KAARLO YRTTIAHO

TEXTS FROM ARABIA PETRAEA IN THE DIALECT OF THE SEMI-NOMADIC AN-NÉMÁT TRIBE OF THE SHARA MOUNTAINS (JORDAN)

1. Introduction
1.1. General
With all the literature about the nomadic and semi-nomadic Arabic way of life written by ethnographers and linguists, and all the anthologies of šīr nabāṭ, collections of amṭāl, treatises of folklore, and series of man humu ibadw there is still an evident shortage in various Bedouin dialects of authentic, carefully identified texts with linguistic and ethnological comments. Of the published texts that come from Middle Eastern deserts most represent Bedouin poetry, and still, to quote Saad Sowayan's Nabāṭ Poetry, "serious and concentrated effort must be done to salvaging and studying this poetry and examining it in its proper social context before the tradition dies out completely and before its diction becomes even more difficult to understand". The shortage of colloquial Bedouin prose is even more alarming. In Bedouin entertainments poems are often accompanied with artistic colloquial prose. Of this genre of oral art, the sālfā narrative, a few hours' dictations and later transcriptions of recordings have become accessible to the reader, thanks to a handful of Arabists. Unfortunately this kind of prose material is always neglected in native anthologies. Sometimes the sawālif are paraphrased in literary Arabic or other languages, and then the source value is lost in many respects. Besides the narratives plain colloquial material, such as biographies and accounts of daily and seasonal activities, is almost non-existent. Of these samples of prose texts most are kalām arrjāl.

The shortage of published colloquial material is understandable in the light of the traditional native emphasis on classical studies and the discard of the modern Arabic dialects, which are regarded by the pedant only as a corruption of al'arabiyā and an obstacle in the way of achieving educational, political and religious ideals. Though in the Arab countries of Bedouin background there is a remarkable popular interest in adab albādiya, the native scholar may still find collecting and publishing difficult. In this

1 SOWAYAN, Nabāṭi Poetry, p. 3.
2 The first colloquial Bedouin narrative texts were written down by WETZSTEIN, SOCIN (besides poems), LANDBERG and MONTAGNE (besides poems). More recent narrative collections have been published by PALVA and INGHAM. For the native anthologies of Bedouin poetry see the references in SOWAYAN, Nabāṭ, pp. 217-226.
3 Only in ROSENHOUSE, North Israel Bedouin Dialects have I found texts recording the speech of Bedouin women and girls.
situation the foreign field-worker without a lifelong exposure to the living traditions, without comprehensive Bedouin prose readers and without relevant dictionaries is not a very well-prepared helper at least during the years of initiation, but he may paradoxically be more at home and accepted in the field when collecting simple prose material than the native urban man of letters.

When rapid and irreversible changes afflict the linguistic and cultural heritage and the very existence of this delicate system of human adaptation to the deserts and steppes, complete repertoires of nomadic and semi-nomadic speech ought to be salvaged. What has appeared to the minds of the predominantly male field-workers or in the conventions of their hosts as too simple, prosaic, childish or feminine to be recorded is becoming of greatest importance linguistically and anthropologically when it is in the greatest danger of disappearing.

1.2. The material

In the spring of 1986, when travelling back and forth along the Desert Highway between Amman and Aqaba, I was often helped to get a lift by the al-ılseniyya Police Station. The staff of the station took a keen interest in my field research and soon I was invited by ʻAbdalla ʻhamād an-Nāmī from the semi-nomadic tribe of the Nāmāt (an-Nuʻaymāt) of the Shara Mountains to accompany him to the village of Bir Abu Danne between Maʻān and Petra in southern Jordan, the area which with reference to the great ethnological works of Alois Musil could be called Arabia Petraea. There in a very friendly and hospitable atmosphere, I was able to record samples of simple prose in conversational style, of which I present here the words of Najme, ʻAbdalla’s mother-in-law. The recording took place in front of my host’s concrete house. Najme was sitting and sewing, and the children of the village had just walked to their schools. The verdant spring inspired Najme to tell how life was before, when they were, as she said, ‘arāb ruḥāl. ʻAbdalla, his wife, their little son and I formed the audience. The host helped the old lady with his lines, comments and questions, which also tell of changes in the mode of living and language. ʻAbdalla’s speech in this recording abounds with sedentary Koine-forms. Najme speaks with perfect ease of her familiar sphere of activity and evidently for my sake gives some interpretation of her dialect by using double terms, such as bēdar/ḥēt, kazme/ﬁs, girbe/jīld, jilūd/šnān, ḥāmāde/ard, ṭāse/gidir, dimš/ḥajar. Apart from this lexical fluctuation, which in itself is an evidence of contacts across the now increasingly blurred Bedouin — sedentary boundary, it is difficult to know if in another situation her language would have been different. Judging by what we know about the tribe and socio-cultural developments in the south of Jordan, a certain amount of mixedness was to be expected. There are examples in the recorded conversation of Najme’s momentary switching to the koineized style of ʻAbdalla. Such echoes of solidarity show how changes may be initiated and strengthened. Of my recordings at the village these texts form one third.

4 SOWAYAN, Nabari Poetry, p. 10.
1.3. The tribe

The different groups of the Nëmãt are now settled in the administrative area of Ma‘än, (muḥāfaẓat Ma‘än, qaḍā‘ Wādī Mūṣā) in their villages of Baṣṭa, Ėl (Ayl), al-Farrāx, Ḡār Baṣṭa and Bīr Abu Danne, in the Shara Mountains. In the census of 1979 each of these villages had a population from 300 to 600 inhabitants. Before the modern irrigation-projects in the desert this area was the southern end of the cultivated area on the western edge of the high plateau just to the east of the Jordan Valley. Cultivation and grazing depend on rainfall, the amount and timing of which is highly erratic from year to year. Between Ma‘än and Petra the rainfall is sufficient for cropping in a normal year. At present the Nëmãt live a settled life in concrete houses; only a small minority migrate as before to the east for grazing grounds in the months of arrābi‘ and return for the harvest in the summer. In the spring of 1988 I saw Nëmãt tents as far as between al-Jafr and Ḥadruj together with those of the Ḥwēṭāt. Army and government jobs are now important sources of income.

Before these years of security and settled life the Nëmãt followed the lead of the Ibn Jāzi sheikhs of the Ḥwēṭāt (al-Ḥuwaytāt). The latter dominated a large tribal area between al-Karak and Tēma (Ṭaymā‘) and between the east coast of the Gulf of Aqaba and Wādi Sīrān. In his Arabia Petraea MUSIL mentions the Nëmãt among the groups that paid the Ḥwēṭāt for protection. Like many minor groups of distinct genealogy the Nëmãt often claim the identity of the dominating Ḥwēṭāt. There is, however, a clear cultural difference: besides cereal cultivation which was despised by the true nomads the more favourable ecology made it possible for the Nëmãt to raise a large variety of animals; in addition to camels, goats, sheep and horses they had donkeys, mules and a native breed of small cow. Consequently their seasonal migrations must have taken place in a relatively limited area, and so it appears from the recorded material (Text I, 30). There are several truths about the semi-nomadic tribe. As Najme says repeatedly that before the Nëmãt were ‘arab ruḥḥāl and that they are bedū and of the Ḥwēṭāt, Oppenheim mentions the Nëmãt of the Shara as peasants and as an independent tribe in relation to the Ḥwēṭāt. In the field I have heard the Ḥwēṭāt use of the Nëmãt the epithet aṣfar ‘argūb because of their relatively fair complexion, guessing at their Crusader origin. More relevant in this connection is whether they are related to their namesake groups to the north of the area, but this question needs further research. One approach to the study of the identity of the tribe is linguistic, and the plain colloquial material and the

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5 QUBĀ‘A, Ma‘än, pp. 168 and 335.
6 NYROP, Jordan, p. 121.
7 For the general information and references on the Ḥwēṭāt see PALVA, Ḥwēṭāt, p. 292 and notes 1-6.
8 Every Nëmãt tent used to supply three mīd ds, about 54 litres, of barley; MUSIL, Arabia Petraea, pp. 52-53.
9 Cows were kept for ploughing and threshing rather than for milk production; MUSIL, Arabia Petraea, pp. 164 and 291.
10 Besides the Nëmãt of the Shara mountains there are the Nëmãt of the Karak district and the Nëmãt aligned with the Ḥuwaytāt. Furthermore, the ḫallāḥin of the village called Beni Nëmāτ east of Hebron could be of the same descent; OPPENHEIM, Die Beduinen, Bd. 2, p. 306. As for the last group, they really claim that they have come from the other side of the Dead Sea.(My own observation).
dialectological literature allow us to dwell on this aspect more than others.

1.4. The dialect type

General information on the dialects of Southern Jordan and the adjoining areas is given by Heikki Palva in his recent articles.\textsuperscript{11} He comes to the conclusion that the dialect of the Ĥwēţat, the dominant tribe in the south of Jordan, and the practically identical dialect of the Bani 'Atiyya tribe south-east of the Ĥwēţ area are of a linguistic type closely related to the dialects of the Negev and Sinai Bedouins,\textsuperscript{12} with many affinities with the Bedouin dialects spoken in Egypt and Sudan. Now the likewise recent description of the dialect of the Bdül of Petra by Bani Yasin and Owens\textsuperscript{13} and my new material from the dialect of the N'emāt are added to elaborate the picture of this linguistic area. Because of the few sedentary features which are an integral part of the genuine, old folk's N'emī speech the dialect is also compared with the mixed Karaki dialect.\textsuperscript{14}

I shall present the dialect of the N'emāt (n) in the following comparative table, together with the dialects of the Ĥwēţat, Bani 'Atiyya, the Negev and Sinai (HANS after the initials), the dialect of the Bdül (b) and North Arabian dialects ('Anazi, Šammari and the Syro-Mesopotamian group of Bedouin dialects; E). In this table are used the typologically significant features mentioned by Palva in his Ĥwēţat article:

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<td>2. Final -n in imperfect, 2nd p. fem. sing., 2nd p. masc. plur. and 3rd p. masc. plur.</td>
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<td>4. Pronominal suffix -ku, 2nd p. masc. plur.</td>
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<td>5. Use of the preposition fi-/fī</td>
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<td>7. Stressed variants -ī and -nī, pron. suff. 1st p. sing. in the perfect and the stability of this vowel; this ā is stressed in stressable position</td>
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<td>8. ā in the initial syllable in verbal forms VII, VIII, IX and X in the perfect and the stability of this vowel; this ā is stressed in stressable position</td>
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<td>9. ā in the initial syllable in a number of irregular nouns:</td>
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<td>H'ām, 'axt, 'axwān, 'adēn, 'afām; N amm, afām, uxt; b amm, adēn, uxt; n amm, adēn, ītim</td>
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<td>10. b-imperfect (unsystematic)\textsuperscript{15}</td>
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\textsuperscript{11} PALVA, Classification; idem, Ĥwēţat; idem, el-Karak.
\textsuperscript{12} BLANC, Negev; STEWART, Sinai.
\textsuperscript{13} BANI YASIN & OWENS, Bdûul.
\textsuperscript{14} PALVA, el-Karak.
\textsuperscript{15} The subject is dealt with at some length in BANI YASIN & OWENS, pp. 214-6.
11. Generalized a in the active imperfect preformative instead of vowel harmony
12. Fluctuation of ō and ē with ū and ī respectively
13. gahāwā syndrome; n gahāwa and wāhado
14. CVCaCV- > CCVCV- syllable structure in nouns
15. Voiced reflex of qāf; cf. above 1.
16. Gender distinction in the 2nd and 3rd p. plur. in personal pronouns, pronominal suffixes and verbs
17. Productivity of verbal form IV
18. Def. article al- and relative pronoun (h)allī

The dialect of the Nēmāt, n, shares with EHANSb the common Bedouin characteristics 13-18; 14 is uncertain in the light of this material. Also the vocabulary abounds with widespread Bedouin items; e.g. the verbs of motion gōwšar, madd, dalla, raḥal, sārrag and ṭābab appearing in the texts are common to all these Bedouin dialects. The dialect of the Nēmāt shares with HANSb at least seven of nine such typological features as do not appear in the North Arabian dialects 1-9 (7 and 8 are uncertain). As for the neighbouring Bedouin dialects it also shares features 10-11 with NSb and feature 12 with HA. To make the internal relations of the HANSbn dialects clearer I shall add a few points of comparison.

19. 1st p. plural free personal pronoun hinna  
20. Demonstrative pron. fem. sing. hēdi < *haydi  
21. kida(yāne); n also kida 'like this'  
22. Personal allomorph -aw/-ō- in the 2nd p. masc. and the 3rd p. masc. plur. imperfect with the a-base  
23. Preposition base lē- < *lay besides l-  
25. Complete monophthongization of the old diphthong ay  
26. Strong variation of the fem. morpheme, -ah/-ih or -a/-e versus -a/-æ  
27. yiktibu/yikitbu versus yikitbu  
28. 3rd p.plur. independent pers. pronoun hummū vs. hummū

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16 The verb laggā 'to go' is perhaps of more limited distribution, though it is used in all the Bedouin dialects of the neighbourhood on both sides of Wādī 'Araba. aggād 'to go', which is in Jordan commonly associated with the sab'āwiyya, the Bedouin of the Negev, 'arab aggād, is not found in this limited material.

17 The ō in hēdi is explained as a reflex of the old diphthong by BLANC, Negev, pp. 118 and 123 with note 21. In my Nēmāt material there is no internal imāla; cf. BANI YASIN & OWENS, Bduul, p. 207.

18 For the ḫwētāt PALVA gives ḫēk; among the Abu Tāyih family of the ḫwētāt al-Jafr also hāllōn is amply used in the meaning of 'like this' (my own observation); for this and other usages of lōn see INGHAM, Notes, p. 251.; for kida see my note 33 below.
In the above table the Nê mêmï dialect shares features 19-22 and 26 with NSb and the optional syllabic structures in point 27 and feature 25 with HA. We should go into more detail than above to find any differences within NSb. Wâdî ‘Araba and the Shara Mountains have not constituted major linguistic boundaries. However, in keeping with their Eastern location and contacts the Hwêtât share with the North Arabian Bedouin dialects several features which do not appear in NSbn; such are at least points 10-11,19-21 and 26. From the point of view of its Bedouin features, the dialect of the Nê mêmï stands in the centre of the neighbouring HANSb dialects, as can be expected on the basis of the location of their tribal area.

We have discussed above the cultural identity of the semi-nomadic an-Nê mêmï tribe and the peasant label attached to it in spite of its partial assimilation to the dominant Hwêtât. Oppenheim’s report of the peasant origin is now confirmed by a few sedentary features appearing in the dialect, the preposition base lê-, here not used to build a demonstrative particle as in Lebanon and Syria, the pronoun suffix of the 3rd p. sing. masc. -o and the independent personal pronoun of the 3rd p. plural hû mû, features 23, 24 and 28. The variation -a/-e (with e standing for the high e and i) of the feminine morpheme of nouns in the dialect (point 26) is probably the same as the variation in NSb and not connected with these inherited sedentary features. Of the sedentary characteristics two are rather uncommon; lê- appears in el-Karak and Hûrân19 and hû mû in el-Karak, Mâdaba and es-Salt.

The described mixture of Bedouin and fellâhî features inherited from the past generations constitutes the genuine, old folk’s Nê mêmï dialect, lugâna ‘our language’, as Najme calls it. It has also been the first dialect of the now young and active who in spite of the influence of schools, mass-communication, modern employment, military service and other contacts outside the tribal sphere have retained it as a component of the informal Bedouin register for intertribal communication besides the newly acquired competence in a variety of dialects and styles.

1.5. Transcription

In view of the mixed nature of the recorded material with shifts from Bedouin to sedentary phonologies I have left the transcription impressionistic and not forced it into idealized systems. For instance, what stands between yaf‘al produced by the NSbn Bedouin system of vowel harmony historically anchored in the stem vowel and the sedentary

19 Before I reached the Nê mêmï village the preposition base lê was pointed out to me by the Hwêtât as a typical feature in their dialect. For its occurrence elsewhere see PALVA, el-Karak, 4.4.3; CANTINEAU, Hûrân, p. 398; ROSENHOUSE, North Israel Bedouin, p. 109-110 and REICHHUTMUTH, Şukriyya, p. 284. There are also other prepositions of typological interest in this material. The variation taḥt/tiḥtî ‘under’ as tiḥtîyyo ‘under it’ is sedentary; see PALVA, el-Karak, note 61; the Bedouin ‘ugub is used besides bâ’ed; the variant ‘in occurring besides ‘an is Bedouin. ‘Ind has before a suffixed pronoun a practically lexicalized variant with an anaptyctic vowel as in ‘in’dâna. This variant is shared with the Hwêtât and perhaps reflects the contacts with ‘le groupe des parlars trochâique’; though the general character of the dialect is trochaic, there is also fluctuation in rabbana/rabbna and bîn-hûttuha/bîdîqubhâna. For the syllabic patterns see CANTINEAU, Nomades I, pp. 54-58, II, pp. 156-164 and PALVA, ‘Ağárnu, p. 25.
yif'al is here transcribed as yef'al. The variation of the reflex of the nominal feminine morpheme -a seems to be identical with that of the NS, but it is transcribed as -a/-e rather than as -ah/-ih, since h is not heard. The e of this morpheme is only a little lower than the final -i/-i of the 1st p. singular suffixes. Both this -e and the plain ø of the old diphthongs are higher here than in the neighbouring sedentary dialects. The consonants are transcribed as follows: b, t, j, h, x, d, r, z, s, q, l, g, f, k, m, n, w and y. The voiceless uvular stop q appears only in the imitation of gypsy speech and once in a half-literary gloss.

2. Texts


2. A.- wīdā23 ma wîjât24 almāṣlaga ya ḥajje fēṣ tōkul?

3. N.- ida ma wîjât almāṣlaga. - fihājar - tagaṭ uṯōkul - baʿdēn nṣīl āblîl25. - nṣīl āblîl - nṭallg algrab nṭallg aṣṣamīl nṭallg a..assga lli nxuḍḍ fiḥa lmxīd."}

4. A.- biʿirfūṣ26 šîhi lgīrbe.

5. N.- algîrbe girbe - nuṣubb fiḥa mayye - jîld.

6. A.- mišān tišrabu minha.

7. N.- ʾā - nidbugha winsawwīha unuxruṣha.unaṣrab fiḥa ʾugumma nnaḏḏîfiha nʿabbi ma..mā27 - nʿabbiha - baʿdēn niʿīn allīban ʾugumma nxuḍḍu unîhlību unîṣīnun unhuṭṭu fiǰlûd - nikīṣru yaʾni

20 naḏîf is here the genuine plain colloquial form; in plain syllables the a of the faṭ’il pattern is raised. ìkṭîr later in the texts is a K-form.

21 The Bedouin word for 'good' is zēn; kwâyyis is one of the most widespread K-words.

22 Note here the Bedouin yākîl, later the sedentary yîkûl/bîkûl.

23 ìda is a K-item, later occurs the Bedouin (i)la in 56; for other Bedouin forms see BLANC, Negev, p. 146 and PALVA, Iḥwēṭḥ, p. 305.

24 wajad, even if pronounced dialectally wijd, is a literary word for the dialectal laga or liga.

25 For the stress the article is an integral part of the following word; the stress pattern is, however, disturbed by the growing sedentary influence.

26 The negations with -ṣ, (ma) -- -ṣ and mūṣ/miṣ, abound in young people's speech only and have no part in the genuine dialects of Southern Jordan; PALVA, Classification, p. 370; id., el-Karak, chapter 5, BANI YASIN & OWENS, Bduud, p. 223 fails to distinguish between the local and K-forms of negations.

27 A non-phonemic glottal stop which is reported from the neighbouring Bedouin dialects.
ni'jnu similih - unusurru liban - miris - nuhunttu 'albyute28 - nuhunttu falbad - nusurru msamma'at unsurru.

8. A. - misan yen'af.

10. A. - la'annu ma bujad29 la tallaje walla is'i.
11. N. - a ma fi qik alhil la tallaje - barr barr - ma fissiy - ba'den yoomma ykiff arrabi' wallisib rawwi lazara5 - nohsud nudrus nirj'id.

12. A. - tohusdu 'es?

15. N. - mitil attren - alhawayis - uwahad yisir yugqubhin uwahad yilob warahin - ya'ni yudrus.

16. A. - bedal alalyat azziraiyye.
17. N. - bidal alyat azzirac - hedik alhin ma bna'risfihin - ba'den bitkawwam a'tiyyab - i'na ngullo ttiyyab.

19. N. - addigig azzara7 - yitkawwam mitil addar kidha33 - wiyylu fisiwarib darah - yidarr - yu'uzlu attibin 'ala jal walgamih 'ala jal - ba'den fi karabil - inkarbilhin unhunttu unsaffi.

28 Hesitation between 'a-lbyut and 'a-byutna.
29 The sedentary b- morpheme of the imperfect and the literary Arabic yujad; after the b- the preformative y is always dropped in this material; in the Negev the dropping of y is optional, BLANC, Negev, p. 139. Instead of ma bujad Najme says ma fi in her answer.
30 heth given as a gloss for bedar is used in the meaning of 'threshing floor' in the fellahi dialects of Southern Palestine and may be a loan from the speech of the dawwaje mentioned in the text passage 52 below.
31 Probably a contamination of the root b w š and b h m; see the vocabulary.
32 The gloss is half-literary.
33 kidja is Najme's favourite word for 'like this' and is perhaps not accepted by Abdalla as a correct Bedouin form as he once corrects her asking her to use kidji instead; she also uses kidjiyan. The last, kidji and kidjiyân, appear also west of Wadi 'Araba.
20. A.- ʾan ʾēs tkarblu ya hajje?
22. A.- ilbābūr kān muṣ bābūr kahraba
23. N.- dīk alḥīn ma fi bābūr kahroba - ma fi bābūr kahroba - fi arrḥiy - zeyy allī batḥanu ʿalēhīn.
24. A.- ʿibāra ʿan 37 ḫajertēn - hēk arrḥa...
25. N.- arrḥiy...arrḥiy ḫaqōlī alawwulīn allī arrḥiy...

II.


29. N.- ʿalbil uʿalalḥamīr uʿalalbuwāḥs albgūl - bgāl yaʿnī - bīnīmṣī

34 ʿin is the true Bedouin variant of ʾān. The pattern CiC is present in many other lexemes in the Bedouin dialects of the neighbourhood: zīy in the Negev, mīf ʿān in the dialects of the ʾĪlweṭī and the Aḥaywāt of Sinai as well as in INGHAM’s Qafir texts. The generalization of the CiC pattern in the analogy of mīn and fī is best developed where the sequence is followed by suffixes with high vowels.

35 The older a in ḫetta is audibly raised. Later, in 42 this word is replaced by the Bedouin la mana ʿuntil'

36 ʾālā (i) 'to become' is a Bedouin item used instead of the common sedentary šār.

37 ʾibāra ʿan is a literary loan.

38 From mūn baʿdēn ma which is used also in SCHMIDT & KAHLE, Volkserzählungen, 132, 2.

39 The word is, of course, out of proportion to these small villages.
mishin - ba'den binsidd 'ala ḥamir ubinhus ẓ irgrab ubinhus ṭ rwāya ubnirid - inajb mayye -ヤ′ni min algudrān min šarg min - ḥāda wiḥna ruḥāl.

III.

31. N.- a ihna ṉemāt - ahī alge c - ahī baṣta ṉemāt - ahī bir abu danne ṉemāt - ahī alfarḍax iṉemāt - kunna41 ṉemāt - kunna ṉemāt ehnā haḍōl - haḍōla bingālīna ṉemāt lannagub42 - lannagb allī yimsī ya'ni lalaguba - mitil kita - ibyūt - ḥuṭab - xaḍīḍ - ganam - ḥāda ihna ḥādi - bidāwe ḥēdi - ya'ni mingānna43 bedu - ā wiḥna ṉemāt - ya'ni ruḥāl - umma halāhin - halāhin midun.

32. K.- zayy alhwētāt intu..?

33. N.- a hwētāt.

34. K.- ya'ni tāb'īn lalhwētāt?

35. N.- a tāb'īn lalhwētāt ulu..ulahāhin midun uhwētāt44 - alhwētāt alhīn bānin - ya'ni attewāyhe45 almejālye46 - albedu ḥēdi kullha bānyi - alhīn kunna midun - ya'ni gīlî min. alhīn allī barḥal ubinzil - ya'ni aṭṭīlta ya'ni nnalbalad umnāssiyy - halāhin al'arab arruḥāl alli śīf ibyūthum dūn alḥṣāniyye47 u'īsī - min albalad ḥāda - barḥal alubinzilu fībuwāḥishum.


40 'Īneze ('Unayza, sometimes written Aniza) is a Ilījāz Railway station 20 miles north of Ma'ān.
41 kunna stands for kullna.
42 an-Nagub is 'the great pass, Nagb el Shtar, down the road dipped from the Maan plateau to the red Guweira plain', LAWRENCE, Seven Pillars of Wisdom, p. 291.
43 < bingāl-lna.
44 Najme is not too precise here. For the N'ēmi identity see Introduction 1.3.
45 al-Tawāyha is the family of the legendary Ḥwārī sheikh 'Awda Abu Ṭāyhī based at al-Jafr Oasis.
46 The leading Karaki family.
47 The Ḥwārī settlement of the paramount sheikh Fesal ibn Jāzī along the Desert Highway.
48 He is the same as Nehār el Sebū mentioned by OPPENHEIM, Beduin I, p. 301. The family of the Sbū now lives at Bir Abu Dame, where this recording was made. Najme fails to mention the paramount sheikh of the N'ēmāt from 1952, Jurād ibn Ġānim from El, the manager of Sarikat Bāṣāt Qurā 'Ālāʾir an-Nu'aymāt; see QUBĀ'A, Ma'ān, p. 257.
IV.

باىدىن بىتارفاىها - ما بتيغوىى هالمسأ - يأني يىلى بيتغاىه مينها - بيتىدوببىها يأني لىو ج.Where the redaction ends, the text is continued in English.

38. N. - بادىن اررىبى - ييشى ميلى كىذ - ندىى.

39. A. - كيدي كيدي!


43. N.- ayyāminna⁴⁹ faljihel - iḥna zgär - ayyāminna faljihel uniṣubt albedu - hāda...alwaṣsim dagg ibre - hāda dagg ibre - ayyām ya'ni nniṣbe..wa..wiḥna bedu ḍik alḥiḥ ma ni'rif la ḥalāl wala ṣaḥām - ya'ni ndugg ununṣub fi - ibre - abār - xamse - magrūnāt fibā'aḏhin ubinḥaṭṭin fidiwa - miṭṭil hamil alghahawa - binḥaṭṭin fi ubindagg - biḍū' damm minnu - ẓāyif.

44. K.- fi nāṣ mixtaṣṣin?.

46. K.- miṣān ʾē alwaṣim?
47. N.- miṣān inna ak tunṣub fī.

48. A.- manḍar kwawyis.
49. N.- manḍar ya'ni - manḍar fibeni ādām - ḥalḥīn baṭṭalū - ḥaḍām.

50. K.- kumān annuwar baṭṭalu..
51. N.- a baṭṭalu ṭurṣa uḥabṭalū - ḥaḍām - halḥīn - gabul burūgšow umahḥum misbi'llāh⁵⁰ arraḥmān arraḥīm sa'ādān biḥbū - lo ʾyūn umiṭṭil ḥāḍī mbargig⁵¹,⁵² albēṭ uragāṣāt urugāṣī nifṭarraj ʿalēḥum min ḥāḍa min albyūṭ - ya'ni wiḥna ṣaḥīḥ - farrabī' yiju - yulim mu zibde - yulim mu jidyān - yulim mu xirfān - ḥāḍa faljihel - kunna kān wiḥna ʿarab ruḥṭāl baḍa.

⁴⁹ The strange ayyāminna is a suffixed temporal conjunction. The singular base yōmīn, known from NÖLDEKE, Beiträge 6, Anm. 6, BLAU, Syntax, p. 239 and SCHMIDT & KAHL, Volkserzählungen § 23c, is suffixed below in 56: yōminhum yistū 'when they wish'.
⁵⁰ A metathesis.
⁵¹ barqā' in this context could be a pseudo-quadriradical verb of the pattern far'al from the root bg, more or less synonymous with the verbal form il bif'ā to soil, smuggle; for the pseudo-quadriradical patterns see COWELL, Syrian Arabic, pp. 109-115.
⁵² With slight changes we could transcribe lo ʾyūn mitil ḥāḍī mbargge' albēṭ 'it had eyes like this (?) fixed (flashing) at the tent'; cf. BORIS, Marazig, Il barrag: we'yūnu mbarrggāt fi-1m*raft 'ses yeux fixaient la femme avec insistance'. While I was recording these words there were two little children uttering sounds, with the smaller one babbling in Najme's lap. In the first transcription miṭṭil ḥāḍi is understood as a reference to this baby.


56. N.- yagdar yafham - ya'ni la ștahaw - amma ya'ni widdhum ygulûlak kilme wint ma taflama bigûlûha - amma bihku mîjinna "arab - ya'ni bîsîlfî mitînna kida ubîtkallimu ubug'udu wiyašrabu șây - ubitxarrâfân 54 albanât walharîm ma țâlîrîm - abdan - mitîl lugâna - yöminhum yîstu ya'ni ma y...yasuwu ya'ni țaxabâte - salâmîtak.

VI.

57. N.- awwalha inhum dawwâje - hâdîla bidîju ța... - kânu țal'urbân - ukânu adđâättîn falbuțnân - ya'ni mitîl al'ayyil hâda zziqîr - falbaţîn - alli ma yi'irîf ahlo - țessîy - wên yllagî wên yjiy - mduallîn.ydallu țal' uyûxdu - ydallu țal'ayyîl yûsummu ya'ni - yuuguðbu itmu la yi'îki - yuuguðbu itmu 55 la yi'îki uyûtû filxurj- nêas yugû nidxul ğalallâ - debahî - waxadû - mišân - bass xanalû xang - mišân yazûw batno țhiîse yharrbu - unâs yugû axadû urabû - nixûl ğalallâh 56 - ya'ni nidxul țarabbûna 57 - ha - ânna 'in harj azzaraf 58 ya'ni - maxdînu uhâsin batno țhiîse mišân yharrîbêa - yugûlîn nnu ayyîl - ma yi'irîf innu ... țhiîse uhûmmu ... saylîn muwâ'in batno kullhîn - uhâsin lo figizdîlo ufiîsiyyo țhiîse - țabbow fi.

53 az-Zîr is a character in local tales; LAROUSSE, az-Zîr = allađî yuktîru min ziyârati nnisî'î wayu'îbbî mujašasatunna wamuhûdajaštunna. The people of el-Karak used to say to gypsies alla yirham iz-zîr illi a'badku rûb ilhâmîr; MUSIL, Arabia Petraea, p. 228.

54 t(a)xarrâf is a fellâhî word commonly used in the dialects of Southern (my own observation) and Central Palestine; SCHMIDT & KAHLE, Volkszerzählungen, p. 276. The Bedouin sôlaf covers both xarrâf 'to tell' and t(x)arrâf 'to talk'.


56 țala allâh

57 For the background of idioms dealing with man's refuge (daxîl) in God, see PIAMENTA, Islam in everyday speech, p. 50. To express that he is just reporting what people say and not claiming to know the truth a friend of mine from the 'Anûzîn said adxul 'a-allah just shook the breast of his disdânî.

58 Cf. harj așsâr 'word of honour'; for zrf see the vocabulary.
VII.


59. K.- bidaxxlu lašarîs fixulla.

60. N.- la muš xulla - la - gurfa miţi gurfat..- hâda fiibet āšsar alxulla - hu widdu bedu - hâda fiibet āšsar albedu - halţín midun. 61. K.- a hâda halţín.

61. K.- a hâda halţín.


3. Translation

I.
1. N.- To begin with we were nomadic Bedouin, you see, nomads moving with camels and flocks. We used to pack the camels, leave the camp and go to the desert63 and utilize the herbs and the spring grass. We used to churn and milk, slaughter young sheep and hang up the rennet out of the stomach of a young sheep. We waited till it got dry and applied it for making cheese, for curdling milk and pressing the whey away to make cheese in a clean bowl. When the curds became firm and proper we put sugar on it and ate it with spoons. We used to have spoons of wood.

2. A.- If you did not find a spoon, what did you eat with, Ḥajje?

3. N.- If you did not find a spoon then you ate with a stone. You just cut a stone and ate. Then, in the old times, we used to pack the camels, and hung up the skins - the girbes, the şaţîl and the sigā in which we churned buttermilk.

4. A.- They do not know what a girbe is.

5. N.- A girbe is a girbe. We pour water into it. It is a goatskin.

59 Hesitation between binsawwi and bisawwu.
60 Najme is about to say birze 'a wedding tent'.
61 This type of nominal negation is known from the Bedouin dialects of the neighbourhood; BLANC, Negev, p. 143 and PALVA, Ḥwêdat, p. 307.
62 < fi-'awân asšēf; awân is unexpected in this plain colloquial context because it seems a literary Arabic item, though it is included in the colloquial dictionaries of BARTHÉLEMY (bg ěr 'awân-o 'hors de (sa) saison') and WOODHEAD & BEENE. However, it may be part of the inherited Bedouin language, since qûwân < qîlîwân 'now' is used by the Bedouins of the south of Jordan. (My observation at al-Jafir.)
63 'go to the east'.
6. A.– To drink of it.
7. N.– Yes. We tanned the skin and made it and stitched it with an awl and drank of it. After cleaning it we filled it with water. Then, after we had milked and churned, we kneaded the curd. We kneaded it and put it into skins. We broke it into clumps, kneaded it in salt and spread it, the clots of curd, to the sun on the roofs of our tents or on oilcloths on the ground.

8. A.– To let it dry.
9. N.– To let it dry. And we put it into *sinne* skins. Such was our life before when we were young. And we walked out to the desert when there was grass.

10. A.– That was because you did not have a refrigerator or anything.
11. N.– Yes. At that time there was no refrigerator or... – It was desert, just desert. There was nothing of that sort. Then, when the herbage and grass withered, we came back to the summer camp for the grain fields and reaped, carried the shieves to the threshing floors and threshed.

12. A.– What did you reap?
13. N.– Wheat, barley, lentils, chick-pea and vetch which is given for the beasts to eat. We reaped the grain and carried it to the threshing floor, ḥēl, as you call it. Then we brought the beasts*64* and yoked them together, ten, twenty donkeys. We bound them together

14. A.– Cows?
15. N.– Cows. We bound them together so that they became like a train. One took hold of them and another moved in the rear and threshed.

16. A.– Instead of the modern agricultural implements?
17. N.– Instead of the implements of agriculture. We did not know them at that time. Then a heap of *tīyyāb* rose on the threshing floors. We called it a *tīyyāb*.

18. A.– Which was the carefully threshed part of the crops.
19. N.– The thoroughly threshed crops. It was heaped as high as this house and winnowed at one side with two-pronged forks. It was winnowed, the straw was separated on one side and the wheat on the other. Then there were the coarse sieves by which we sifted and cleared the grain.

20. A.– What did you sift the grain of?
21. N.– Of straw, stones, dust and soil. So that it became clean and we could grind it in *bābūr* mills. The grain was loaded on the cows.

*64 At first it seems that by her word *buwāhīš* Najme means donkeys but the reference becomes as ambiguous as the root *bās* is hybrid, when she accepts 'Abdalla's correction *hāwāyīš* 'cows'; see the vocabulary.
22. A.– The bābūr was not any electric mill.
23. N.– At that time there was no electric mill. There were querns, such as are used for grinding.

24. A.– Meaning two stones, like this. It was a quern.
25. N.– Querns. These querns were used by the people that lived before.

II.
26. N.– Praise to God, I got up today and prayed. I performed the ablution and prayed. After praying I drank tea and gave the children their breakfast. I poured them fresh milk. They drank and said good-byes and left for the school, went to study. We, as we stay at home, sew and make things such as this cloth. We sew it and spread on it clots of curd. Or we sit on it when it is clean. We make...you see I shall make it today.

27. N.– Then, when the children went to school, we stayed at home. We knead and bake šrāk, the way the Bedouin bake. We married women stay at home and wipe and gather. I mean nowadays. But by God we used to live in tents and gather firewood. It was not like today when we live in villages. We used to gather firewood, take down the tent when decamping and make și'n skins at the green season such as we are having now. We gathered grass and bushes on which we made fire and drank tea. This was our way of life, we that are Bedouin.

28. N.– Further the woman used to take care of her tasks, sweep her tent and put it into order. This was our Bedouin way of life. Then we took a pickaxe, kázme, and went to gather firewood from the hillside. Yes, kázme means a pickaxe with which one can dig. We put it on the saddle, took a rope and went our way. We were not as we are nowadays. We did not have cars to drive around. We were ʿarab, Bedouin, nomads.

29. N.– We rode on camels, donkeys and beasts, mules or walked with them. Then we saddled the donkeys and loaded them with the girbe and rāwyé skins and went (down to the water place) to bring water. We brought water from the rain pools from the desert. This was our way of life, we that were nomads.

III.
30. N.– Our area was ar-Ruwāšid, at-Ṭāhūna, Gṣēb. This was our area here. And further ʿInēza, Aniza and Burma. This ʿInēza is behind the Sheikh Fėsāl when you are coming to the south along the Desert Highway, a mountainous area.

31. N.– Yes, we are Néemāt. The people of al-Gāe are Néemāt, the people of Başṭa are

65 'under God's protection'; for this valedictory phrase see PIAMENTA, Islam in everyday speech, pp. 123-130.
66 Literally 'to read'.
N'emāt. The people of Bir Abu Danne and the people of al-Farḍax are N'emāt. We all are N'emāt, all that I mentioned. We, the people of all these locations, are called N'emāt up to the Pass of an-Nagb leading to Aqaba.

Like this – tents, firewood, buttermilk, goats and sheep. We are Bedouin, all these people. We are called bedu. Yes, and we are N'emāt. I mean nomads. But now we have settled in villages.

32. K.— You are like the Ḥwēṯāt?
33. N.— Yes, Ḥwēṯāt. We are like of the Ḥwēṯāt.

34. K.— You mean you follow the Ḥwēṯāt?
35. N.— Yes, we follow the Ḥwēṯāt. Now we live in villages and are of the Ḥwēṯāt. They have built houses now. The Tawāyhe and the Majāye, all the Bedouin have built houses. Very few migrate and pitch tents now. Maybe one third of the people of this settlement and this neighbourhood. Now the nomadic Bedouin which you have seen this side of al-Ḥṣēniyye are all from this village and migrate with their flocks.

36. N.— (Who are) our sheikhs? In our youth the Sheikh Nhār and the Sheikh... When the Turks were in power there was ʿAbd Rabba. Then the Sheikh Sab', this Abu Sanad and Jadān. These used to be our sheikhs and we used to be nomadic Bedouin.

IV.

37. N.— We take the rennet out of its stomach. We put in it curdled milk and salt and hang it up in the tent. We let it be for about two weeks till it gets dry. Then you pour fresh milk in a bowl and curdle it by the rennet and press away the whey with a tuft of wool, of sheep's wool. You curdle the fresh milk and press the curd to get cheese, in a clean bowl, and eat it with spoons, by hand or if you do not find a spoon, you cut a stone into a suitable shape and eat with it of the cheese. (Yes, we call the spoon mixšāga.)

Then we put up the rennet. You do not throw it away, this piece of rennet which you have cut, but you keep it in a firm bundle. Then, if it were laid aside for one year until the days of fresh greenness and plenty of the next year, as you have tied it well and cleaned it, it is preserved, and you can use it for cheese making still when the next spring brings forth new herbage. As you could say a year from now you can make cheese by this rennet when you have cleaned it and put it into a safe place.

38. N.— Then, in the spring when the grass grows like this (miṭil kida) and we have buttermilk...

39. A.— (Say kida).

40. N.— (miṭil kida), we make buttermilk and stiffen it on the fire in a kettle, in a
gidr. We call it a gidr. We put the buttermilk in it after we have churned it and separated the fresh butter. We pour the buttermilk in a gidr, kindle a fire under it and let the buttermilk thicken into a stiff mass, jimid or jirjib. This is Bedouin language. We make it into jimid and let it dry and stiffen in sacks. When it is stiff we knead it with salt and put it into skins. Then we get miris which can be crushed and soaked in water. I mean clots of thickened buttermilk of which we make round clumps. We let it dry and put it on rugs like these on the ground and cover it with bushes, with širr, to keep it out of the reach of the children and beasts and hens. We close it from all sides in the gravel plain. We put it aside of the tents like this and enclose it with bushes, with gitaf, širr and ših plants so that the hens and the children cannot come and spoil it.

41. N.— Yes. With this green ših we make it inaccessible for the children so that they cannot come to spoil it. Then we let it dry. We put it into sacks and after that into šinne skins so that it is preserved for the next grazing season as if it were made today, with no defect and damage caused by the sun, as it is kept in its skins. You close it in stores, in concrete houses like this.

42. N.— Before we did not put the cooking butter into forms but into leather buckets. We spiced it with kirkim, hilbe and gurras which grows on the mountain slope. We put it in gurras and étérofân, of what grows on the slope. We pounded it together and sifted it and spiced the cooking butter with it. We salted the butter and scalded it on the fire till it became clear samn, cooking butter. Then we splashed it into buckets and cleaned it of hair and flies and anything that could have fallen in the fresh butter, zibe. We made it clear and yellow and put it into buckets and into stores. So much of that.

V.

43. N.— In our days in the childhood when we were young and the Bedouin used to make themselves attractive this tattooing was made by sticking with needles. This mark was also made by sticking with needles at that time when we tried to make an impression, when we were Bedouin and did not know what is right and what is wrong according to islam. We tattooed and made ourselves attractive. We did it with needles, five needles put together. The needles were dipped into medicine, which was like coffee grounds. The needles were dipped in it and the tattooing was punctured like this. So that it began to drip with blood. You see.

44. K.— There were people specialized in ...

45. N.— Yes, there were people specialized in it, gypsies coming from the mountain.

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67 According to MUSIL, Arabia Petraea, p. 139 'ein grosser (15-25 Liter) Kupferkessel. Je grösser dieser, um so gastfreundlicher ist sein Eigentümer'.
68 gitaf 'goosefoot; ših 'Oriental wormwood'.
69 kirkim 'turmeric', hilbe 'fenugreek', gurras 'stinging nettle' and étérofân unidentified aromatic plant growing on the Shara mountains; see the vocabulary.
70 Perhaps the indigo extract mentioned by MUSIL, Arabia Petraea, pp. 161-162.
They came to beautify the girls, gypsy wives, and one suffered the treatment and the other did the tattooing with needles. The tattooing mark bled and got green. Look here at my face. You see that these are not of the Lord's making.

46. K.— Why was this tattooing practised?
47. N.— For the sake of coquetry.

48. A.— It is good-looking
49. N.— It is becoming to a human being. But now people have stopped. It is ḥarām.

50. K.— Also the gypsies have stopped...
51. N.— Yes, they have stopped dancing and... It is ḥarām nowadays. But before they used to dance and they had with them — bismillāh arrahmān arrahīm a monkey which they used to bring. It had amulets and like this little child it soiled the tent. And they had dancers, men and women whom we used to watch from here, from the tents, when we were living in the tents in the desert. They came in the grazing time and gathered fresh butter, kids and lambs. This was in our childhood when we were nomads.

52. N.— Now there are idle wanderers who come to gather flour, fresh butter and money. They come on mules from the highlands and from Hebron, though, I have heard that they have houses there and they are satiated. Some may even have two-storey houses. But it is az-Zīr who has made them stroll and live that way. And that's all about it.

53. K.— Do the gypsies have a language of their own?
54. N.— They do have a language of their own. It is like the language of the highlands. Their language is not like ours. Not at all. qire qire qire qire — that is the language of the gypsies.

55. K.— Is it possible to understand what they say?
56. N.— It is possible if they want you to understand. But if they wish they can talk to you in the way you would not understand. But generally they speak like us, like the Bedouin. They chat and tell stories like us, like this. They talk and sit and drink tea. The girls and the married women converse with married women. It is exactly like our language. When they wish they can behave quite decently. So much about that.

VI.
57. N.— To begin with they were idle wanderers that used to come to the Bedouin. Once small children were playing on the hill and there was a small child like like this little boy who does not know his way home and does not know what to do. These people attacked him and took him away. They caught the little boy and plugged his mouth so that he could not shout and they put him into a saddle bag. Some say, right or wrong, that they killed

71 Cf. the invocation of the basmala preceding the mentioning of spirits and demonic powers, PIAMENTA, Islam in everyday Arabic speech, p. 35.
him and took him only to strangle him, to stuff his stomach with an amount of hashish and to smuggle. Others say that they took him and raised him. Right or wrong, I mean that I am only telling you what is circulating on people's tongues. Maybe they have taken him and stuffed his stomach with an amount of hashish to smuggle, saying he is only a small child, and took off his entrails and stuffed his stomach with an amount of hashish inside a tin or something.

VII.
58. N.– First on Monday evening we strike the flags in the ground and till Friday people bake, knead, invite, slaughter and give the guests delicacies to eat. Till Friday. After Friday the bridegroom consummates the marriage. We dance and make a șa m'de, nowadays. We sing and utter trills of joy and make șarâb and they give the bridegroom șarâb to drink when he is sitting on the șa m'de. Then he is led into a bîr(ţe) – no, into a room, I mean into a bedroom. The bridegroom is led in and all the people are happy and entertain themselves with șâmîr and...

59. K.– The bridegroom is led into a xulla?
60. N.– No, it is not a xulla. No, it is a room like...The xulla was used when we lived in tents. He wants to hear about the Bedouin life. The xulla belongs to the Bedouin camps, but we live now in villages.

61. K.– Oh, you mean nowadays.
62. N.– But we have not left the tents. Many have tents put in order. The tents are pitched in summer time for cooling off and sitting and passing the time together.
So much about that.

4. Vocabulary
içim 57. 'mouth'; see note 55.
birze 58. 'wedding tent', a little tent pitched for the bridal couple; PALVA, Ḥesbān, Glossary; cf. xulla below.
barga' 51. 'to soil'; cf. WEHR, II b a q q a 'to spot, stain, smudge'
baţîn 28. 'hillside, mountain'; MUSIL, Rwāli, p. 676, baţîn, buţnān 'low hillside, slope base'; DENIZEAU 'montaine'.
bład 21. 'earth, soil (as material)'.
bhâs 13, 29. buwâhiš 'beasts'; possibly a contamination of bahâyîm and hâwâyiš.
bahem 40. coll. 'beasts'; DENIZEAU (DALMAN VI, 188) baham 'moutons, chèvres'; BORIS, Marazig, baham col., n.u. bîhim, fem. bîhimâ, pl. de petit nombre bîhâyem 'âne'.
til 40. tiwâlîl 'clots (of liban)'; cf. LAROUSSE, tâla = mâ 'uxrija min turâbi bîr; tulla = jâmâ'atun mina nnâs.
jirjib 40. DENIZEAU (JAUSSEN p. 68), jeb jeb: 'on fait bouir le petit-lait, on sépare
le jebjeb qui est déposé dans un sac pour sécher, on le place en forme de petites boules sur la tente afin qu'il durcisse au soleil'; cf. DALMAN VI, 298, gibgib, gubgub.

Jimid
40. buttermilk boiled on fire and thickened into a stiff mass; DALMAN VI, p. 298.

Jāl (u)
19. 'to put aside'; cf. jāl 'side' and DALMAN 12, p. 559, gōl 'das SammelIn der früh abgefallenden Oliven'.

Hāmāde
40. 'gravel plain', glossed ar'd; MUSIL, Arabia Petraea, p. 2, hāmāde 'Grauweiße öde Ebene'; MUSIL, Rwala, p. 15, 'gravel plains growing sem h in a year of abundance'; LAROUSSE, hāmād = alhijāratu ssūd, alwāhidatu ḥamādā.

Hamil
43. hamil alghahawa; cf. LAROUSSE, hamil = mā ḥamalahū ssaylu min ḡutā'in waṭīn.

Hāwwaj
42. 'to spice'; SOCI, Diwan, poem 64,7 and note e, ḥāwwāj 'Krämer', glossed 'aṭṭār.

Hēt
13. 'threshing floor', given as a gloss for bēdar.

Xsg
1, 41. mixšāga pl. maxāsīg (wooden) spoon'; BAUER, xašūka (türk.) 'Löffler'; WOODHEAD & BEENE, xāšūga pl. xawāsīg 'spoon'.

Xulla
59, 60. Here as in JAUSSEN, Moab, p. 54, 'endroit de la tente réservé à la fiancée', but also used in the meaning of birze.

dass
41. 'to put into a safe place'; BORIS, Marazig, 'mettre de côté'.

dalla
28. 'to go'; originally like ṭāḥ in Southern Palestinian sedentary dialects 'to go down'.

dims
37. 'stone'; BLANC, Negev, p. 148, addim s ṭabbat lay 'the stone hit me'; BAUER, dimīs coll., pl. düm 'Stein' (in Bir Zēt).

dāj (u)
52, 57. 'to live a life of an idle wanderer, dāwwâj pl. dāwwâje'; cf. LAROUSSE, dāja (u) = maḥana waxadama.

Rjd
11. yirjīd 'to carry the sheaves to the threshing floor'; DENIZEAU (DALMAN III, 54), rajīde 'transport des gerbes sur l'aire'.

Rwāye
29. pl. rwāye 'double skin for bringing water'; DALMAN II, p. 110; MUSIL, Rwala, pp. 70-71.

Zaraf
57. āhar azzaraf 'gossip, hearsay, circulating story'; cf. SOCI, Diwan, Glossar, zrf I und V 'ziehen, marschieren (von Reittieren)'; BORIS, Marazig, zzarraf 'se deplacer perpetuellement, changer de lieu (personne), de propriétaire (objet)'.

Sibir
40. 'way of doing'; DENIZEAU, sibr 'habitude, coutume, maniere de faire'.

Sī'īn
27. pl. sī'īn 'small skin; BAUER 'Schlauch 4, klein für Wasser und Sauermilch'.

Ṣarr (u)
7. 'to spread to dry in the sun'; WOODHEAD & BEENE, 'to hang (on a line)'; DENIZEAU, 'faire sécher à soleil'.

Ṣrāk
26. 'thin bread baked on a round and convex sheet of iron'; DENIZEAU (DALMAN IV, 59) coll., n.u. šrāke, pl. šrākāt; MUSIL, Arabia Petraea, p. 148.

Ṣa'ūb
19. pl. sawā'īb 'two-pronged fork for winnowing'; DALMAN, III, p. 93; MUSIL, Arabia Petraea, p. 303.
Evening entertainment with men in two groups singing improvised *raz* poems and clapping their hands monotonously in a semi-circle and mostly one woman dancing in their midst, al-Ḥaṣṣāṣ, Funūn, p. 109-110.

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suff. luğăna 'our language'; cf. al-ʿUZAYZI, Maʾlama V, p. 442, III lāgāḥ= takallama maʿahū wahāwala 'an yaʿrifa 'an ʿarīqi lajatihi min 'ayyi Īqabāʿīli huwa.

lagga 57. 'to go'.
lāb 15. (u) 'to move' (in the threshing-floor behind the animals drawing the nūraj); WEHR, lāba (u) 'to wander around, to move'.
madd 26. 'to go'.
mās 40. maras (u) 'to crush'; BORIS, Marazig, mārās (e) 'écraser entre les doigts' (une date, un objet maléable); māris as in DENEIZEAU (from DALMAN VI, p. 298) 'petit gateau fait de ālab et épaisi par chauffage et dissous dans l'eau'; SOCIN, Diwan, Excurs Y, māris 'zerquetscht'; namris albagel 'bagel ist bei Beduinen leben, der bis zum Dickwerden gekocht ist, dann wird es in Stücken an der Sonne gedörrt und in Säcken (frād) aufbewahrt. Dies wird dann in Wasser aufgelöst'. See also JAUSSEN, Moab, p. 64; Doughty I, 262.

misā 1, 37. 'rennet'; DALMAN, VI, pp. 303, 312 'Labmagen'.
mās 37. (u) 'to press away the whey from the curds to make cheese'; MUSIL, Rwala, p. 407 'to press'; BORIS, Marazig, māyya's 'exprimer par pression le petit lait du fromage non pressuré (zebna)'.
nābah 45-47. (u) 'to try to be attractive in so's eyes'; ālab 'to embllesh'; nāṣub albedu 'Bedouin cosmetic treatment'; cf. WOODHEAD & BEENE, wānsub mitl iddič 'poses like cock'; ķûm inta tālīc nāsba 'you are dressed smartly today'.
hāwāyiš 'cows'; WOODHEAD & BEENE hāyēša pl. hāwāyiš 'cow'; SOCIN, Diwan, poem 2,1, note b: elbēgāra oder elhāiša tādghi 'die Kuh brüllt'.
wazz 41. (i) 'to kindle', binwizz tītšyīyo nār; cf. BARTHÉLEMY, nār wāzzle 'feu qui flambe bien'; WOODHEAD & BEENE, wāzz (i) 'to incite, to arouse': hāmāta wazzata wiyya marta wxallathum yitār-kūn'.

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