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 1301

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My Dear Goldzikhed

I need not apologise for my long silence for you know what a bad time I have passed through. It is only in the last ten days that I have begun to recover something of elasticity & to feel that if things continue to go well I may look to be again able to do something. Of course a man who has tubercle in several parts of his body can hardly look forward ever again to enjoy real health; but my present state is vastly better than I had ventured to hope, & the operation I underwent seems to have done all that could be looked for. I have still a difficulty in sitting at a table & read & write as far as possible on a sofa - which must be the excuse for this scrawl - but I can now take a turn in the College garden when the sun shines & I enjoy my food & sleep well.

During our Christmas holidays I was sent to Torguon on the south coast. The weather was not very favourable but the change did me good. I took with me your *Muḥ: Stud:* ~~It~~ enjoyed them very much. I had rather fallen behind with my reading of new books for the last year or two.

I have also been much interested in your *Huteiya*, on which I venture to send one or two notes. Probably you know the passages I refer to & thought it unnecessary to cite them.

p. 511 *Ḥab.* 17.5 (should be 17.25). I have the greatest respect for Abu 'Obaida (*Muḥ.* 2. 111 Ed. 12A2) who denies the existence of the practice referred to by *Ḥawāṣir* ap. *Rasm.* p. 64 = VI. But plainly, tho' he says that the poet puts a hypothetical case not a real one, he does not take *Nāḥiqa* to be speaking of infection but of a (real or hypothetical) vicarious cure & this indeed the context requires. *Rasmussen's* collection of folklore, in this as in many

other points, agrees with a collection much older than that of *Ḥawāṣir* sh. seems not to have been used viz. the *Ḥab.* of *Ḥawāṣir* in *Ḥab.* 17.25 of *Al-Raghib al-Isfahānī* p. 94 sq of the *Can.* edn. ¹⁷ وكان إذا أصاب ابلهم العر كقوا العبيح
منها يزعمون انه الجري بذلك تبرا قال النابغة

On 253 (p. 514) you refer to a parallel from the *Tānāt So'ād*. Your part seems to imitate *Ka'ab* & *Zohair* elsewhere e.g. at 137. On the whole is not *Huteiya* correct rather than original?

[p. 481 on *Ḥab.* 11.11] The line by *Kuthayyir* is very famous from the use made of it by *Abd al-Malik* when he went out to fight with *Mosab* but is usually quoted (*Abn Athir*, *Fakhri*) in a form less close to *Huteiya's* verse. I find this story — in *MS* of *Al-Qatib* p. 13
رجع عبد الملك اليها فقال وانت ايضا
يقاتل الله كثيرا كانه يرى يوحنا
حيث يقول
الا ما اراد الغزو لم يشن الله حصان عليها
نظم ذلك يزينها

There are trifling things cited merely to show that
I have followed your work with interest

By the way I was particularly interested in your
citation at p 5 of Khiv. ad. about the
formalities attending the Hijā. The shoe on
one foot is ~~x~~ continually turning up in folk lore
& has never been explained. The حذاء here is
certainly to be taken in its old Arabic sense
= loin cloth = حذاء wh. is always loin cloth
never = حذاء belt. The whole dress is
one-sided wh. seems to me to have something
to do with the forbidden حذاء of wh. we
read in the Sahih + ~~and~~ wh. was the dress
adopted by Hodain Agh. 15. 163. 15, at the
congress of Ab-Hayat & also apparently
(wh. is more closely parallel) in his speech
to the Ans Allah ibid (p. 387)

Pout enough of all this wh. I fear is very un-
readable. Porowne & Bawan are well & busy
& we all look back with pleasure to your
visit. Let me hear from you soon

Ever yours truly

W Robertson Smith