.

And he quoted al-Rā^Cī's verse on rayyihah:

It turns the eye of a calf to soft ground clothed in resprouting (mutarawwih) naṣī (Stipagrostis plumosa) of the aftergrowth (khilfah).

He said: "Leaves that are renewed at the end of summer in the cool of the night are called rabl;" he said: "Among perennials, there are those that grow only during those nights when Canopus rises."⁴ Included in the aftergrowth (khilfah) are the leaves that come out on trees after they

1. See No. 227.

2. See No. 461.

3. Words missing from the manuscript; Lewin extrapolated them from Tāj al-^CArūs.

4. In Arabia, Canopus rises aurorally in August.

have dropped their leaves in the summer, then their leaves grow back when Canopus rises, and they are called rayyihah and khilfah, and both of those are ribab and the singular is ribbah." He said: "All those are khilfah, rayyihah, ribbah and rabl, and all those names apply to every perennial that puts out new growth in the autumn (tarabbala). A mutaraw-wih plant is that in which regrowth called rayyihah has emerged, and it is also called khilfah because it grows as a successor (khalaf) to the first growth,¹ without rain." Al-Aṣma^Cī said: "Rabl are types of perennials; when it turns cool on them and summer ends, they break out with green leaves without rain, and they are called rubūl." A poet said, describing a gazelle:

On a soft, verdant plain she has what conceals her; a place
where she grazes in the morning, with newly sprouted
plants (rubūl).

A reliable source quoted al-Aṣma^Cī as saying: "Rabl are those which sprout fresh growth during the autumn days, which are the twenty days or so at the end of summer and the beginning of winter." We have described rabl in detail in the chapter describing the plants pertaining to it and in the chapter on their classification.

440. Ribbah. We brought up what Abū Ziyād said about ribbah under rabl, and it is what grows without rain in the cool of the night at the end of summer. Imru' al-Qays mentioned that in his verse describing wild asses:

They eat the new grass and regrowth (ribbah) at Qawwī

1. See No. 325.

The plural of ribbah is ribab, and that is the meaning of Dhū al-Rum-mah's verse:

The new leaves (ribab) beckon his nose.

And we have mentioned it before. From the ancient Arabs: "A ribbah is any perennial that grows again in the summer." They said: "Included in ribbah is khilfah, which are those perennials that grow anew in the summer." They said: "It is called ribbah because wild animals stay around; that is, they yuribbu (stay) by it, and irbāb means staying around." Abū Naṣr said: "A ribbah, and the plural is ribab, is a plant that stays green, like hullab (Euphorbia), tannūm (Chrozophora tinctoria), ja^cadah (Teucrium polium), and nuqd." We have explained ribbah in detail in the chapter describing the plants pertaining to it, and in the chapter on their classification.

441. Rasham. (First sprout). A certain transmitter said: "Rasham is the first thing that appears of a plant," and I believe that it is derived from rawsam because rawsam is similar to it, and rashm and rasm are the same.

442. Rukhkh. And he said that the rukhh is a soft plant; he said: "Rakhākh is easy living." As for rakhākh referring to easy living, that is well-known, but as for rukhh referring to a plant, I have not found that to be otherwise known.

443. Runz. (Oryza sativa L. Rice). It is a dialect form of uruzz, and they pronounce utrujj (citron) turunj, and both pronunciations are vulgar, to be avoided.

444. Ratamah. (Retama raetam (Forsk.)Webb. White broom).¹ Many said that the ratamah is a plant, a thin-stemmed perennial, which is likened, according to what they say, to rutum, which are strings, and from that comes ratmah, the string that one ties around one's finger as a reminder. That is what is meant by a poet's verse:

What good will it do you if they are preoccupied with all that
is ordered and the tying of strings (ratam)?

And they are called ratā'im. A poet said about the plant ratam:

I looked, my eye distinguishing the heat, at the brightness of
a fire fueled by broom (ratam).

445. Rufah. (Straw). The noun of unity is rufah, and from it comes the saying: "He can dispense with this better than a badger (tufah) can with straw (rufah)." A tufah, according to what they say, is a badger, and rufah is straw, and straw is not eaten by badgers. Concerning rufah, a poet said, describing an ostrich:

(The nest's) sides confined the heads of barley-grass, which
looked like heaped-up straw (rufah) beside threshing-
floors.

He was describing an ostrich sitting on its eggs and not leaving them, and the wind gathered the safā, which are broken bits of dry plants that the wind picks up, and it piled them against its chest, and that debris was like the chaff of the threshing-floor.

446. Ruqa^c.² The noun of unity is ruqa^cah. A Bedouin of the

1. Löw II:471; Migahid p. 314; Nehmeh pp. 180-181.

2. According to modern sources (Löw II:251, Schweinfurth p. 113) ruqa^c is Trichilia emetica Vahl., Meliaceae, but this is probably not the plant Abū Hanīfah had in mind. Trichilia emetica, as its name might

people of al-Sarāh told me: "The ruqa^Cah is a large tree like the walnut tree, its trunk is like that of the plane tree, and it has leaves like squash leaves, green with a reddish tinge, and it has fruit like large figs, like little pomegranates.¹ They do not grow among the leaves as do figs, but rather from the hard wood, breaking out from it. It has stems and lots of fruit, a great deal of which is dried, and some of it is loaded onto caravans." He said: "We do not call it jummayzā (Ficus sycamorus) or tīn (fig), but rather ruqa^C." He said: "The ruqa^C trunk is soft and can be cut with an ax with little effort." He said: "During drought we cut it and feed its leaves to livestock." He said: "I have seen some in Syria. The ruqa^Cah has a fruit like a fig, and it has a thick rind but it is sweet and delicious and eaten by people and animals. It often grows with juniper in the mountains, and you see it rivaling the juniper in height."

447. Rabūd. Any large, wide-spreading tree that gives deep shade is a rabūd. Dhū al-Rummah said:

They took shelter under every spreading artā tree (rabūd) of al-Dahnā, which covered the long sand dunes.

448. Raqamah.² Abū Naṣr mentioned that raqamah is one of the

suggest, is somewhat poisonous (Watt and Breyer-Brandwijk pp. 752-753) and moreover the description of its fruit does not match the description given here (Oliver 1:335). Ruqa^C is possibly simply another species of Ficus.

1. For further descriptions of the fruit, see No. 125.

2. Unidentified.

thin-stemmed annuals, but he did not describe it in greater detail, and a description of it has not come to me.

449. Rasha'.¹ A Bedouin told me: "The rasha' is a perennial that grows to a height of more than a man's stature, and its leaves are like castorbean leaves, and it has no fruit, and nothing eats it." He said: "The castorbean plant is the same, nothing eats it; and the rasha' is a plant of the plains."

450. Ratbah. (Medicago sativa L. Green alfalfa).² Ratbah is a special name for alfalfa (qadb) as long as it is fresh, and qadb is alfalfa (fiṣfiṣah). When animals are fed fresh alfalfa, one says he rataba them, imperfect yartubu, and they are martūbah and martūb ^calā (fed fresh alfalfa). The plural of ratbah is ritāb. When green, it is called qaddāh as long as it is young. Other things besides fresh alfalfa are called qaddāh as long as they are young and green; I heard a Bedouin say: "People eat its green shoots (qaddāh)," that in reference to the shay^cah, which is a bush that bees sip from.

451. Rubud. (Thicket). I heard a certain Bedouin say: "A rubud of arāk (Salvadora persica) is like your saying a thicket." A poet said:

Damaged and uprooted plants surrounded the arāk thickets (arbād)

1. Unidentified.

2. Meyerhof p. 242.

452. Rafad. The plural is rufūd, and they are broken off pieces of plants. A poet said:

And in scattered bits (rufūd) of grass that had not dried.

453. Rabraq. (Solanum nigrum L. Black nightshade).¹ I heard a certain Yemeni say: "Rabraq is fox grapes (cinab al-tha^clab)," and he said: "And it is called thilthān² and thu^cālāh."

454. Rānij. (Cocos nucifera L. Coconut).³ It is the coconut (nārjīl, jawz al-hind), and I believe that it has been Arabicized.

455. Rummān. (Punica granatum L. Pomegranate).⁴ It is well-known, and the mountain variety is called mazz, and it is abundant in al-Sarāh but not cultivated. There madhkh appears in it,⁵ which is a sweet juice that bees sip and the people suck out (tamadhdhakha). Camels eat it and its flowers voraciously. Little pomegranate fruits, when they appear, are called jirā'; a poet said, describing an ostrich:

A knock-kneed, small-headed ostrich having as out-stretched neck
and a head like a young pomegranate fruit (jirw al-rummān).

There are also jirā' of the colocynth, the watermelon, the cucumber, the eggplant, and similar things.⁶

1. Meyerhof p. 199.

2. See No. 159.

3. Meyerhof p. 174.

4. Löw III:81.

5. It is the nectar that appears in the blossoms.

6. See No. 182.

456. Rutām, Rufāt, Ramīm, Rumām. All those are dried plant material that has broken and crumbled.

457. Rughaydā'.¹ Rughaydā' is a seed that is found in wheat, which is sifted of it until it drops out, and we have mentioned it in the chapter on crops.

458. Ru^Clah. Ru^Clah are the tender tips of the grapevine, and when they grow one says the grapevine ra^{CC}ala; someone mentioned that.

459. Rutb. A quantity of fresh, green herbs is called rutb as long as they remain fresh and green, and there is no noun of unity for, rather it is singular noun for the type. As for ratb with an 'a', that is a thing that is fresh and green, and the plural is ritab when it refers to things. Dhū al-Rummah said, describing a wild ass:

The hot, fiery wind (mihyāf) from Yemen bombard him with dust,
and it dried up the rest of the green herbage (rutb).

That is, cutting off, and mihyāf is a hot, drying wind that withers crops..

460. Rutab. (Ripe dates). The noun of unity is rutabah, and it is a date that has ripened and become soft and sweet, and we have described it previously in the chapter on date palms.

1. Unidentified.

The Chapter of Words
Beginning with the Letter Zāy

461. Za^Cfarān. (Crocus sativus L. Saffron).¹ The saffron crocus is well known, and I have not heard that it grows at all in Arabia, but it has been mentioned frequently in the language and poetry of the Arabs. Abū al-Najm said:

It landed in musk and saffron (za^Cfarān).

Someone else said:

I said to her: Take it! and she spoke languidly; you see saffron (za^Cfarān) in the lines of her palms.

One of its names is kurkum, which is Persian and has come into the Arabic language. Al-Ba^Ctth said, describing a sand grouse:

A dusky,² high-flying sand grouse, whose eyes looked as if new wars and saffron (kurkum) had been mixed in them.

It is also called jādī, jisād, jasad and rayhuqān,³ and we have discussed it in more detail in the chapter on plants that are used for dyeing.

462. Zi^Cbar. (Origanum maru L. Egyptian, or wild, marjorum).⁴ Abū Naṣr mentioned that zi^Cbar is marw.⁵ Someone else, a transmitter, said zaghbar, and he said: "It is the thin-leaved marw."

1. Meyerhof p. 97.

2. Flemmingia rhodocarpa Bak. A cultivated Yemeni legume used for making a yellow dye.

3. See Nos. 203 and 438.

4. Issa p. 130, where it is referred to as zighbar, as it is in Lisān al-^CArab.

5. Origanum maru L. Meyerhof p. 162, GIBP.

463. Zubbād.¹ A certain transmitter said: "The leaves of the zubbād are broad, people eat it and it tastes good, the noun of unity is zubbādah," and he quoted al-Rā^Cī's verse:

And zubbād of a rained-on depression (naq^Cā'), and barley-grass with dripping stems.

A naq^Cā' is a place where water collects. Someone else said: "Zubbād grows in soft, low ground; it has small, wrinkled leaves, and it is also called zubbādā and made feminine;" that was mentioned by al-Asma^Cī and others. A certain Bedouin told me: "Zubbād spreads its branches over the ground, and it has grey leaves like sweet marjorum (marzajūsh) leaves, and it is nutritious pasturage, and it grows in level areas and plains. It sends roots out in all directions and they are pulled up like carrots, and they are eaten and taste good." Abū Naṣr said: "The zubbād is one of the thin-stemmed annuals."

464. Zanamah.² The zanamah is an annual. It was mentioned by a number of transmitters, but I do not remember their description of it.

465. Zaghaf. Zaghaf are the weak tips of perennial plants; the noun of unity is zaghafah. Someone of the Banū Asad tribe told me: "The tops of rimth (Hamada elegans) are called zaghaf, that is when they get dry and hard," he said, "and then ash³ is made from them." He said:

1. Unidentified. Apparently more than one plant is being described here.

2. Unidentified.

3. Qily: the ash that is obtained from certain chenopods and used for washing and other things. See No. 425.

"Zaghaf is the firewood taken from the top of the Carfaj (Rhanterium epapposum), and it is the worst kind; Carfaj firewood burns quickly and does not make coals." Ru'bah applied zaghaf to the qullām (Cakile maritima), for when describing a hunter who had concealed his blind with straw he said:

He concealed his blind with dried qullām stems (zaghaf) and plant fragments.

It is also quoted with ghudhdhām, and qishm and qishb are the same thing (straw).

466. Zaytūn. (Olea europea L. Olive). Al-Farrā' quoted Abū al-Haytham as saying: "The olive is a tree (Cidāh) and the date palm is a tree." He said: "What the linguists would say was that the Cidāh is that which has thorns," he said, "but I have seen Bedouins calling any large perennial and anything past an annual Cidāh."¹ Al-Aṣma^Cī said: "(^CAbd al-Malak Ibn Sālih Ibn ^CAlī spoke to me saying:)"² "The olive tree lives for three thousand years, and every olive tree in Palestine was planted by the Greeks before the Romans, and that wonderful building was built by them." He said: "I saw that the olive tree bears fruit alternate years, and in Syria I saw an old church in which there was no cross, so I asked an old woman about it and she said: 'This was here before Christianity, and it looks as if it were built by the Greeks.'"

1. See the discussion in No. 1 on the various meanings of Cidāh.

2. Missing from the manuscript. Lewin extrapolated it from Lisān al-^CArab.

467. Zarajūn. (Vitis vinifera L.). It is the grapevine, and the noun of unity is zarajūnah. Abn al-A^crābī recited:

To you, o prince of the faithful, I sent her, from the sand towards where the grapevines (zarajūn) grow.

He meant to Syria. Abū Dahbal said:

Domes with lighted lamps, and houses surrounded by basil and grapevines (zarajūn).

Abū ^cAmr said: "The zarajūn is the grapevine." Abū Mishal said: "Zarajūn is pure rain water that has collected in a rock," he said: "Wine is compared to it in purity, so the wine is called zarajūn, though originally it was water." Some people have said that zarajūn is Persian and that it means the color of gold, just as grapes are called khamr (wine)."

468. Zuwān. (Lolium temulentum L. Darnel).¹ Abū ^cAmr said: "Zuwān is shaylam, and it is pronounced with or without a glottal stop (zu'ān or zuwān), and the noun of unity is zuwānah." Al-Lihyānī said the same, and he said: "I removed from the grain its zuwān, zu'ān or ziwān." A certain Bedouin of al-Sarāh told me: "Zuwān is a seed that occurs in wheat and is cleaned out of it; it is intoxicating, and we call it dangah."

469. Zinn. (Aegilops ovata L. Goat grass).² Zinn is dawsar which occurs in wheat, and we have described dawsar,³ and we have described all that in the chapter on crops.

1. Löw I:729; Meyerhof pp. 103-104.

2. Issa p. 183.

3. See No. 398.

470. Zunbūr.¹ A Bedouin of ^CAnazah told me: "The zunbūr is a large tree as tall as a plane tree, but it is not broad, and its leaves are like walnut leaves in appearance and odor, and it has a flower like that of the ushar (Calotropis procera), white tinged with red, and it has fruits just like olives, and when they ripen they turn a deep black and get very sweet, people eat them like dates, and they have pits like the ghubayrā' (Elaeagnus angustifolia) pit, and they stain the mouth the way mulberries do, and it is cultivated."

471. Zaqqūm. (Marrubium vulgare L. Horehound).² A Bedouin from the tribe of Azd in al-Sarāh told me: "Zaqqūm is a grey bush with small round leaves; it has no thorns, and it smells bad and is bitter. It has many nodes along its stem, and it has very frail little flowers that bees sip from, and the flower is white. Its root is exposed and spreads out; the upper surface of the leaves is very ugly, and it is grazed and grows in the plain."

472. Zahw. Zahw are unripe dates that have turned yellow or red. A shuqhah is riper than a zahwah, and a hānitah is riper than a shuqhah. One says a date hanatāt (became a hānitah), imperfect tahnītu, verbal noun hunūt, and these are all from the dialect of the people of the Hijāz. Al-Aṣma^Cī said: "The people of Medinah say zuhw with a 'u'," and we have explained that in the chapter on date palms.

1. Unidentified.

2. Migahid pp. 465, 820. Labiatae.

473. Zahw and Zahar (Flowers). Zahw of plants are its flowers and blossoms, and they are called nawr, zahw, and zahar, and the plants azhā, azhara, and zahara (bloomed), and they are muzhī, muzhir, and zāhir (blooming, in bloom). Abū al-Akhzar said, describing a wild ass:

He grazed the spring growth on both sides of Hibirrah, tall sides with plants in bloom(muzhī).

We have described this in the chapter describing plants generally. Abū Naṣr said: "The zahr of plants and their zahrah, nuwwār, nawr, and zahr are the same thing (flowers)." Abū Zayd said: "The plants zahiya (bloomed), imperfect yazhā, verbal noun zahā', and azhā (bloomed) is like it!" A certain scholar of the language claimed that zahar were white flowers, but that is not so; rather flowers of all colors are zahar, nawr, zahw, and ward. ^CAmr Ibn Sha'sh called hawdhān¹ flowers zahar, and they are yellow, then because of the brightness of the yellow he said they were like clothing dyed with wars:²

You see the hawdhān flowers (zahar) around its meadows shining like the color of clothing dyed with wars.

But he said that because zuhrah means whiteness, and we have explained that under the description of the plants pertaining to it.

474. Zar^C. Zar^C is casting the seed on the ground for planting, and zar^C is the name for what grows from it. A poet said:

Over the crop (zar^C) walk our horses and our mounts, and what they stepped on they left behind in al-Dakādik.

1. A yellow composite. See No. 232.

2. Flemmingia rhodocarpa Bak. A cultivated Yemeni legume used for making a yellow dye.

The ground, or the place that is sown, is called a zar^Cah, not zur^Cah or zara^Cah; three dialects, and we have explained that in the chapter on crops.

475. Zu^Crūr. (Mespilus azarolus All. Azarole).¹ The noun of unity is zu^Crūrah, and there are two types of it, red and yellow, the yellow being the larger, and it is one of the mountain plants.

476. Zanjabīl. (Zingiber officinale Rosc. Ginger).² Ginger is one of those plants that grow in Arabia, and it is cultivated and is never wild. It consists of roots traveling across the ground, and someone who had seen the plant told me that it looks like the rāsan³ plant. Ginger is frequently mentioned in the Qur'ān and in poetry.

477. Zamkhar. Zamkhar is the reed that arrows are made from, and any plant that is hollow or soft and swollen with sap or from softness is a zamkhar. Abū al-Ṣalt al-Thaqāfī Abū Umayyah said, describing the arrows of the Persians:

From Persian bows curved like wood in a camel's saddle they shoot arrows (zamkhar) that speed on the shots.

A poet said about plants that are tender, juicy and soft:

Soft, swelling spring plants (zamkharī) grew; whenever they decreased, rain poured.

1. Löw III:256; Townsend, Guest and Al-Rawī, eds., 2:116; Chihabī p. 169. Rosaceae, = *Crataegus azarolus* L.

2. Löw III:502; GIBP. Zingerberaceae.

3. *Inula helenium* L., Compositae. Meyerhof p. 248. Also called local ginger (zanjabīl baladī) or Syrian ginger (zanjabīl shāmī).

Abū ʿAmr is quoted as saying: "Zamkhar are plants that are densely intertwined."

478. Zākhir. Zākhir are tall, numerous plants that are tangled together. Ibn Muqbil said:

Thick growing (zūkhārī) plants, among them what looked like the most beautiful embroidered cloth and dyed ʿAbqarī cloth.

One says the plants akhadha zūkhārīyahu (lit. took their beauty) when their flowers open and they reveal their splendor, and we have touched on that in the description of the plants pertaining to it.

479. Zabīb. (Raisins). Zabīb are dried grapes specifically, them zubbiba (to be dried) was said of all other fruits that had been dried, except dates (tamr), and of those one says tumira (to be dried), and one does not say the dates zubbiba. Raisins are called ʿunjud, which is sometimes pronounced ʿunjad or ʿanjad.

480. Zaghbaj. Zaghbaj are the fruit of the ʿutum¹ and they are like small Christ's-thorn fruits (nabiq). They are green, then they turn white, then they turn black and become bitter-sweet. It has a pit like that of the Christ's-thorn fruit, and it is eaten. They are also boiled in water when they are fresh, then the juice is strained and boiled until it thickens and becomes a syrup, then it is eaten with bread and drunk diluted in water and used medicinally.

481. Za'rah. (Reed thicket). A za'rah is a thicket, a thicket

1. Olea chrysophylla Lam., a kind of wild olive. K.H. Batanouny personal communication; Migahid pp. 394, 825.

of reeds (qasb), and the collective is za'r. Al-A^cshā said:

In the morning (the horse) bears (a man like) a lion, one of the lions of al-Raqmatayn, lord of the reed thicket (za'rah).

Reed banks are among the places where lions hide. Abū Zubayd said, describing a lion:

He clove the reed banks (za'r) carrying something wonderful as hospitality food that a blow from his paw had brought down.

That is, hospitality food for his cubs.

482. Zīr. (Linum usitatissimum L. Flax).¹ Zīr is flax (kattān).

Al-Huṭay'ah said, describing his camel:

When she gets angry, you would think that on her lips were bits of cotton and a lot of flax (zīr).

We have mentioned it in the chapter on plants from which cords and ropes are made.

End of the Letter Zāy

And with that ends the fifth part. In the sixth part, God willing, it will be followed by the letter sīn. Great praise to God, Lord of the Worlds, and may God pray for His chosen Prophet and his family and grant them peace. ^cAbdallah Ibn Sālim Ibn al-Khaḍr Ibn Muhammad al-Māridīnī, may God forgive him, finished writing this in the year 645 of the Hījah in the month of Rabī^c al-Ākhar, with praise and prayer.

1. Löw II:210.

INDEX AND GLOSSARY

Note: Numbers refer to paragraphs, not pages.

Ā': 7.

Abā'ah: 44.

Abb: 32.

Ablam: 29.

Abyad: 55.

Adamān: 36.

Adbā: 404.

Adhanah: 45.

^cAdras: Althea rosea Cav. Issa p. 11; GIBP. Wild mallow. A tender plant which stains the mouths of grazing animals. See verses s.v. No. 161 and No. 349.

Afānī: 13.

^cAfār: Unidentified; a plant that makes good kindling; s.v. No. 223.

Aghlāth: A term defined by Abū Ziyād to refer to a certain class of plants that are not annuals, alkali plants, or large trees, and it includes such diverse plants as the colocynth, castorbean, camel thorn, rush and papyrus (Lisan al-^cArab, s.v. GHLTH). A more precise definition, if Abū Ziyādever made one, has apparently been lost. The root refers to mixing, so perhaps an appropriate translation would be "miscellaneous perennials."

Ahrār: Plural of hurr, No. 301.

Ajamah: 62.

Alā': 8.

Alanjuj, Alanjūj: 39.

^cAlasī: The aloe plant (GIBP). See verse, No. 377.

Alkali plants: Hamd, No. 243. Mostly applies to plants in the chenopod family, but may include plants from some other families such as Zygophyllaceae; s.v. No. 253.

^CAlqā: Dipterygium glaucum Decne., Capparidaceae (Migahid pp. 45, 826). Grazed by oryx, s.v. verse in No. 95.

^CAlqam: Another name for hanzal, colocynth; s.v. No. 287.

Aluwah: 40.

Anab: 30.

Anbaj: 69.

Anbarbārīs: Berberis vulgaris L., barberry (Meyerhof pp. 14-15, Low I:287). Another name for īthrār, No. 54.

Anjūj: 39.

^CĀqūl: Another name for hāj, No. 249.

^CArād: Salsola tetragona Del., Chenopodiaceae (Löw I:341). Mentioned in poetry; s.v. No. 246.

Arāk: 1.

^CArār: An aromatic plant, a yellow composite (GIBP). Mentioned in poetry; s.v. No. 230.

^CAr^Car: Juniperus ssp., juniper (Low III:13).

^CArfaj: Rhanterium epapposum Oliv., Compositae (Batanouny p. 168). S.v. Nos. 146, 167, 174, 273.

Artā: 9.

Arz: 5.

Arzan: Sorghum vulgare Pers., sorghum (Issa p. 172). Jalīf, No. 210, has capsules which contain seeds like it.

Ās: 10.

Asābi^C al-^Cadhārā: 67.

Asābi^C al-qaynāt: 47.

Asaf: 23.

Asal: 22.

^CAsāqil: A kind of truffle; s.v. Nos. 178, 185.

Ashā': 34.

Ashab: 63.

Ashārr: 27.

Ashkal: 6.

Asl: 25.

Astan: 11.

Ath'ab, athab: 3.

Athl: 4.

Athlah: 50.

^CAwsaj: Lycium arabicum Schwf. = L. shawii Roem., Solanaceae. (Migahid p. 826; Vincett p. 62). S.v. 282.

Awtakā: 48.

Ayda^C: 38.

Ayhuqān: 15.

Aykah: 42.

^CAyshūm: Apparently refers to at least two different plants: a) one that thuddā' (No. 145) resembles, hence a large sedge or sedge-like plant; and b) one that jafn (No. 164) resembles, hence a small herb.

^CAythām: Platanus orientalis L. (Issa p. 143). Another name for duīb (No. 383).

Bābūnaj: Anthemis nobilis L., camomile (Levey and al-Khaledy p. 223; Meyerhof p. 30). Given as an alternate name for uqhuwān (No. 14).

Bābūnak: Anthemis nobilis L., camomile (Meyerhof p. 30). Given as an alternate name for uqhuwān (No. 14).

Bādharūj: Ocimum basilicum L. (Löw II:78; GIBP). Basil. Another name for hawḱ (No. 292).

Bādhinjān: 115.

Badhr: 107.

Bādīrah: 112.

Baghw: 83.

Bahn: 103.

Bahram, bahramān: 86.

Bahrāmaj: 91.

Bahsh: 73.

Bakā: 96.

Bākūr: 88.

Ba^cl: 99.

Balah: 82.

Balkhī: See bahrāmaj.

Balsakā': 97.

Bāmīq: Unidentified. Apparently a woody vine; s.v. No. 4, under the discussion of vessels.

Bān: 75.

Banafsaj: 94.

Banīrak: An alternate name given for uqhuwān, No. 14.

Bāqillā: 87.

Baql: 105.

Baqlah al-dabb: 116.

Baqlah hamqā': Portulaca oleracea L., purslane (Meyerhof pp. 47-48).
Another name for rijlāh, No. 423.

Baqqam: 80.

Baram: 85.

Baranj: 79.

Bardī: 78.

Barghast: The Persian name for tamlūl, No. 138.

Bārid: 109.

Barīr: 77.

Barley-grass: Buhmā, Hordeum murinum L. No. 89.

Barnī: 100.

Barwaq: 92.

Baṣal, baṣal barrī: 111.

Basbās: 90.

Bashām: 72.

Basharah: 93.

Basīlah: Lupinus termis Forsk. (Meyerhof p. 270). Another name for turmus, No. 130.

Bazr: 108.

Bikhrah: 98.

Birkān: 95.

Birs: 81.

Birzīn: 104.

Bittīkh: 110.

Buhmā: 89.

Bulsun: 113.

Burdī: 101.

Burr: 106.

Burshūm: 114.

Bur^cūm: 102.

Busr: 84.

Būt: 76.

Christ's-thorn: Sidr; Zizyphus spina-christi Willd., Rhamnaceae (Low III:136-137).

Da^cah: Lasiurus hirsutus (Forsk.) Boiss. (Migahid p. 694, Batanouny p. 190). A large perennial bunch grass.

Dabir: Not identified with certainty. Said by some to be a wild walnut denied by others. See No. 165.

Daghal: 400.

Daghbūs: Apparently a parasitic plant growing in the roots of thuddā', s.v. No. 145. In general, it seems to be loosely applied to a number of columnar, leafless plants; Löw (I:284) gives it as a name for Caraluma sp., Asclepidaceae.

Dahmā': 390.

Daj^c: A plant like daghbūs; s.v. No. 345. According to Lane it has four-sided stalks; Caraluma, possibly.

Dajr: 391.

Dāl: Zizyphus lotus Lam. (Meyerhof p. 180), wild jujube, lotus-tree.

Dalbūth: 407.

Damāl: 401.

Dam al-akhawayn: 380.

Dam al-ghazāl: 387.

Damdām: 381.

Danqah: 406.

Daqal: 385.

Dārim: 379.

Darīn: 393.

Darmā': 388.

Dawālī: 399.

Dawh: 396.

Dawīl: 394.

Dawm: 376.

Dawmarān: Another name for hawk, No. 292.

Dawsar: 398.

Dayjūr: 395.

Dhafrā': 409.

Dhakar: Singular of dhukūr, No. 415.

Dhanabān: 414.

Dhāt al-rīsh: 410.

Dhawāh: 419.

Dhāwī: 416.

Dhibah, dhubah: 411.

Dhukūr: 415.

Dhu^clūq: 413.

Dhunaybā': 417.

Dhu'nūn: 412.

Dhurah: 418.

Dhuraq: 408.

Diflā: 377.

Dihn: 378.

Dillīk: 402.

Dindīn: 392.

Dirw: Pistacia lentiscus L., Mediterranean mastic tree, lentisk (Chiha-bī p. 555; Meyerhof p. 53). Resembles butm, No. 74; see also No. 269.

Du^cā^c: 386.

Dubbā': 384.

Du^cbūb: 397.

Dujr: 391.

Dukhn: 405.

Dulb: 383.

Durāqin: 389.

Dūrāwur: An alternate name given for basbās, No. 90, or hazā', No. 235.

Duwadim: 382.

Faranjamushk: Ocimum pilosum Willd. (Chihabi p. 501; Löw II:83). The Persian name for asābi^c al-qaynāt, No. 47.

Farfah: Said to be the Persian name for rijlāh, No. 423.

Farfār: A tree having hard wood, from which items are carved. See No. 4 and No. 259. Otherwise unidentified.

Farīqah: Trigonella foenum graecum L., fenugreek (Chihabi p. 748). Another name for hulbah, No. 229.

Fathth: A seed from which bread is made in times of famine. See No. 386.

Firsād: Morus ssp. (Chihabi p. 476). Mulberry. See No. 127; see also verse under No. 302.

Firsik: Prunus persica Sieb. Zucc., peach (Issa p. 149; Löw III:160). Another name for khawkh, No. 370.

Fisfisah: Medicago sativa L., alfalfa (Issa p. 116; Meyerhof p. 242). See No. 450.

Fox grapes: Ḳinab al-tha^clab, Solanum nigrum L.

Fūdhanj: Persian name for habaq, No. 247.

Fūfal: Areca catechu L., betel-nut (Löw II:302; Meyerhof p. 211). See No. 324.

Fujl: Raphanus sativus L., radish (Issa p. 154). See No. 27.

Fūl: Vicia faba L. (Meyerhof p. 31). Broad bean, faba bean. Another name for bāqillā, No. 87-

Fūm: 156.

Ghadham: Unidentified; grows in the plain with hawdhān: s.v. verse in No. 232.

Ghāf: Prosopis spicigera L. (Löw 11:514). Pods called hunbul, No. 283.

Ghadā: Haloxylon salicornicum (Moq.) Bunge, Chenopodiaceae (Wild Plants of Qatar, p. 22).

Ghadāf: An Indian palm, like the date palm but shorter, having many fronds and prickles (Lane p. 2267); s.v. No. 324.

Ghār: Laurus nobilis L., sweet bay, bay laurel (Löw 11:119; Meyerhof p. 292). See No. 422.

Gharaf: Panic grass; another name for thumām, No. 146.

Gharaz: A grass or rush; s.v. No. 21.

Ghassūl, ghasūl: Other names for khatmī, No. 349.

Ghiryaf: A mountain tree, grows with Moringa, No. 75. Otherwise unidentified.

Ghisl: Another name for khatmī, No. 349.

Ghubayrā': Elaeagnus angustifolia L. (Townsend, Guest and Omar, eds., 4:1:426). See No. 470.

Ghumlūl: Another name for tumlūl, No. 138.

Haban: 222.

Habaq: 247.

Habāqā: 248.

Habbah khadrā': 269.

Habb al-rashād: Seed of Lepidium sativum L. (Meyerhof p. 118); s.v. No. 154.

Hadaq: 290.

Hādh: 246.

Hadhāl: 258.

Hafā': 250.

Hafad: 295.

Hāj: 249.

Hajan: 303.

Ḥalamah: 221.

Ḥalaq: 281.

Ḥalfā': 251.

Ḥalī: 244.

Halyūn: Asparagus officinalis L., asparagus (Meyerhof p. 81). Yellow broomrape, dhu'nūn No. 412, resembles it.

Ḥamāhim: 288.

Ḥamasīs: 241.

Ḥamāt: 219, 220.

Ḥamd: 243.

Ḥamīl: 289.

Ḥaml, ḥiml: 302.

Ḥandaq: Arabic name for ḥabāqā, Melilotus ssp., No. 248

Ḥandaqūqā: Nabataean name for ḥabāqā, Melilotus ssp., No. 248.

Ḥānit, muḥnit: 293.

Ḥannūn: 300.

Ḥanwah: 230.

Ḥanzal: 287.

Ḥaql: 298.

Ḥarab: 291.

Ḥarajah: 270.

Harm: Zygophyllum simplex L. (Wild Plants of Qatar pp. 121, 161). Another name for ḥayyahāl, No. 253.

Ḥarmal: 223.

Ḥarshā': 234.

Ḥarshaf: 237.

Ḥasād: 240.

Ḥasād: 239.

Ḥasak: 238.

Ḥasāl: 262, 263.

Ḥasār: 245.

Ḥashaf: 297.

Ḥashar: 264.

Ḥashī: 294.

Ḥashīsh: 273.

Ḥathā: 266.

Ḥattī: 261.

Ḥawdhān: 232.

Ḥawjam: 231.

Ḥawk: 292.

Ḥawmar: A variant pronunciation of ḥumar, No. 285.

Ḥayyahāl: 253.

Ḥazā': 235, 236.

Ḥazwah: 260.

Ḥibbah: 268.

Ḥifrā: 278.

Ḥifwal: 284.

Ḥilablāb: 226.

Ḥillah: 282.

Ḥiltīth, ḥiltīt: 304.

Ḥimḥim: 257.

Ḥiml: 302.

Himmas, himmis: 255.

Hindabā', hindab: Chicorium ssp., chicory (Meyerhof p. 83).

Hindim: 296.

Hinnā': 227.

Hintah: 256.

Hinzāb: 228.

Hirq: 279.

Hisrim: 277.

Hithyal: 218.

Hubar: 259.

Hublah: 254.

Hudad, hudud: 286.

Hufālah: 265, 274.

Hulāwā: 267.

Hulbah: 229.

Hulab: 225.

Hulqān: 272.

Humar: 285.

Hummād: 242.

Hummaqi^c: Fruit of the tandub, No. 117.

Hunbul: 283.

Huraymilah: 224.

Hurbuth: 252.

Hurf: 276.

Hurr: 301.

Hurud: 280.

Husāfah: 274, 275.

Husālah: 263.

Husālah: 275.

Huss: 271.

Hutām: 299.

Huthālah: 265.

Huwwā': 233.

Iblīm: 29.

Ibn al-ard: 65.

Ibn awbar: 41.

Ibrah: 53.

^cIdāh: Generally used to mean trees or large shrubs, specifically thorn trees, such as acacias. However, lexicographers disagreed on the precise application of this term; see Nos. 1, 85, 466.

Idhkhīr: 21.

Ighrīd: 19.

Ihān: 37.

Ihrīd: 18.

Ijjās: 49.

Ijrid: 20.

Ikhīlā^c: 334.

Ikhriṭṭ: 12.

Ilb: 52.

I^clīt: 17.

^cInab al-tha^clab: *Solanum nigrum* L., black nightshade (Meyerhof p. 199, Issa p. 171). See Nos. 159, 351, 453.

lqmā^ct: 68.

^clrb: Dry barley-grass, buhmā, No. 89.

lraqān: 43.

lshārr: 27.

lshil: 2.

^clshriq: Cassia ssp., especially Cassia obovata Coll. = C. italica (Mill.) Lam. ex Steud. (Migahid p. 313, Batanouny pp. 100, 101). Harmal, No. 223, has pods like it.

islīh: 16.

Isnām: 24.

lthkāl: 35.

lthrār: 54.

^clzlīm: Indigofera tinctoria Forsk. = I. argentea L. (GIBP, Index Kewensis). See Nos. 168, 426.

Jab': 185.

Jabbār: 180.

Ja^cdah: 168.

Jadāl: 193.

Jadhab: 196.

Jadhamah: 191.

Jādī: 204.

Jadīd: 205.

Jadr: 172.

Jafīf: 212.

Jafn: 162, 163, 164.

Jalādhī: 184.

Jalīf: 210.

Jalīl: 166.

Jamāmīs: 201.

Jamīm: 188.

Jāmis: 213.

Janā: 178.

Janbah: 173.

Jarāz: 209.

Jarīd: 187.

Jarīf: 211.

Jarīm: 205.

Jarjār: 169.

Jarjīr: Alternate and supposedly incorrect pronunciation of jirjīr, No. 199. See also No. 15.

Jarjīr barrī: Another name for ayhuqān, No. 15.

Jasad: 203.

Jatham: 194.

Jathjāth: 167.

Jathm: 215.

Jāwars: Persian name for dukhn, No. 405. Panicum milliaceum L. (Meyerhof p. 56, Issa p. 133).

Jāwars hindī: Sorghum vulgare Pers., sorghum (Meyerhof pp. 56-57, Issa p. 172). Another name for dhurah, No. 418.

Jawīl: 202.

Jawz: 165.

Jawz al-hind: Cocos nucifera L., coconut (Meyerhof p. 174). Another name for rānīj, No. 454.

Jazar: 186.

Jidhā: 177.

Jidhāh: 217.

Jidhl, jidhr: 175.

Jidhmār: 176.

Jilf: 192.

Jill: 200.

Jillawz: 216.

Jirjir: 170.

Jirjir miṣrī: Another name for turmus, No. 130.

Jirjīr: 199.

Jirjīr barrī: Another name for ayhuqān, No. 15.

Jirw: 182.

Jirwah: 183.

Jisād: 203.

Jīsh: 208.

Jīsuwān: 198.

Ji^cthin: 174.

Jizar: 186.

Judād: 181.

Judhmūr: 176.

Juff: 197.

Jull: 179.

Jullubān: 207.

Jummār: 195.

Jummayz: 171.

Jumsah: 190.

Jurāmah: 106.

Kabar: Capparis spinosa L., caper (Meyerhof p. 138). Another name for asaf and lasaf, No. 23.

Kabāth: Mentioned as a name for the fruit of arāk, No. 1. Also a name for Cocculus laeba DC., Menispermaceae (Issa p. 53, Löw II:252).

Kādhī: Pandanus odoratissimus L., screwpine (Löw II:305, Chihabi p. 644)
See No. 324.

Kaff: Another name for rijlāh, No. 423.

Kammūn: Cuminum cyminum L., cumin (Meyerhof p. 135). The fruit of the taw'amān, No. 135, looks like it.

Kanahbul: A kind of acacia (GIBP). Mentioned in poetry, No. 396.

Kankar: Cynara scolymus L., artichoke (Meyerhof pp. 111-112). The Persian name for harshaf, No. 237.

Karawyā': Carum carvi L., caraway (Meyerhof p. 137). Another name for tiqrīd, No. 137.

Karbal: Thought to be hummād (Lisan al-^cArab); Rumex, No. 242. Mentioned in poetry, No. 377.

Katam: A plant from which a dark dye is obtained.

Kath'ah: Another name for ayhuqān, No. 15, or jirjīr, No. 199.

Kattān: Linum usitatissimum L., flax (Chihabi p. 263, Löw II:210). See Nos. 108, 482.

Kawlān: Another name for asal, No. 22.

Khabat: 338.

Khadaf: 359.

Khadb: 322.

Khadīmah: 362.

Khadīr: 319, 320.

Khafaj: 358.

Khāfiyah: 327.

Khāfūr: 347.

Khalā: 329.

Khalāl: 326.

Khalanj: 366.

Khalas: 351.

Khalīs: 331

Khamar: 333.

Khamt: 375.

Khannūr: 363.

Khar^Cab: 317.

Kharazah: 344.

Khardal: 332.

Kharfā': 339.

Kharrūb: 367.

Khars: 314.

Kharūfah: 337.

Khasalah: 315.

Khasbah: 306.

Khashī: 335.

Khashkhāsh: 374.

Khashl: 309.

Khass: 336.

Khassat al-barr: Another name for huwwā', No. 233.

Khatmī: 349.

Khattī: 373.

Khawkh: 370.

Khawshān: 345.

Khaysafūj: 365.

Khayzurān: 310.

Khazam: 308.

Khāzibāz: 348.

Khibā': 368.

Khidhrāf: 343.

Khidlāf: 364.

Khidr: 318.

Khilāf: 305.

Khilfah: 325.

Khimkhim: 342.

Khinnawr: 363.

Khirbiz: 371.

Khīrī: 346

Khīrī al-barr: Another name for khuzāmā, No. 341.

Khirrī^C: 361.

Khirs: 314.

Khirwa^C: 311.

Khīs: 340.

Khitr: 356.

Khitrah: 354, 355.

Khiyār shanbar: Apparently an ornamental tree; s.v. No. 375.

Khubbāz: 350.

Khudrah: 321.

Khulālah: 369.

Khuib, khulub: 307.

Khullah: 330.

Khullar: Lathyrus sativus L. (Meyerhof p. 63). Another name for jullubān No. 207, and kharfā, No. 339.

Khurāt, khurātā, khuraytā: No. 357.

Khurfu^C: 312.

Khurnūb: 367:

Khurs, khurs: 314.

Khur^Cūbah: 316.

Khurunbāsh: 352.

Khūs: 324.

Khūsah: 323.

Khusf: 360.

Khushasbaram: 372.

Khushaynā': 353.

Khūt: 313.

Khutbān: 328.

Khuzāmā: 341.

Kummathrā: Pyrus communis L., pear (Low III:257, Meyerhof p. 131). What the Syrians call ijjās, No. 49.

Ku^Cr: A kind of thistle, that urh, No. 56, resembles.

Kurkum: Crocus sativus L. (Meyerhof pp. 97, 142). Another name for za^Cfarān, No. 461.

Kurrāth: Allium porrum L., leek (Meyerhof pp. 139-140).

Kusbarah: Coriandrum sativum L., coriander (Meyerhof p. 129). Another name for tiqdah, No. 136.

Kushnā: Vicia ervillia (L.) Willd. Bitter vetch (Meyerhof p. 130, Chiha-bi pp. 232, 775). Resembles bikhrah, No. 98.

Kuzbarah: See kusbarah.

Lasaf: Capparis spinosa L. and C. cartilaginea Decne., caper (Migahid p. 45, Löw I:330, 323).

Lūbiyā': Vigna sinensis Endl. (Löw II:523, Meyerhof p. 146). Another name for dujr, No. 391.

Luffāh: Fruit of Mandragora officinarum L. (Meyerhof p. 125), mandrake. Here the name of a variety of peach or possibly a plum; s.v. No. 370.

Madkhūl: 403.

Maghd: The Arabic name for bādhinjān, No. 115. Eggplant.

Majnūn: 214.

Maknān: Unidentified plant grazed by asses. Mentioned in poetry, No. 161.

Makr: Not described by Abū Hanīfah. Possibly Polycarpaea repens Asch. (GIBP). See Nos. 71, 172.

Markh: Leptadenia pyrotechnica Dcne. (Löw I:285); Asclepidaceae. See Nos. 17, 223.

Marw: Origanum maru L., Labiatae (Meyerhof p. 162, Issa p. 130). See Nos. 351, 462.

Marzajūsh: Origanum majorana L., sweet marjorum, Labiatae (Meyerhof p. 163, Löw II:68). See No. 463.

Mays: Celtis australis L., hackberry (Löw III:416). A tree from whose wood saddles are made; s.v. No. 2.

Mazz: A wild, mountain variety of pomegranate; s.v. No. 455; and No. 5.

Mishmish: See No. 49.

Mizj: Bitter almond; see No. 75.

Muhnīt: 293.

Mujazzi^c: 189.

Muql: Fruit of the doum palm, No. 376.

Murrah: A plant with yellow flowers, probably a composite. Khushaynā', No. 353, has flowers like its flowers.

Musās: A plant that resembles thuddā', No. 145.

Musht al-dhi'b: Cucumis prophetarum L., globe cucumber (Lōw 1:530, Vincett p. 45). See No. 182.

Nab^c: Grewia populifolia Vahl., Tiliaceae (Schweinfurth pp. 108. 142).

Nabiq: The fruit of the sidr.

Nafal: A term loosely applied to several different genera of trifoliate forage legumes such as Medicago, Melilotus, Trifolium and Trigonella (GIBP, Issa), but to Abū Hanīfah it meant wild alfalfa (Medicago) s.v. No. 238.

Nahaq: Another name for ayhuqān, No. 15.

Najīl: A type of alkali plant, non-woody and with thin stems. See Nos. 343 and 344.

Najm: Another name for thayyil, No. 149.

Nammām: Various species of Thymus and Mentha (Meyerhof p. 173). Habaq, No. 247, resembles it.

Nānkhwāh: Ammi copticum Boiss. = Carum copticum Benth, Umbelliferae. (Lōw 111:474, 475; Meyerhof p. 175). Basbās called wild nānkhwāh; see No. 90.

Narjas, narjis: Narcissus (Meyerhof p. 172). Citron flower said to look like it; see No. 46.

Nārjīl: Cocos nucifera L., coconut (Lōw 11:303). See Nos. 324, 454.

Nasham: Grewia velutina (Forsk.) Vahl., Tiliaceae (Schweinfurth p. 108).

Nasī: Stipagrostis plumosa (L.) Munro, a perennial bunch grass (Townsend, Guest and Al-Rawī, eds., 9:389).

Nuqd: Not described; in modern Arabic applied to a number of different yellow composites; see Nos. 377, 440.

Qadah: Unidentified plant mentioned in poetry, No. 422.

Qadb: Medicago sativa L., alfalfa (Meyerhof p. 242).

Qaf^{cā'}: Astragulus annularis Forsk. (Migahid p. 340). S.v. Nos. 238, 252.

Qar^c: Various squashes and gourds. See Meyerhof pp. 230-231.

Qaranfal: Eugenia caryophyllata Thunb., clove (Issa p. 78). See No. 131.

Qaraz: Acacia arabica Willd. (Muschler p. 460; Chihabi p. 3). Tamarind pods look like its pods; s.v. No. 285.

Qasīs: Helianthemum sp., Cistaceae (Löw I:361). See No. 20.

Qaswar: Unidentified plant animals love to graze; mentioned in poetry No. 150.

Qatād: Acacia senegal Willd. (Chihabi p. 4). See Nos. 85, 330.

Qataf: Atriplex halimus L. (Löw I:339). See No. 345.

Qatt: Medicago sativa L., alfalfa (Meyerhof p. 242). See Nos. 212, 408.

Qaysūm: Various composites, such as Artemisia abrotanum L. (GIBP, Issa p. 21) and Achillea fragrantissima Sch. Bip. (Migahid; Issa p. 3).

Qishb: An unidentified poisonous plant; see No. 52. Also means chaff; see No. 263.

Qullām: Cakile maritima Scop. (Meyerhof pp. 223-224).

Qunnābrā: The Nabataean name for tamlūl, No. 138.

Qurrās: Unidentified plant grazed by animals; s.v. Nos. 226, 241.

Qutb: Tribulus terrestris L., caltrops (Townsend, Guest and Omar, eds., 4:1:289, 292; Löw III:512). Zygophyllaceae. Mentioned under hasak, No. 238.

Rā': 426.

Rabl: 439.

Rabraq: 453.

Rabūd: 447.

Rafad: 452.

Rāhat al-kalb: 430.

Rā^Cil, ra^Cal: 436.

Rākib, rakkābah: 433.

Rakzah: 434.

Ramīm: 456.

Ramram: 428.

Rand: 422.

Ranf: 421.

Rānij: 454.

Raqamah: 448.

Raql: 431.

Raqūn: 437.

Rasha': 449.

Rasham: 441.

Rāsin: Inula helenium L., Compositae (Meyerhof p. 248). See No. 476.

Ratamah: 444.

Ratbah: 450.

Rayhānah: 429.

Rayhuqān: 438.

Ribbah: 440.

Ri'd: 432.

Rijlah: 423.

Rimakh: 435.

Rimth: 425.

Riqān: 437.

Rubud: 451.

Rufah: 445.

Rufāt: 456.

Rughaydā': 457.

Rughl: 427.

Rukhāmā: 420.

Rukhkh: 442.

Ru^clah: 458.

Rumām: 456.

Rummān: 455.

Runz: 443.

Ruqa^c: 446.

Rushā': 424.

Ruṭab: 460.

Rutām: 456.

Ruṭb: 459.

Sabat: Aristida scoparia Trin. et Rupr., a large, perennial bunch grass (Löw I:803; Miḡahid p. 738).

Sabir: The juice of aloes (Meyerhof p. 217). The Socotran aloe is Aloe perryi Bak. (Löw II:151).

Sadhāb: Ruta ssp., rue (GIBP, Issa p. 159). Here wild sadhāb is said to be ḥazā', No. 235.

Safrā': Reseda luteola L. (Löw III:131). See No. 252.

Safsāf: Another name for khilāf, No. 305.

Sāj: Large tree out of which dugouts are made; s.v. No. 4.

Sakab: A plant with bright white flowers; see No. 300.

Salam: Acacia ehrenbergiana Hayne. (GIBP, Chihabi p. 3).

Sām: Unidentified tree from which masts are made. See No. 4.

Samallaj: Unidentified herb of pasturage (GIBP). See No. 320.

Samur: Acacia tortilis (Forsk.) Hayne. (Batanouny p. 97; Muschler p.461)

Sana: Senna, Cassia acutifolia Del., C. angustifolia Vahl., C. obovata Coll. (Meyerhof p. 179. Harmal, No. 223, rustles like it.

Sarḥ: Cadaba farinosa Forsk., Capparidaceae. (GIBP). See Nos. 7, 85.

Sarmaq: Another name for qataf: s.v. No. 345.

Sa^Ctar: Thymus ssp. (Löw 11:71). See No. 72.

Sawjar: Another name for khilāf, Salix, No. 305.

Sayāl: Acacia seyal (Forsk.) Del. (GIBP, Chihabi pp. 4, 852). Has white thorns that are likened to women's teeth in poetry.

Saykurān: A plant that stays green during the summer; s.v. No. 225.

Shabah: A name of different plants, especially thumām, panic grass (GIBP). See No. 26.

Shahdānāj al-barr: Another name for tannūm, No. 132.

Sha^Cṭr: Hordeum vulgare L. and H. distichon. Cultivated barley. Barley-grass seeds (buhma, No. 89) taste like it.

Shallamīz: Persian name for jīsh, No. 208.

Shaqā'iq al-nu^Cmān: Anemone coronaria L. and Adonis (GIBP). Ranunculaceae. Compared to ḥalamah flower, No. 221; confused with shuqārā, s.v. No. 257.

Shaqir: Matthiola ssp, Cruciferae. (Townsend, Guest and Omar, eds., 4:2:1022; Migahid pp. 84, 847) See No. 257.

Sha^Crā': A fuzzy variety of khawkh, No. 370.

Shary: Another name for ḥanzāl, colocynth, No. 287, and similar plants.

Shawḥat: Grewia schweinfurthii Burr., Tiliaceae (Schweinfurth p. 166).

Shaylam: Lolium temulentum L. (Townsend, Guest and Al-Rawī, eds., 9:98). Another name for zuwān, No. 468.

Shayyān: Another name for dam al-akhawayn, dragon's blood, No. 380.

Shay^Cah: Unidentified plant whose flowers bees visit and whose young shoots are eaten by people. See No. 450.

Shibriq: Convolvulus hystrix Vahl. (Schweinfurth p. 79; Löw 1:463). Another name for khullāh, No. 330.

Shibt: Anethum graveolens L., dill (Löw 111:474). See No. 257.

Shīh: Artemisia ssp., wormwood (Issa pp. 21-22). See Nos. 14, 334, 409.

Shīz(ā): A kind of black wood, ebony (Lane 1630). See Nos. 4, 165.

Shu^C: Another name for bān, No. 75.

Shūnīz: Nigella sativa L., Ranunculaceae (Meyerhof p. 258, Löw III:123).
Seeds of du^Cā^C look like its, NO. 386.

Shuqārā: Matthiola acau'is DC., M. livida DC., Cruciferae (Löw I:471-472)
See No. 257.

Sidr: Zizyphus spina-christi Willd., Christ's-thorn (Löw III:136-137,
Migahid p. 890). Rhamnaceae.

Sifsil: Unidentified plant mentioned in poetry; s.v. No. 348.

Sihā': Unidentified plant associated with lizards; see No. 219.

Sihār: Unidentified; see No. 27.

Silam: Acacia ehrenbergiana Hayne. (GIBP). See Nos. 85, 236.

Sill: Unidentified plant mentioned in poetry; s.v. No. 348.

Silliyān: Stipagrostis obtusa (Del.)Nees. (Townsend, Guest and Al-Rawi,
eds., 9:388)

Silq: Beta vulgaris L., chard. See No. 129.

Simsim hindi: Another name for castorbean, khirwa^C, No. 311.

Sinār: Another name for dulb, No. 383.

Subār: Tamarind or its fruit; see No. 285.

Suhrīz: A variety of date; see Nos. 48, 121.

Tabbī: 121.

Tadhnūb: 126.

Ta^Cdūd: 120.

Tafirah: 133.

Ta'lab: 118.

Talh: Possibly Acacia gummiifera Del. (Chihabi p. 857).

Taltalah: 122.

Tamr: 119.

Tāmūl: 131.

Tandub: 117.

Tan^cTmah: 129.

Tannūb: 128.

Tannūm: 132.

Tarfā': Tamarix ssp., tamarisk (GIBP).

Taribah: 134.

Tarīfah: A term designating the two grass species nasī, Stipagrostis plumosa, and silliyan, S. obtusa. See end of No. 89.

Tarīk: 123.

Tarkhūn: In modern Arabic refers to Artemisia dracunculus L., tarragon but in the Middle Ages was applied to other plants, such as 'wild celery.' (Meyerhof p. 122d). See No. 387.

Tarthūth: Cynomorium coccineum L. (Migahid p. 824, Löw I:363, Meyerhof p. 122d). A parasitic plant growing around thuddā', No. 145.

Tatful: See No. 182.

Taw'amān: 135.

Tha^cd, tha'd: 152.

Thaghām: 147.

Thaghr: 144.

Thalīb: 155.

Thamar: 151.

Thāmir: 150.

Tharmad: 148.

Tharmān: 157.

Thayyīl: 149.

Thick-stemmed annuals: Dhukūr, No. 415.

Thilthān: 159.

Thinn: 158.

Thin-stemmed annual: Hurr, No. 301.

Thiwam: 141.

Thū^C: 142.

Thū^Calah: Black nightshade; another name for thilthān, No. 159, and rabraq, No. 453.

Thū^Cb: 143.

Thuddā': 145.

Thuffā': 154.

Thufruq: 153.

Thujrah: 161.

Thulthulān: Black nightshade; another name for thilthān, No. 159.

Thūm, 156, 160.

Thumām: 146.

Thummaḥ: A variation of thumām, No. 146.

Tibn: 139.

Tīn: 125.

Tiqdah: 136.

Tiqrid: 137.

Tuffāḥ: 140.

Tufy: Fronds of the doum palm, or the palm itself. See Nos. 308, 376.

Tumlūl: 138.

Turf: Another name for hamasīs, Rumex, No. 241.

Turmus: 130.

Turunj: 124.

Tūt, tūth: 127.

Tūt: Cotton or cottony material; s.v. No. 78.

Ublum: 29.

Ubnaḥ: 64.

Udhun al-ḥimār: 66.

Uluwwah: 40.

Umm kalb: 58.

Umm waja^C al-kabid: 59.

Umsūkh: 28.

Umtī: 26.

Unbūb: 71.

Unnāb: Zizyphus vulgaris Lam., = Z. sativus Gaertn. (Issa p. 192, Meyerhof p. 180, 195). Rhamnaceae, jujube. See Nos. 4 and 6.

Unuf: 57.

Uqhuwān: 14.

Urābī: 33.

Uraynibah: 60.

Urfut: Acacia orfota Forsk. (Chihabi pp. 4, 859; GIBP). See Nos. 85, 254.

Urqusān: Another name for dhuraq, No. 408.

Urth: 56.

Uruzz: 70.

Usfur: Carthamus tinctorius L., safflower (Löw I:394, Meyerhof p. 201). Another name for iḥrīd, No. 18; see also Nos. 86, 167.

Ushar: Calotropis procera R.Br., Asclepidaceae (Löw I:281, Migahid p. 405). See Nos. 224, 312.

Ushnān: 51.

Ushufān: 61.

Uthkūl: 35.

Utrujj: 46.

Utum, Cutum: 31.

Waghd: Another name for bādhinjān, eggplant, No. 115.

Wars: Flemmingia rhodocarpa Bak., Leguminosae (Low II:26. A cultivated Yemeni plant from which a yellow dye was obtained.

Washīj: Another name for thayyil, No. 149.

Watīr: White rose; see No. 179.

Ya^Cdīd: Various yellow composites, such as Lactuca, Sonchus, Launaea (GIBP). Grazed by animals; see poetry in No. 348.

Yanamah: Plantago cylindrica Forsk. (Migahid p. 833). Grows in the plain with hurbuth, No. 252.

Yanbūt: Prosopis farcta (Banks et Sol.)McBride (Townsend and Guest, eds., 3:41). A type of kharrūb, No. 367; see also No. 1.

Zabghar: Origanum maru L. (Issa p. 130). Another name for zi^Cbar, 462.

Zabīb: 479.

Za^Cfarān: 461.

Zaghaf: 465.

Zaghbaj: 480.

Zahar: 473.

Zahw: 472, 473.

Zākhir: 478.

Zamkhar: 477.

Zanamah: 464.

Zanjabīl: 476.

Zaqqūm: 471.

Zar^C: 474.

Za'rah: 481.

Zarajūn: 467.

Zarīk: Persian name for ithrār, No. 54.

Zaytūn: 466.

Zayyān: Clematis angustifolia Jacq. or C. flammula L. (Meyerhof pp. 51-52). Mentioned in poetry, No. 421.

Zi^Cbar: 462.

Zinn: 469.

Zīr: 482.

Zubbād: 463.

Zunbūr: 470.

Zu^Crūr: 475.

Zuwān: 468.

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