

STUDIA ORIENTALIA  
EDIDIT SOCIETAS ORIENTALIS FENNICA  
IV 1

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# SONGS OF THE DRUZES

TRANSLITERATIONS,  
TRANSLATIONS AND COMMENTS

BY

AAPELI SAARISALO

HELSINGFORSIAE  
1932

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## INTRODUCTORY NOTE

While working in the field of Galilean topography and archaeology, walking from one ruin to the other and from one village to the other, I have had during the years 1925—1926 and 1928—1929 ample opportunity to collect folk-lore and songs from the native population. Since I came in contact with the remote settlements of the Druzes on the extreme northern edge of Palestine I gathered also from them material, a fourth of which appears in this publication. The mysterious Druzes of Syria and Palestine are a unique community, like a social fossil in an alien environment. There are to be found also in their folk-songs some of their special doctrines and dogmas.<sup>1</sup>

All these songs are collected from the natives of *el-b<sup>i</sup>qē'a*, except XXII, XXVII, XXXI—XXXIII, which are from *el-bašša*, a partly Christian village, near the sea, close to *rās en-nāqūra*, the »Tyrian ladder«. The village of *el-b<sup>i</sup>qē'a* is situated in a remote valley of the Upper Galilean mountains, 15 km. NWW of *šafad*. Besides Druzes there are still about fifty Jewish Fellaheen (peasants), whose claims to remote antiquity are discussed by Ben Zevi, JPOS (1924). With regard to the origin of these songs, the Syrian influence is naturally strong, but there are also several of them which show the influence of Mesopotamian poetry (IV, XV, XXIII), and one at least is of an Egyptian origin (XX).

All of the yet unpublished songs of the Druzes belonging to my collection are *ʿatāba* verses. Here there are I—III, XIII—XV and

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<sup>1</sup> Especially Ali, the Messiah-like hero of the Druzes, is praised and extolled in song XIII, where Ali and Amr are spoken of, *ʿamr (ibn al-ʿāš)*, and where Ali is represented as a mythological being (7: 2, 8: 1). See further: BROCKELMANN, *Našr ibn Muzāḥim*, der älteste Geschichtschreiber der Schia, ZS, IV (1926).

XIX, but only the first two of them contain pure 'atāba verses. In addition there is one representing the *mawāwīl* (IV). Wedding songs (*zalḥūta*, *ḡahwa*) are VIII—XII. A typical *qaṣīda* is XVIII. The songs XVI—XVII were called by their singers *maṭhū'*, pl. *maṭābi'*. XXVIII—XXXIII are songs of mourning, *tanawīh*. All the rest was placed by the singers under the general name of *ṛinā* (*ṛināye*, *arṇāye*, *ṛunnāye*, pl. *ṛanāni*). I have given each line of these verses a serial number, on the other hand I have not dealt here with the metre. With regard to the publication as a whole I have not had enough opportunity to consult European or native Arabic scholars in the field of Arabic folk-songs. I trust, however, that my first attempt may prove useful at least in so far as translation, transliteration and commentary adhere as nearly as possible to the explanations of the Fellaheen themselves. I hope to publish later on the actual 'atāba collection of the historico-dogmatical songs of the Druzes.

It is customary both in classical and vernacular Arabic poetry that the beloved girl is addressed in the masculine gender, or that the beloved one is addressed in a plural form (e.g. I 1: 1—4). As is the case in the Arabic language in general so the love-songs in particular are full of figurative or purposely veiled speech when describing the beloved one. As a result it is difficult to render many parts exactly. In addition to this general factor, the interpretation of the songs is also made difficult because of words being often inserted to complete the rhyme, though they may be altogether senseless in the connection. Besides parts of songs had to be omitted as being offensive. On the other hand the Druze who recited to me sometimes reserved a couple of lines so that an 'atāba verse was left incomplete.

As a whole the language of the conservative Druzes is nearer to literary Arabic than any other idiom in Palestine. There are also in these songs, though probably only a few of them are from a Druze origin, many signs of an archaistic language. Especially songs IV, XVI, XIX present a rather conservative type of language.<sup>1</sup>

<sup>1</sup> The nunation is not rare (X 5; XIV 3, 7; XV 29, 30; XVI 1, 4, 31).



With regard to the transcription it may be noted that the dentals *tā* and *dāl* are still pronounced by the Druzes. The *dāl* is pronounced like an intermediate sound between the voiced *ḏ* and the voiceless *ḏ̣*, and likewise *tā* between the spirantic *ṯ* and the stop *ṯ*. This small fluctuation, however, is not marked in the transliteration of the songs. The *qāf* is preserved as a rather strongly articulated emphatic guttural, and the *kāf* is also preserved.<sup>1</sup> Exceptions in the pronunciation of special words are marked in the resp. comments.

With regard to the vowels I distinguish between *a, e, i* so far as possible, but I have not differentiated between *a-ä, o-ö, u-ü*, because the phonetical dependence of the vowels on consonants is well-known. The last vowels of the words are often lengthened in the songs (not in the index), esp. those of the last words of the line. The accents have not been marked.

I am bound to express my respectful gratitude to my teacher, Professor KNUT TALLQVIST (Helsinki University) and to Mr. ST. H. STEPHAN (Dpt. of Antiquities, Jerusalem) for many useful suggestions, also to Doctor L. BILLIG for the kind permission to use the library of the Hebrew University in Jerusalem.

Helsinki, Finland, 7th of May 1932.

A. S—LO.

<sup>1</sup> Usually (in Palestine) *ṯ* is not pronounced spirated but like *ṯ* or *ṯ̣* and *ḏ̣* like a voiceless *ḏ̣* or a voiced *ḏ̣*; *q̣* is changed into *k* or *g* or *hamze* and *ḳ* into *č*.

SONGS OF THE DRUZES

I

- 1 My dear ones who show favour to me and I to them,  
And my wounds were not stitched, save by their needles,  
O my brother Hamad, give me tidings of them  
Are they far from the abode or near.
  
- 2 My dear ones have travelled since midnight  
And none knows, for how many nights they will journey,  
Our moon, O little one, O the child of a night,  
In your light the caravan of the dear ones went on its way.
  
- 3 One by one my dear ones went to Hauran, and for years  
For their sake I will stain my arms and for years  
I am forbidden to laugh, and to let my teeth appear.  
Separation — while my friends are absent.
  
- 4 I asked for water, she quenched my thirst with a turning,  
Her eye slaughters her lover by turning,  
When she turns towards me  
The fire of love flames out within my body.
  
- 5 I asked her name, she answered: love and devotion,  
Yearning and passion for the lover, grief and tenderness,  
She bedewed me with her lips — pain and love,  
She left me and departed, my heart became griefstricken.

I

- 1 *hibābī illī yaburrūni wāburrhum  
wamā qaṭṭab ġurūhī illā ubarhum  
ḥamad yā hūy a'tīnī ḥabarhum  
ba'idīn\_ 'an-naz' l willā qirāb.*
- 2 *hibābī sāfarū min nisf lailā  
walā yu'lam safarhim kām lailā  
qamarnā yā şurāiyar ya\_bna lailā  
'alā ḍaiyak mašā ʔa'n\_ il-ḥibāb.*
- 3 *hibābī qūtarū liḥōrān wasnūn  
'alēhim laşbur id-dir'ān wasnūn  
yihram 'alaiya\_ ḍ-ḍuḥ<sup>u</sup>k wiḥbān lisnūn  
hağ'r mā dām ḥullānī riyyāb.*
- 4 *ṭalabt\_ il-may asqatnī bilaftā  
'ēnhā tidbaḥ\_ il-'āşiq bilaftā  
lammin tiliṭifit naḥwī bilaftā  
t<sup>e</sup>hibb nār\_ il-ṙarām ġūwa\_ l-ḥişā\_ b.*
- 5 *sa'alt ma\_ l-is<sup>e</sup>m qālat hawā waḥubb  
ṙarām wawağḍ lil-'āşiq balā waḥubb  
saqatnī min mabāsimeḥā 'anā waḥubb  
ğafatnī bhağ<sup>e</sup>rhā qalbi\_ btalā\_ b.*

- 6 I asked her name, she answered »Wonders»,  
Her beauty among the people showed wonderful things,  
In her love she made my state wonderful,  
She threw me in the sea of her departure and of her neglect.
- 7 I asked her name, she replied »Beauties»,  
To all people she gives of her beauty,  
She won my heart by her beauty, by her loveliness,  
Her forehead shines like the full moon in the darkness.
- 8 My eyes do not sleep in the night an hour  
And my heart does not forget my beloved ones for an hour,  
If my beloved ones moistened me with poison for an hour  
It would still be sweeter than syrup for my heart.
- 9 My eyes are blind because of the departure of my beloved,  
From great weeping and suffering, they are blind,  
I asked whether anybody had become blind before me,  
While over them ruled the vicissitudes of love.
- 10 O, my heart was scorched at the departure of my beloved,  
It was scorched in the fire of love at the departure,  
I sought for patience, I found patience,  
(People) like me yearned with love of them and suffered the  
desertion.
- 11 My eye became greatly swollen from weeping,  
Mountains of kohl do not reduce the swelling,  
Hard stone must be crushed to powder and eaten by me,  
Because of your departure, O you with plaited hair.
- 12 Your black eyes have smitten me with your love,  
They caused me to neglect myself in your love,  
I have become a journeying dervish, and in your love  
Have pity for my situation, O mother (owner) of the plaited hair.

6 sa'alti ma\_l-is<sup>e</sup>m qālat 'ağāyib  
 ḥis<sup>i</sup>nhā bil-ḥal<sup>i</sup>q azhar 'ağāyib  
 bihawāhā kinn da'at ḥālī 'ağāyib  
 ramatnī bibah<sup>a</sup>r hağrihā wal-ğafā\_b.

7 sa'alti ma\_l-is<sup>e</sup>m qālat maḥāsin  
 likull\_il-ḥal<sup>i</sup>q ta'ṭihim maḥāsin  
 ḥadat 'aqlī biğamālhā ma' maḥāsin  
 ğabīnhā kal-bad<sup>r</sup> yidwī bid-diğā\_b.

8 'uyūnī mā tinām bil-lēl sā'ā  
 wiqalbī mā sala\_l-hullān sā'ā  
 ḥibābī lau saqūnī samm sā'ā  
 'alā qalbī alad<sup>d</sup> min\_aš-šarāb.

9 'uyūnī 'alā firāq\_il-walīf 'imyūn  
 min kutr\_il-buka wil-ḥiz<sup>n</sup> 'imyūn  
 sa'alt in qablī nās 'imyūn  
 ufihim ḥakmat šurūfu\_l-hawā\_b.

10 yā qalbī 'alā firāq\_il-walīf wala'a  
 fī nār\_il-hawā min\_il-hağ<sup>r</sup> wala'a  
 ṭalabtu\_š-šab<sup>e</sup>r laqūtu\_š-šab<sup>e</sup>r wala'a  
 biḥubbihīn wal-hağ<sup>e</sup>r mīlli\_btalā\_b.

11 'ēnī min\_al-buka zādat waramhā  
 ğibāl\_il-koḥl mā tiṭfī waramhā  
 ḥiğār\_iš-šamm la\_šhankhā warummhā  
 'alā firāqak yā mağdūl\_id-diwāb.

12 'uyūnik is-sūd ramūnī bihawāki  
 da'ū rūḥī a'ūfhā bihawāki  
 šur<sup>t</sup> darwīš sā'ih wībhawāki  
 riqqī liḥālatī ya\_mm\_id-diwāb.



13 'uyūnik ṣayyarūnī 'ab<sup>i</sup>d maġnūn  
 biḥubbik qad da'ūni\_l-ḥal<sup>i</sup>q maġnūn  
 dillūnī 'a\_hāwī maykūn maġnūn  
 'asā 'indu yūġad lī dawā\_b.

14 'uyūnik sūd makḥūle balā mīl  
 ḥilqit rabbuna\_l-'ālī balā mīl  
 sa'altik lēš maiyaltī balā mīl  
 qalbī lihawāki wal-ḥiṣā\_b.

15 war<sup>i</sup>d ḥaddik salab 'aqlī waḥad<sup>e</sup>tih  
 waqalbī min was<sup>i</sup>t ṣadrī ḥad<sup>e</sup>tih  
 wa'ilman kun<sup>i</sup>t ḥāwīh ḥad<sup>e</sup>tih  
 biḥid<sup>e</sup>b 'ēnik ġalabī lī 'adāb.

## II

- 1 yā ḥilwa\_lamī innī baḥibbik  
 rūḥī wa\_l-ḥiṣā tilfū biḥubbik  
 in ḥattūnī bil-laḥ<sup>e</sup>d qalbī b<sup>i</sup>ḥibbik  
 mā dām\_allāh yu'bad fi\_s-samā\_b.
- 2 yā šams\_il-miṣ<sup>i</sup>rqa 'al-ḥal<sup>i</sup>q wan-nās  
 biḥisnik ta'aġbīn\_il-amlāk wan-nās  
 ḥawattik birabb\_il-falak win-nās  
 bṭāh ub'alī il-murtaḍā\_b.
- 3 yā war<sup>i</sup>d qad nuṣir min fōq ḥaddik  
 da'ūnī munbahir min ḥis<sup>i</sup>n ḥaddik  
 ḥis<sup>i</sup>n yūsif ḥawētihū fōq ḥaddik  
 biḥubbik 'uf<sup>i</sup>t dīnī wal-kitāb.





- 4 *yā rūḥī lēš tiškī min hawāhā*  
*yā qalbī lēš maḥrūq min hawāhā*  
*yā 'aqlī lēš maḡnūn min hawāhā*  
*hādā ḡazā min ṭalab\_al-hawā\_b.*

## III

- 1 *yā mēḡanā, yā mēḡanā, yā mēḡanā*  
*yā ḡasratī nāḥ\_il-ḡamām unuḡt anā.*
- 2 *yā nāyime wast\_il-qaṣ'ir yihnā liki*  
*nūmi\_d-ḡihā bil-'izzi dōm yihnā liki*  
*zārik ḡabūbik biziyāritu b'yihnā liki*  
*'aḡab yā 'ēnī kif tiḡfū aḡbābinā.*
- 3 *biwast\_il-qaṣ'ir raṣāl\_il-barr nāyim*  
*biwas't qalbī hawāh wil-ḡubb nāyim*  
*anā lau kun't ḡimn\_il-laḡ'd nāyim*  
*mā\_zinn ansāḡ in bādānī biḡafāb.*
- 4 *yā mēḡanā, yā mēḡanā, yā mēḡanā*  
*yā ḡasratī tāḡ\_id-dalūl watuḡt anā.*
- 5 *nassam\_iš-ṣarqī 'ala\_l-rarbī walfīn*  
*yā imm\_iš-ṣu'ūr 'ala\_l-kitāf muna'nafīn*  
*mudagḡiqa 'a\_nhūdihā wimzahrafīn*  
*tišbah\_iš-ṣams taḡī fōq\_id-dinyā.*

## IV

- 1 *sufn\_il-banāhā biqalbī nūḡ lak 'āyimā*  
*wal-'ēn min naḡbihā fōq\_il-waḡ'in 'āyimā*  
*bēnī wabēnak ḡazā'ir fil-baḡ'ar 'āyimā*

- I can never forget your affectionate love even should I lie in  
the grave,  
Your love opened a door for love in my heart (and entered)  
through the cavity.  
And if my last day comes, and my body enters the grave,  
I will send my soul to you floating upon the waves of the sea.
- 2 We wonder how the luxurious dress(es) does harm to the poor,  
And you wonder, O people, who know and observe!  
When I saw the lowly dressing comfortably  
I threw that moment the crown of boasting and spoke.  
And the fire in me confused my heart, then I spoke,  
And I lifted my head to the God of the world and said:  
Your world has become narrow for us, from You we want  
release.
- 3 How many arrows have struck at my heart and I suffered them,  
On the day of affliction I was in deep humiliation and I suffered,  
No one taunted me of those, whom I taunted.  
Time changed and became good, we returned to the wondrous  
and to idle luxury.  
Our cocks became dumb and then crowed the chickens,  
And My Creator, if I have no release from my trouble  
I do not want to live, I beg you, take your gift (back) (sc.  
my soul).
- 4 When you begin to curse me, I weep,  
I continued crying for my people and wept repeatedly,  
I drank the cup of patience, perhaps I shall refrain from weeping.  
The tidings were spread, O my friends, none (of you) helped me,  
And the man who recovered was not hidden from me among  
the people.  
By God, lift your suffering from me, O separation,  
You left me a wound greater than the ark of Noah.

ma\_nsā widādak abad lau şur<sup>t</sup> bil-ḥufrā  
 ḥubbak liqalbī fataḥ bāb lil-hawā biḥufrā  
 lau ḥall yōmī wağismī yinzil\_il-ḥufrā  
 larsil lak\_ar-rūḥ ma' mūğ\_il-baḥ<sup>a</sup>r 'āyimā.

2 muta'ağğibin kif yastū 'ala\_d-diyūl\_<sup>a</sup>frāğ  
 wata'ağğabū yā ahl\_il-'ārifin\_<sup>a</sup>frāğ  
 lammīn şufti\_l-andāl lābisin\_<sup>a</sup>frāğ  
 qabbēt min sā'atī tāğ\_il-fihār waqul<sup>t</sup>  
 wan-nār minnī şauwaşat qalbī hunāk qul<sup>t</sup>  
 warfa<sup>e</sup>t rāsī lirabb\_il-'ālamīn waqul<sup>t</sup>  
 dinyāk dāqat binā minnak nurīd\_ifrāğ.

3 kam nablātīn şābatnī bil-qal<sup>e</sup>b wa'ahudhā  
 lī 'irwat\_id-dill yōm\_ad-dīq wa'ahudhā  
 mā wāḥadātīn riğālin kun<sup>t</sup> wāḥidhā  
 şaḥḥ\_az-zamān wiŋqalab 'udnā fī 'ağab wiḥrāğ  
 ḥirsat diyūkin lanā watakallamat lifrāğ  
 wa'in kān yā ḥāliqī māli min\_ad-dīq\_ifrāğ  
 arğūk mā\_rīd ma'īşe wadī'atak\_hudhā.

4 lammā tabaddā 'alaiyā bit-tahāyim nūḥ  
 wafđil<sup>t</sup> an'ī 'alā rab'ī wa'udt\_anūḥ  
 şaribtu kās\_aş-şab<sup>r</sup>'allī abattil nūḥ  
 şā'il-ḥabar yā rifāqī mā ḥadā 'annī  
 walladī aştafā ma\_ḥtafā bil-warā 'annī  
 billāh yā bēn tirfa' şāyibak 'annī  
 hallafta lī ğurḥ akbar min safīnit nūḥ.

## V.

- 1 (A song) about Rozanah, ;: all the song is about her,  
What has the needlework done that you have torn it.
- 2 O ye, who travel to Aleppo, my lover has gone with you,  
O ye, who carry the grapes and above the grapes apples.
- 3 Every one has his lover with him, but my lover has gone away,  
O Lord (grant) a breeze to bring my lover back to me.
- 4 O Uncle, take me with you to Damascus to seek pleasure,  
I will go to the new bazaar and I will buy modern clothes.
- 5 She uncovered her breasts and said: come and look,  
See the whiteness of my arms and my blue eyes!
- 6 (A song) about Rozanah, about Rozanah, all the song is  
about her,  
Whatever the beautiful girl does, God blesses her.
- 7 I ascended the top of the mountain to bid farewell to the  
beloved ones,  
I found they were journeying, their caravan had disappeared  
from them.
- 8 I passed my hand over my head, I found it (my head) white,  
My head would not have become white but for your departure  
O you beloved one.
- 9 (A song) about Rozanah, about Rozanah, all the song is  
about her,  
Whatever the beautiful girl does, God blesses her.
- 10 I came to their house tired, while my purpose was to breathe  
fresh air,  
I ascended from their house, while I burn from the fire.

## V

- 1 'ar-rōzanā 'ar-rōzanā kull il-ṛinā fihā  
šū 'imlat il-tantanā hattā hazaqtihā.
- 2 yā rāyihīn 'alā ḥalab ḥubbī ma'ākum rāḥ  
yā ḥāmīlīn il-'inab fōq il-'inab tuffāḥ.
- 3 kull man ḥabībū 'indū illā ḥabībī rāḥ  
yā rabbi nasmit hawā tarudd il-ḥabīb laiyā.
- 4 yā ḥālī ḥuḍnī ma'ak 'aš-šām tafarraḡ  
anzal 'ā\_sūq il-ḡidīd waštari mdarraḡ.
- 5 kašfat 'an nuḥūdiḥā qālīt ta'ā tafarraḡ  
unḡur bayād iz-zunūd ma' zurqi 'ēnaiyā.
- 6 'ar-rōzanā 'ar-rōzanā kull il-ṛinā fihā  
ēš 'imlat limliḥa allāh yihannihā.
- 7 ṭali'it 'a\_rās il-ḡabal tawaddi' il-'aḥbāb  
laqēthin sāfarū waḡ-ḡa'n minḥin ṛāb.
- 8 maddēt yaddī 'alā rāsī laqētū šāb  
mā šaiyab rāsī illā ḥaḡrikū ya ḥbāb.
- 9 'ar-rōzanā 'ar-rōzanā kull il-ṛinā fihā  
ēš 'imlat limliḥa allāh yihannihā.
- 10 iḡīt 'alā dārḥin ta'bān qašdi\_thawwā  
ṭali't min dārḥin 'an-nār batkawwā.

- 11 And the girl, O my desired one, O you, sitting within,  
Who have with you my heart, give my soul back to me!
- 12 (A song) about Rozanah, about Rozanah, all the happiness is  
(to be found) in her,  
Of my love and devotion always I sing it (the song).
- 13 Beirut, I do not like to live in you, Beirut, in you there is heat,  
By Bassah, O my desire, in you my lover dwells.
- 14 I asked her for intercourse, she said: O madman,  
We the daughters of Arabs walk in freedom.
- 15 (A song) about Rozanah, about Rozanah, all the happiness is  
(to be found) in her,  
The one who sleeps in the palace, my heart is aching for her.

## VI

- 1 Barhum, O Barhum, O father of the curled locks,  
Your mother has slaughtered you in the midst of the cauldron.
- 2 Barhum is on the roofs and his hair is waving,  
And (my) heart is wounded for love of Jamileh.
- 3 Barhum, O Barhum, O father of the curled locks,  
And (my) heart aches for love of Jamileh.
- 4 She went to the field while the air was heavy,  
She stole my mind and her name is Jamileh.
- 5 Barhum, O Barhum, O father of the curled locks,  
My heart loves you, allow me for God's sake.
- 6 I entered the garden to pick pomegranates,  
For the whiteness of her teeth I left my religion.

- 11 *wal-bin<sup>t</sup> yā munyatī yā qā<sup>'</sup>ide ġūwā*  
*ya llī ma<sup>'</sup>ik muhġatī ruddī rūḥī laiyā.*
- 12 *'ar-rōzanā 'ar-rōzanā kull il-bas<sup>t</sup> fihā*  
*min řurāmī wal-hawā midwām tařannihā.*
- 13 *bairūt mā baskunik bairūt fiki šōb*  
*wal-bařša yā munyatī sākīn fiki l-maḥbūb.*
- 14 *řalabti minha l-wiřāl qālit lī yā maġdūb.*  
*iḥnā banāt il-'arab nimšī bil-ḥurrīyā.*
- 15 *'ar-rōzanā 'ar-rōzanā kull il-bas<sup>t</sup> fihā*  
*hal-nāyime bil-qas<sup>'</sup>r qalbī muwalla<sup>'</sup> fihā.*

## VI

- 1 *barhūm yā barhūm yā bu l-ġidīle*  
*qabḥat<sup>a</sup>k immak biwast il-ḥille.*
- 2 *barhūm 'as-siřūḥ wiš-ša<sup>'e</sup>r bilūḥ*  
*wil-qal<sup>b</sup> maġrūḥ min hawā ġamīle.*
- 3 *barhūm yā barhūm yā bu l-ġidīle*  
*wal-qalbi mwalla<sup>'</sup> biḥawā ġamīle.*
- 4 *rāḥet 'ala l-ḥaqle wil-hawā taqle*  
*salbat lī 'aqlī wa'is<sup>'</sup>mhā ġamīle.*
- 5 *barhūm yā barhūm yā bu l-ġidīle*  
*qalbī biḥibbik billāḥ ismaḥlī.*
- 6 *nizilt 'ala l-bistān taḥauwiš rummān*  
*fī bayād il-asnān qad 'uř<sup>'</sup>t dīnī.*



- 7 O sweet one, :, O mother of the curled locks,  
As a pigeon-bird you are singing to me.
- 8 Look at her in a garden, her eye may be safe for me,  
There is a long (old) love between me and her.
- 9 I saw her in the yard, while in her hand there was an apple,  
My girl is a fellahah, her eye is painted with kohl.
- 10 O sweet one, O mother of the curled locks,  
You took my mind, I became insane.
- 11 O sweet one, O mother of the curled locks,  
You are white and beautiful with a tall figure.
- 12 She put on the necklace, (which is) the beauty of women,  
I pray God to grant safety to the mother of the curled locks.
- 13 O sweet one, O mother of the curled locks,  
Her figure is beautiful and her eyes are kohl-coloured.
- 14 She burned my heart and I am living in my bitterness,  
I could not obtain my desire from the mother of the curled locks.
- 15 And the sun rose and creation saw (the sun),  
And my innermost self burned with the love of Jamileh.

## VII

- 1 (A song) about Dalona :,  
Be sad O my heart, weep O my eyes.
- 2 O shore of the sea, I planted you with onions,  
You and your family did not provide fodder.

- 7 *ḥilwa yā ḥilwa ya\_mmm\_il-ğidīle*  
*kaṭēr\_il-ḥamām 'ammā t'ṛannā\_lī.*
- 8 *šūfhā biğnīne tislamlī 'ēnhā*  
*mā bēnī wabēnhā maḥabba ṭawīle.*
- 9 *šuftā bis-sāḥa biyadhā tuffāḥā*  
*bunaiya fallāḥa 'ēnhā kaḥīle.*
- 10 *ḥilwa yā ḥilwa ya\_mmm\_il-ğidīle*  
*aḥadī 'aqlī 'udti ḥabile.*
- 11 *ḥilwa yā ḥilwa ya\_mmm\_il-ğidīle*  
*bēdā wamlīḥa\_l-qāme ṭawīle.*
- 12 *libsat\_il-kurdān zīnatu\_n-niswān*  
*dahl\_allāh amān 'alā imm\_il-ğidīle.*
- 13 *ḥilwa yā ḥilwa ya\_mmm\_il-ğidīle*  
*qāmīthā malīḥa wa'ēnhā kaḥīle.*
- 14 *ḥarqat fū'ādī wa'āyiš binkādī*  
*mā nulli\_mrādī min umm\_il-ğidīle.*
- 15 *waš-šam<sup>e</sup>s ṭil'at wal-ḥal'q qiš'at*  
*wiḥšā'i wil'at bihawā ḡamīle.*

## VII

- 1 *'alā dal'ūna 'alā dal'ūnā*  
*iḥzan yā qalbī ibkī ya\_ 'yūnā.*
- 2 *yā šatt'il-baḥ<sup>a</sup>r zara'tak baṣal*  
*lā inti walā ahlak aqṣal.*

- 3 I love another different from you although you may be (King)  
Faisal,  
Shuffle off from here O you low youth!
- 4 The (my) name is Muhammed, my name is Muhammed,  
The sayings which I spoke are gathered in boxes.
- 5 I beg you by Zahrah, the daughter of Muhammed,  
To prove your words before the government.
- 6 O shore of the sea, I planted you with peas,  
If he wants me he should have told me.
- 7 We paid your ransom, two hundred ottoman pounds,  
The golden liras were rolling.
- 8 About Nammurah, about Nammurah,  
She is above heaven and all the seas.
- 9 Let your photograph be taken, O my lover, send me a picture,  
In order that I may place it on the brow above the eyes.
- 10 From the frame of the window look out, I will speak with you,  
For God's sake, sing to me, may God keep you (healthy).
- 11 For God's sake enlighten me concerning the man who is your  
lover,  
Whether he be better so that I may travel forth from here.
- 12 Beside the pool, beside the pool,  
There is music (and the) reed-pipe for the dance.
- 13 Ask the girl, why she is weeping,  
Your lover passed by near here, O my eyes!

3 *bahwā badālak lau kun<sup>t</sup> faiṣal*  
*kardil min hōnī yā šabb<sub>id</sub>-dūnā.*

4 *al-ism<sup>i</sup> mḥammad al-ism<sup>i</sup> mḥammad*  
*ḥaki<sub>l</sub>-ḥakētū bil-<sup>u</sup>lab<sup>i</sup> mṣammad.*

5 *daḥīl<sub>iz</sub>-zahra bin<sup>t</sup> muḥammad*  
*ṭabbī kalāmak <sup>i</sup>nd<sub>il</sub>-ḥukūmā.*

6 *yā šaṭṭ<sub>il</sub>-baḥ<sup>ar</sup> zara<sup>tak</sup> bizle*  
*lau biddū iyānī kān lāzim qāllī.*

7 *dafa<sup>nā</sup> fidāk māyatēn <sup>u</sup>tmallī*  
*līrāt<sub>iṣ</sub>-ṣafrā yitdaḥraḡūnā.*

8 *<sup>ala</sup><sub>n</sub>-nammūra <sup>ala</sup><sub>n</sub>-nammūrā*  
*tī<sup>lā</sup> <sup>as</sup>-samā ukull<sub>il</sub>-buḥūrā.*

9 *tṣauwar yā ḥubbī ib<sup>a</sup> lī ṣūrā*  
*taḥuṭṭā <sup>al</sup>-ḡubhā fōq<sub>il</sub>-<sup>u</sup>yūnā.*

10 *min bāb<sub>iṣ</sub>-šubbāk ṭulli<sub>bḥ</sub>ākiki*  
*billāh<sup>ṭ</sup>rannī allāh yihalliki.*

11 *billāh<sup>i</sup> dillīnī <sup>ala</sup><sub>ll</sub>-hāwīki*  
*in kān hū aḥsan tarḥal min hōnā.*

12 *<sup>ā</sup><sub>ḡ</sub>amb<sub>il</sub>-birke <sup>ā</sup><sub>ḡ</sub>amb<sub>il</sub>-birke*  
*fihā mūziqā urṣūl lid-dabke.*

13 *is<sup>alu</sup><sub>l</sub>-bint lēš <sup>ammā</sup> tibkī*  
*ḥabībik maraq min hōn ya<sup>u</sup>-yūnā.*

- 14 I will ascend the mountain, I will sing Ataba,  
She received the tidings, she tore her clothes.
- 15 O mother, O mother, tell to the father:  
The journey is long, O Lord, make it easy.
- 16 (A song) about Dalona :, :,  
Be sad, O my heart, weep, O my eyes.
- 17 I beg you, O mother, let me pray,  
Perhaps my sweetheart will come to me.
- 18 As soon as he came to me, I ceased praying,  
I stopped praying and left off fasting.
- 19 Give me Dalona, give me Dalona,  
She pitched her tents in Manawat.
- 20 By God, if you ask for the drops from my eyes,  
I, by God, will bring you water from the spring of Taruna.
- 21 I will send my greetings by motor car,  
Since it is quick and fast-moving.
- 22 May you be safe for me, O my lover, who protects this way  
for me,  
For the sake of the peace of your religion, O the light of my eyes.

## VIII

- 1 O, see how sensible she is, O, see how sensible she is.
- 2 They brought a load of gun-powder and spread it against the  
hooligans,  
What was the sin of the strangers to spread against them?

- 14 *laṭla' 'al-ğabal řannī 'atābā*  
*diryat bil-ħabar řaqqat tiyābā.*
- 15 *yammā yā yammā qūlī lil-bābā*  
*as-safra ba'ide yā rabbi\_ thūnā.*
- 16 *'alā dal'ūna 'alā dal'ūnā*  
*iħzan yā qalbī ibkū ya\_ 'yūnā.*
- 17 *dahlīk yā yammā ħallīnī ařallī*  
*balkī ħabīb\_ il-qal'ib ħařal\_ lī.*
- 18 *lammin ħařal\_ lī baṭṭalt ařallī*  
*baṭṭalt ařallī ubaṭṭalt ařūmā.*
- 19 *dal'ūna ħātī dal'ūna ħātī*  
*nařbat ħiyāmħā bil-manāwātī.*
- 20 *wallāħ in řalabtī maiyet 'awainātī*  
*la\_ ġlib lik maiye min 'ēn tārūnā.*
- 21 *la\_ b'at salāmī fil-ūtumbilī*  
*'ā\_ řinnuh 'ağil bil-mařī kaṭīrī.*
- 22 *tislam yā ħubbī ħāmī had-darb lī*  
*'a\_ slāmit dīnak yā nūr 'uyūnā.*

## VIII

- 1 *hī hā ya\_ rwaīřide hī hā ya\_ rwaīřide.*
- 2 *ğābū ħiml\_ il-bārūd farraqū 'al-ğirūdi*  
*řū kān dānb\_ il-řarāyīb tanřarriq 'alēhi.*

- 3 And if you overtake the bridegroom for me, salute him,  
Salute him, and offer him many greetings from me.
- 4 They brought a load of muslin, they distributed it among the  
pashas,  
What was the sin of the stranger to spread against him.
- 5 Be excited, be agitated, O horse, be careful not to throw him,  
O horse.
- 6 By God, if you throw him, O horse, you shall not enter the  
house, O horse.
- 7 You shall not taste fodder, O horse, it is expensive to his  
groomsman, O horse.
- 8 O bridegroom, what a filly is yours, on the shore her halter  
was rustling.
- 9 You are worthy, O filly, you deserve a saddle of silk.
- 10 O you who saved the bridegroom from among the knights of a  
wezir.
- 11 You deserve, O filly, two »kils» and four pounds of fodder.
- 12 O you who lifted your rider from the midst of all creation.
- 13 O filly, you are worthy of four sacks of barley.
- 14 O you, who lifted your rider from among the knights of a wezir.
- 15 They are necklaced and beautiful the horses of the joyous  
procession,  
Go to the merchant and say to him, O my uncle.
- 16 For a high price we will cut trousers for him.
- 17 Go to the merchant and say to him, O my uncle,  
For a high price we will give him and cut for him tunics.

- 3 wa'in laḥiqtu li\_l-'arīs sallimū 'alēh  
sallimū tisallimū akṭar salāmī 'alēh.
- 4 ḡābū ḥiml\_iš-šāšāt farraqū 'al-bāšāt  
šū kān danb\_il-ṛarīb tanfarriq 'alēh.
- 5 hūḡī wamūḡī yā faras / iṣḥī in tirmīnū yā faras.
- 6 wallāh in ramētīnū yā faras / il-bēt mā ti'addīlū yā  
faras.
- 7 il-'alīq ma\_tdūqīnū yā faras / ṛālī 'ala\_šbīnū yā faras.
- 8 ya\_mhīratīn lak yā 'arīs / 'al-baḥ<sup>a</sup>r ḥaššat rašmithā.
- 9 tistāhalī ya\_l-mihīra / tistāhalī surūḡ ḥarīr.
- 10 ya\_llī našaltīn\_il-'arīs / min bēn 'askar wazīr.
- 11 tistāhalī ya\_l-mihīra / kīlēn warba' 'alāyīq.
- 12 ya\_llī našaltī ḥaiyālik / min bēn kulli\_l-ḥalāyīq.
- 13 tistāhalī ya\_l-mihīra / arba' ṛarāyir ša'īr.
- 14 ya\_llī našaltī ḥaiyālik / min bēn 'askar wazīr.
- 15 mubaršame wašalabīye ḥuyūl\_iz-zaffa  
rūḥ lil-ḥawāḡa waqul\_luh yā 'ammī
- 16 min ṛālī\_t-tamani luh niqta' šarāwīn.
- 17 rūḥ lil-ḥawāḡa waqul\_luh yā 'ammī  
min ṛālī\_t-tamani nīnalḥu niqta' ḥanābīz.



## IX

- 1 What is this bridegroom, that goes around the city doing with  
her, who goes around,  
God may keep him for his mother, the poor *šūfī*-woman.
- 2 O servant, speak with your master, your master has a concubine  
(present-bride),  
What is this bridegroom, who is going round, (he is) the son of  
coquetry and rest.
- 3 O my Lord keep the bridegroom for his mother, the fellahah.

## X

- 1 Bring to us this bridegroom that we may see his beauty,  
That we may see the whiteness of his face, the fame of which is  
above (all else).
- 2 O happy this bridegroom, how many are his sisters,  
They rose to (serve) him at his marriage, he did not need  
strangers.
- 3 O happy this bridegroom, how many are the daughters of his  
uncle,  
And how many are his friends.
- 4 Saddle the foal and fasten the saddle,  
That the bridegroom may come and ride.
- 5 I said to him, O bridegroom, O son of the generous people,  
Lend me your sword for the day of battles.
- 6 He replied, I never lend my sword,  
It was made in the country of Yemen and brought from there.

## IX

- 1 *šū ha\_l-'arīs\_īṭ-ṭāyīf fi\_l-balad waṭ-ṭāfiye*  
*allāh yihallīh li'immihī miskīne ha\_s-ṣūfiye.*
- 2 *yā 'abdi kallim sīdak sīdak ma'hu sirriye*  
*šū ha\_l-'arīs\_īṭ-ṭāyīf ibn\_id-dalāl wir-rāḥa.*
- 3 *yā rabbi\_thalli\_l-'arīs li'immihī ha\_l-fallāḥa.*

## X

- 1 *hātu\_lnā ha\_l-'arīs tanšūf ḥalātuh*  
*tanšūf bayād wiḡhū min fōq ṣayāṭuh.*
- 2 *ma\_s'ad yā ha\_l-'arīs ma\_ktar ḥawātuh*  
*qāmū luh bi'irsuh ma\_tāz ṣarāyīb.*
- 3 *ma\_s'ad yā ha\_l-'arīs ma\_ktar banāt 'ammuh*  
*wamā aktar ḥabāy'ibuh.*
- 4 *'addidu\_l-muhra wišiddū 'alēhā*  
*tayīḡi\_l-'arīs wiyirkab 'alēhā.*
- 5 *qult\_illuh 'arīs ya\_bn\_il-kirāmī*  
*'irnī sēfak liyōm\_il-kiwānī.*
- 6 *qāllī sēfi ḥālīfin mā ba'iruh*  
*ḡāy\_imsaqqat min bilād\_il-yamānī.*

- 7 They sent a message to his cousins to come to him,  
On the drums and the pipes they played to him.
- 8 On the drums and on the strong pipes,  
If the bridegroom should descend to the river Qasimiyeh.
- 9 With soldiers and strong drums,  
In happiness, in the mother of happiness, O in the wadi.
- 10 And my eye turned towards the white necks,  
My eye turned towards the bridegroom before all others.
- 11 I said to him, the bridegroom: O the son of the generous ones.

## XI

- 1 We are of the high people, not from the low people  
We are sugar-canes, we are women of sweetmeats.
- 2 And we are those who to our family caused no reproach,  
Our flag is hoisted to our lance-heads.
- 3 Your ankle ring, O beautiful one, resounded and gave voice,  
Your skirt, this one of pepper colour, has in it life and death.
- 4 By God, I beswear you O speaker, to go up, and cry with high  
voice,  
He, who tastes the cup of love, tastes the cup of death.
- 5 And the length is the length of the lance, and the neck is slanting,  
And the waist because of its slenderness took away the strength  
and power.
- 6 O you (ladies), who fast in the morning, O you who break the  
fast during the night,  
Bring back to me my gazelle (husband), there is no power left in me.

- 7 *ba'atū la'aulād 'ammuh yiğū\_luh*  
*biṭ-ṭibūl wabiz-zimūr yil'abū\_luh.*
- 8 *biṭ-ṭibūl wabiz-zimūr\_il-qawīye*  
*il-'arīs lau nizil 'al-qāsimīye.*
- 9 *bil-'asākīr wabiṭ-ṭibūl\_il-qawīye*  
*bil-hanā bi\_mm\_il-hanā yā biwādī.*
- 10 *wiltawat 'ēnī 'ābīd\_ir-riqābī*  
*iltawat 'ēnī 'al-'arīs bil-auwal.*
- 11 *qult\_illuh 'arīs ya\_bn\_il-kirāmī.*

## XI

- 1 *wihna\_l-'āliyāt mā ihna\_l-wāṭiyāti*  
*wihna\_l-qaṣab maṣ ihna\_s-sukkarīyāti.*
- 2 *wihna\_llī mā 'aiyarū ahlanā fīnā*  
*manṣūbe rāyatnā birūs rimahātī.*
- 3 *hulhālik yā malīha rann waz'aq ṣōt*  
*fistānik ha\_l-fil'flī fīhi\_l-hayā wal-mōt.*
- 4 *billāh 'alēk yā ḥattāb tiṭla' tiz'aq ṣōt*  
*min dāq kās\_il-maḥabbe dāq kās\_il-mōt.*
- 5 *wiṭ-ṭūl ṭūl\_ir-rum<sup>e</sup>h wal-'in<sup>e</sup>q māyil mēl*  
*wil-ḥaṣ'ir min riqqtuh hadd\_il-qiwā wil-ḥēl.*
- 6 *yā ṣāyimāt\_id-dihā yā miṭtirāt\_il-lēl*  
*ruddū 'alaiya raṣālī mā baqā lī ḥēl.*

- 7 Rise with us, O you daughter-in-law of the mother of Husein,  
As you walk on the canal, the head of the fountain is moving.
- 8 If you pass by the burial-place, a dead one of two years,  
His bones will become alive he will rise and walk on his two (legs).

## XII

- 1 I saw her rise after the fourth »jalwah»,  
I measured her hair two measures in a measure.
- 2 And I saw her leaving her house to go to another house,  
And the censer in her hand pretended to ask for fire.
- 3 The seductive girls cried, alas, O protector,  
The moon was in the heavens, what made her descend to the  
house.
- 4 This is the noble one (bride), the daughter of the noble people,  
This is she, of whom nothing is said (sc. bad) and to whom nothing  
has happened.
- 5 And none of her young men reproached (her) at the meetings,  
And no one reproached her and no one had found fault with her,  
And no one had shaken her doors in the midst of the night.

## XIII

- 1 Ali, the people praise you,  
O the regret of Amr for you he died and was angry,  
O Ali, he who is followed by the tribe of God and who commands,  
On your sword is written the victory from above (God).
- 2 How many of the rebellious in the war admired him (Ali),  
And he showed to the enemies the greatest wonder,

- 7 *qūmi ma'ānā yā kinnit imm\_ihsēn.*  
*tad'asī 'ala\_s-sāqiya tihtaz rās\_il-'ēn.*
- 8 *murri 'ala\_l-maqbara miyet lahu sintēn*  
*tiḥyā 'iḏāmuh yaqūm yamšī 'ala\_t-tintēn.*

## XII

- 1 *šufthā ṭāli'a min ḡall lirbā'i*  
*waqis'i ša'r lahā bā'ēn fī bā'i.*
- 2 *wašufthā ṭāli'a min dārḥā ladār*  
*wal-mabḥara biyadhā ḥiḡḡa b'itaṭlub nār.*
- 3 *šāhū banāt\_il-riwā āh yā suttār*  
*kān\_il-qamar bis-samā šū nazzalū 'ad-dār.*
- 4 *hādihī\_l-aṣīle bint\_il-aṣāyil*  
*hādihī\_llatī ma\_nqāl 'anhā walā ḡarā.*
- 5 *walā ti'aiyarat šibbānhā bil-mahāḡdir*  
*walā ḡadā 'aiyabhā walā ḡadā 'ābahā*  
*walā ḡadā nuṣṣ\_il-lēl hazz\_ibwābhā.*

## XIII

- 1 *'alī fik\_at-tar'r biqūl winḡām*  
*yā asaf 'amr minnak māt winḡām*  
*'alī yā ḡal'f ḥizb\_illāh winḡām*  
*in-naṣ'r min fōq sēfak munkatib.*
- 2 *kam\_it-tūwār bil-hēḡā 'aḡabhāy*  
*wa'abdā bil-'idā a'ḡam 'aḡabhāy*

- The God of the throne wrote on his (Ali) forehead,  
A mark on account of many prostrations in prayer.
- 3 Your memory, O Ali, imprisons the heart,  
But regarding your enemy the people do not say that he takes  
captives.
- 4 O Ali, you own the necks of your enemies,  
And hold the saddled horses in the battle,  
Happy are you in your refusal, O possessor, O lion,  
He is your friend on the day when the lances are drawn  
(lit. walk) against you.
- 5 O Ali, I saw you in the battle of contest,  
Your army drove away the contesting armies,  
Yes, we witness that the kalifate  
(Descended from) Muhammed to his cousin Ali.
- 6 O Ali who aids truth and victory,  
With your favour you composed Yasin and Ad,  
O Ali who hunts the unbelievers and enemies,  
Your sword against the enemies is like the sand-grouse.
- 7 Ali, O the son-in-law of Ahmad and his cousin,  
Your favour spreads over the people in the world of Becoming.
- 8 Ali your person on the day of Becoming comes down (from heaven),  
Your name is descended from the Merciful One,  
And your sword sheds the blood of the Turks,  
And does not fear the terror of suffering.

## XIV

- 1 Sweet, sweet, how sweet, the clashing,  
(Sword of) turquoise clashed with a sword — clashing,

*ilāh il-'arš kātīb\_luh 'ağubhāy  
ras'm min katrat sağdāt\_iş-şalā.*

3 *dikrak yā 'alī lil-qal'b yāsir  
wabiḥaşmak mā tiqūl\_il-ḥal'iq yāsir.*

4 *'alī yā min riqāb a'dāk mālīk  
fil-qitāl min biḥūr\_is-sarğ mālīk  
sa'id biraḥḍak yā lēḥ mālīk  
samīrak yōm maşat bik\_al-qanā.*

5 *'alī yā min şuftuh bil-hēğa\_l-ḥalāfāy  
ğēşak yuḥrud ġ<sup>u</sup>yūş\_il-ḥalāfāy  
na'am nişhad 'alā inn\_al-ḥalāfāy  
min muḥammad libn 'ammīhi 'alī.*

6 *'alī yā rāfi'\_al-ḥaqq win-naşr  
bifaḍlak sawwart\_il-yāsīn wal-'ād  
'alī yā qāniş\_il-kuffār wil-'ād  
biḥusāmak lil-'idā şibh\_il-qaṭā.*

7 *'alī yā şīhr aḥmad wibn 'ammāy  
wifaḍlak lil-warā bil-kōn 'ammāy.*

8 *'alī şaḥşak biyōm\_il-kōn munzal  
ismak min\_ar-raḥmān munzal.  
wasēfak min dimā'it-turk munzil  
walā tartā' min hōl\_il-balā.*

## XIV

1 *ḥalā ḥalā ḥalāhā şilşāl  
fērüz şamşam iş-şimsām şilşāl*



The sword of the enmity, the arrows of death, were thick (with  
poison) and entered,  
They attacked the enemies who fled.

- 2 I thanked God of the world on a dunghill,  
Without your strength we would have been lost.
- 3 We glorify your presence with kindness and truth,  
We all swear obedience and fulfilment of your order,  
Preach among the people justice and integrity,  
Our fullmoon rose brightly.
- 4 All people obey your order,  
The yet unborn and all the advanced in age,  
You pierce your enemies with the point of the sword,  
When they see you they will scatter group by group.
- 5 People of Wail and people of Adnan are glorified in you,  
And your memory is glorified in the midst of evil.
- 6 You passed and left the filthy water,  
Your men are just and their conduct is good,  
Your driving away of your enemies, you described it,  
The kindest slave of the creatures of the Creator has come.
- 7 Issue your order to the right hand of Wajanay,  
And the people of Wajanay will obey you,  
Because of your death my cheeks overflowed,  
Tears of red (fluid) fell.
- 8 O the owner of the height of a king  
You bestow favours upon the world like a king,  
The God of the throne, O noble one, was complete in you,  
The completeness of the world was increased by Ali.

*ḥisām\_il-'idā sahm\_īr-radā 'm'abban waṣal*  
*ḥamalū 'ala\_l-a'dā wallū.*

2 *šakart\_ilāh\_il-'ālam 'adimnāy*  
*walaulā ḥōlak kunnā 'adimnāy.*

3 *nimağğid ḥaḍ<sup>a</sup>rtak bīl-luṭf wiṣṣāf*  
*nihliṭ ḡamī'an li'amrak tō' wiṣṣāf*  
*baššīrū bīl-warā bīl-'adl wiṣṣāf*  
*ašraq bad<sup>a</sup>rna\_l-kāmīl muḍā\_b.*

4 *li'amrak kull bani\_l-insān tā'in*  
*il-ḡinīn wakull man bis-sinn tā'in*  
*li'a'dā'ak bisinn\_is-sēf tā'in*  
*in ra'ūk tafarraḡū aḡtā' wisrāb.*

5 *banī wā'il ma'a 'adnān tibhā*  
*bik wat-taḍakkurak biz-zōr tibhā*

6 *mīyā\_il-'akīr ḡāwazlā wataraktā*  
*riḡālak 'adl ahlāḡ waṣīfathā*  
*ḡalā'ak lia'dā'ak waṣīfathā*  
*'ab<sup>e</sup>d altaf\_il-ḡal'q\_il-ḡāliḡ ḡā\_b.*

7 *ḡarrīr amrak ilā yumnā waḡānāy*  
*waṭā'itak unsun min waḡānāy*  
*'alā faḡdak laḡad 'āmīl waḡānāy*  
*bidam' min šabīb aḡmar ḡarā*

8 *alā yā šāḡīb\_il-'alyā kamalīk*  
*īlak aḡḡāl 'al-'ālam kamalīk*  
*ilāh\_ul-'arš yā māḡīd kimīl bik*  
*al-'awālīm kimlahā izdādat 'alā.*



- 9 *ḥuzt-il-faḍ<sup>el</sup> yā māğid min\_ahlak*  
*ḥaqīqī arḍab<sup>et</sup> 'a\_frāqak min\_ahlak*  
*al-'awālim kulluhā tūrīd manāhlak*  
*il-basīṭa waman 'alā wağḥihā mašā.*
- 10 *ḥaiyāk\_al-ilāhu\_sdās wisbā'*  
*az'ar liğyūš\_id-ḡidd wisbā'*  
*nūftak 'ala\_l-abtāl wisbā'*  
*wiraf'itak 'ala\_şḥāb\_ir-rutab.*
- 11 *ğamālak min ğamāl\_id-durr miğnāy*  
*wabsūtak kaḍ-ḡib<sup>el</sup> 'al-qōm miğnāy*  
*min baḥrak ḥal<sup>i</sup>q wallāh miğnāy*  
*wabilut<sup>f</sup>ak yat<sup>f</sup>fuq miğān\_il-adab.*
- 12 *ismak min amārit nağd minsāb*  
*wa'ummak ma' abūk aşrāf min 'āl*  
*wiśaḥşak bil-'um<sup>ur</sup> yā şahn minsā\_b*  
*wa'adūwak min ḥusāmak māt minkād*  
*wilamman şāfak 'ala\_r-ramzā qalab*

## XV

- 1 *yā lābise\_l-badle bimūḍa mu'addalī*  
*kōkab ğamālik bīzalām 'm'addalī*  
*ramzat 'uyūnik kal-ḥawāğib mu'addalī*  
*ḥāṭife qalbī waşirtu fi ḥāl\_il-fanā.*
- 2 *mēğanā yā mēğanā yā mēğanā*  
*min hadbi laḥzik saḥ<sup>e</sup>m şakk\_<sup>i</sup>bqalbinā.*
- 3 *mēğanā yā mēğanā yā mēğanā*  
*nağmik 'alā min fōq 'ālī nuğūminā.*

- 4 She has a forearm, she has a wrist, she has hands,  
She shows favour to her lover, she has debt,  
She has faith, she has law, she has belief,  
As the Lord of heaven had created (her).
- 5 She has wide and broad shoulders,  
And to her I complain of my state and of a free order,  
She has a protected castle, and she is a noble dame,  
And from her perhaps (come) my good luck and hope.
- 6 Mejana, O Mejana, O Mejana,  
Shake the robes (make signs) and come towards us.
- 7 The kings of India were present for me gazing on me,  
Because of the fame of the girls the lover gazes (at them),  
You were created from the soil and you became a being,  
You were taught reading and arithmetic.
- 8 I was created from the soil and I became a person,  
I was taught reading and arithmetic,  
I returned to the soil and I became dead,  
As if I were not created from the soil.
- 9 It gave a sweet beauty to the lover, two hundred times,  
With the wink of her eyes two dead ones can sit up.  
I returned to the soil and I became dead,  
As if I had not (never) risen from the dust.

## XVI

- 1 O the palm-tree, of my tears I have given her,  
Of the tear of my eye and my eyelids I have let her drink.

- 4 lahā sā'id lahā mi'šan lahā dēn  
 'ala\_l-'āšiq laha\_ǧmīle lahā dēn  
 lahā maǧhab lahā šari' lahā dīn  
 mi'l mā ḥalaq rabb\_is-samā.
- 5 lahā minkab wasi' waraḥ<sup>eb</sup> ḥurrā  
 walahā ḥālī aštakī wal-am<sup>e</sup>r ḥurrā  
 lahā ḥiṣn\_il-maṣūne bint ḥurrā  
 waminhā rubbamā ḥus<sup>n</sup> sa'di\_r-raǧā.
- 6 mēǧanā yā mēǧanā yā mēǧanā  
 hizzi\_l-ma'āṭif wa'ṭifi liyamminā.
- 7 šihdat lī mulūk\_il-hind šaḥṣēn  
 biṣ<sup>u</sup>yūt\_il-ǧawār\_iṣ-ṣabb šaḥṣēn  
 ḥuliqt mina\_t-turāb faṣirt šaḥṣan  
 t<sup>a</sup>'allamt\_il-qirā'a wal-ḥisāb.
- 8 ḥuliqtu mina\_t-turāb faṣirtu šaḥṣan  
 t<sup>a</sup>'allamtu\_l-qirā'a wal-ḥisāb  
 raǧā'tu ila\_t-turāb faṣirtu maitan  
 ka'annī mā ḥuliqtu min\_at-turāb.
- 9 raṣaḥ naḍran ḥilū liṣ-ṣabb mītēn  
 biramzat 'ēnhā yaq'ud maitēn  
 raǧā'tu ila\_t-turāb faṣirtu maitan  
 ka'annī mā ḥaraǧtu min\_at-turāb.

## XVI

- 1 yā naḥlatan min dumū'i addēthā  
 min dam' 'ēnī wal-ǧufūn isqēthā.

- 2 When I saw other people plucking her fruit,  
I left her to others and gave her up.
- 3 When I saw other people plucking her fruit,  
I left her though the moon embraced her.
- 4 O palm-tree, in the yard it gives no fruit,  
Would that my soul were hanging in its skirts.
- 5 Would that my soul were hanging in her branches,  
Like the bracelets which are worn on her arms.
- 6 The redness of her cheeks resembles the colour of the rose,  
It is fitting for her to clothe and to look herself.
- 7 It is fitting for her to clothe and to be served by slaves,  
It is not fitting for her equals to eat white flour.
- 8 But sweetmeat and the meat of her partridges,  
It is not fitting for her equals to sleep on mats,  
But on feathers of highest price.

## XVII

- 1 Abound, O tears of the eye, extinguish (my troubles),  
O cup of thought, it is time for you, be clear.
- 2 I intend to bid farewell to you,  
Upon my head your letter has honoured me.
- 3 Truly, O venerable man, if your absence is long,  
By the truth of the chosen one I can not further bear  
(the absence).

2 lammā ra'aitu\_l-r'ēr qataf 'anhā tamar  
tarakthā lil-r'ēr anā waramēthā.

3 lammā ra'aitu\_l-r'ēr qataf 'anhā tamar  
tarakthā lau kān mu'āniqha\_l-qamar.

4 yā nahlatan fid-dār mā ti'mal tamar  
yā rēt rūḥī mu'allāqa fi\_dyālihā.

5 yā rēt rūḥī mu'allāqa bifnūdiḥā  
šibhu\_l-asāwir lābise biznūdiḥā.

6 bilauni\_l-war<sup>d</sup> yišbah ḥumr\_ḥdūdiḥā  
yaṣluḥ lahā tilbes witanzur ḥālīhā.

7 yaṣluḥ lahā tilbes watihdimha\_l-'abīd  
mā huwa ḥalāl limiḥliḥā yōkul samīd.

8 illa\_l-mulabbas tumma laḥm\_ḥḡālihā  
miš ḥalāl limiḥliḥā yanām 'ala\_l-ḥaṣīr  
illā 'alā rišīn bi'aqlā atmāniḥā.

## XVII

1 ṭurī yā dumū'\_ul-'ēn ifī  
yā kās\_il-fik<sup>r</sup> hallak inṣifī.

2 anā lī ḥāṭir awaddi' ḡanābak  
fōq\_īr-rās šarrafnā kitābak.

3 lahu yā ḥiṣim in ṭāla! riyābak  
waḥaqq\_il-muṣṭafā mā 'udti balqā.



- 4 By the truth of the chosen one and by the prophet Elijah  
In the direction of your house I will not attend any more.
- 5 O Roe, like the jewel in the crown,  
Because of love the arguing came about.

## XVIII

- 1 Come to the dance (to see),  
She is more beautiful than the describers can describe.
- 2 The world thundered and it reached  
To the banks of the brook.
- 3 The world thundered and it reached  
To the shores of the Mediterranean.
- 4 Your likeness my eye has not seen,  
O the mother of the almond-shaped eyes.
- 5 And your likeness my eye has not seen,  
The birds of paradise have twittered to you.
- 6 The birth-givers of intelligence were present for you,  
They rose with a strong tune.
- 7 With a loud song they cried,  
From the time you were born.
- 8 The lovers became restless pilgrims for your love,  
They stayed singing: you are fascinating.
- 9 The people became happy and rested,  
When you became big and tasted (of life).

4 *wahaqq\_il-muṣṭafā wal-ḥaḍ<sup>er</sup> lihḍar*  
*ṣōb dārku mā 'udt anā baḥḍar.*

5 *lahā yā rīmtī fit-tāğ ġauhar*  
*'alā šān\_il-maḥabbe ṣārat\_il-ḥulfā.*

## XVIII

1 *ta'al 'ala\_d-dabke wahīyi*  
*allaf mā yaṣifū biha\_l-wāṣifīn.*

2 *dawat id-dinyā wamā hīyi*  
*lahadd 'šūt\_il-ğurayyi.*

3 *dawat id-dinyā wamā hīyi*  
*lahadd 'šūt\_il-bahrīyi.*

4 *'enī mā šāfat miḥlik*  
*yā imm\_ī'yūn\_il-lūzīyi.*

5 *w'enī mā šāfat miḥlik*  
*ṭuyūr\_ul-ğinne nārat lik.*

6 *wullādu\_d-dakā šihdat lik*  
*qāmū binarṃe qawīyā.*

7 *binarṃe qawīye sāḥū*  
*min ḥīn\_illādī 'ḥliqtī.*

8 *il-'uššāq biḥubbik sāḥū*  
*dallū yirannū tiḥtinī.*

9 *in-nās 'thannū wirtāḥū*  
*lamma\_kbirtī waduqtī.*

- 10 The morning from your face is happy,  
You have it illumined by the sun.
- 11 When she raises her body (from the bed),  
Who will look and see!
- 12 Her movement steals your mind,  
Like the music band and the knocking of the  
tambourine.
- 13 How many blind saw her,  
She left them and they were able to see.
- 14 The honey is mixed in her lips,  
She restores life to the long dead bones.
- 15 She restores life to the rotten bones,  
Even though there be no trace of the tomb.
- 16 As she passes by the burial-place  
I serve her, she will pray and she will burn incense.
- 17 I describe her with a good tongue,  
The description of her beauty makes one happy.
- 18 O my Lord, do not forget me,  
Make her to look upon me.
- 19 Her veil is new according to the mode,  
(Fresh) in its paper its giver (has given it).
- 20 She is ordered to weave for the feast,  
In the factory of Marseilles.

10 waǧhik sa'īd ṣabāhū  
min\_īš-šam<sup>e</sup>s muwadḍitū.

11 lamman talla'at qāmathā  
yā min yitfarraǧ wiṣṣūf.

12 tislīb 'aqlak naqlithā  
mil\_in-nōbe udaqq\_īdfūf.

13 yā mā 'umyān šāfathā  
ḥallathā tiqša' wiṣṣūf.

14 aš-šahd\_īmhālīṭ šiffithā  
tehyī 'izām\_il-mablīyī.

15 tehyī 'izām\_al-balyānī  
win kān\_al-qab<sup>e</sup>r mudarras.

16 marqithā 'ala\_l-ǧabbānā  
ahdimha\_tṣallī witkarris.

17 bauṣifhā bṭīb\_il-lisānī  
waṣfīt ḥusnā b't'ānis.

18 yā rabbī lā tinsānī  
tiǧ'al naẓarhā 'alaiyi.

19 mandīlā 'al-mūḍa ḡdīd  
fī warqathi mihdīhā.

20 tūšāy 'ṭhāiyik 'al-'īd  
fī karaḥānet marsilīyī.

- 21 When she dresses herself in it for the feast,  
The birds of paradise twitter to her.
- 22 You see it shining from far off,  
It is like a crystal in the water.
- 23 She dressed her tarbush on her head,  
And it appears: she became proud.
- 24 Over the tassels of his tarbush there is a pin,  
The work of a Christian master.
- 25 When she dressed and was finished,  
(Then) she gathered (her friends) for a walk.
- 26 When she came out the people said:  
A beautiful maidservant is fitting for her.
- 27 Her hair is black as the night,  
The oven resembles the dusk of her hair.
- 28 And (her hair) hangs down as the hair of the horse,  
By nature, without dye and without oiling.
- 29 It shone like Canopus, the star,  
She leaves the mind mad.
- 30 She cut from one side and stretched the other side (from  
the hair),  
She cut in accordance with a European fashion.
- 31 Her eyebrow is a sharp sword,  
In the hand of a horseman, in the day of tumult.

- 21 *yōm tīlbīshu 'al-'īd*  
*'īyūr il-gānni tnārīlhā.*
- 22 *'īšūfū yalma' min ba'īd*  
*šīb<sup>h</sup> qzāze fīl-maiyā.*
- 23 *lībsat tarbūšā 'ar-rās*  
*waz-zā'im 'mbāhānī.*
- 24 *šarāšībū fōqha dabbūs*  
*šur<sup>u</sup>l im'allim nušrānī.*
- 25 *yōm lībsathu uḥalaṣ*  
*waḥtašdit 'aṣ-šīrānī.*
- 26 *lamman ṭil'at qālu n-nās*  
*yīlbaq lahā sīrrīye.*
- 27 *ša'rāhā aswad mīl il-lēl*  
*yīšbah li'at<sup>e</sup>mtū kānūn.*
- 28 *wasābil mīl i's'ūr il-ḥēl*  
*ḥīlqa la-šbār wala dhūn.*
- 29 *ša'sa' mīl naǧm i'shēl*  
*iḥalli l-'aq<sup>e</sup>l maǧnūn.*
- 30 *qaṣṣat mēl wa'arḥat mēl*  
*qaṣṣat qīṣṣa i'franǧīyī.*
- 31 *ḥāǧībḥā sēf māḏī*  
*bīyad il-fāris yōm il-hōš.*

- 32 On the day the judge saw her  
He threw off his turban and left the enclosure.
- 33 I hope she will come to me,  
And she will meet me with a smiling face.
- 34 I rise to heaven in my full height,  
I fly with my hands and legs.
- 35 Her eyes are fascinating and lovely,  
They caused suffering to the people.
- 36 (Her eyes) cut as a curved sword,  
They steal the mind out of the head.
- 37 I beg you, my Lord, forgive me (here),  
Where the people cause suffering to others.
- 38 The wink of her eyes killed me,  
And she caused me to sin.
- 39 Her cheek is of heavenly beauty,  
It does not cease to flame.
- 40 The Libra is opposite the Pleiades,  
A star makes (people) see another star.
- 41 Her nostrils are like a pair of pipes,  
Within them is reviving water.
- 42 Their sprinkling on the dead will make him fragrant,  
If he were dead for a long time, he would come to life.

- 32 *yōminnū šāfa\_l-qādī*  
*zatt\_il-laffe warḥā ḥōš.*
- 33 *'asā 'alaiya\_ikūn dāhlī*  
*witlāqīnī biwaḡh\_ībšūš.*
- 34 *baṭla' 'ala\_s-samā qāmī*  
*baṭīr bidaiyā wa'igraiyyā.*
- 35 *'ēnēhā fitnē wimḥabbē*  
*ḡalqu\_l-'aḡāb lin-nās.*
- 36 *btigraḡ kas-sēf\_il-maḡnī*  
*b'īšīl\_il-'aḡl min\_ar-rās.*
- 37 *dahlak rabbī sāmīḡnī*  
*ḡēl\_in-nās balā lin-nās.*
- 38 *raḡzit\_ 'yūnāthā dabḡatnī*  
*wimḡamlitnī\_l-ḡaṭīyā.*
- 39 *īḡdēdha zīna qudrīyā*  
*btīṭla'š\_ībtīṭlahlab.*
- 40 *mīzān wiḡdat\_ītraīyā*  
*il-kaukab yuḡḡir\_il-kaukab.*
- 41 *ḡušūmhā ḡōz mazārīb*  
*dāḡlḡim maiyi tīḡyī.*
- 42 *ruššum 'ala\_l-maiyit b'īṭīb*  
*in kannū balyān bīḡyīḡ.*



- 43 Their alighting on the dead is perfume,  
Aloes and antidote, and still sweeter.
- 44 Let the people produce what they produce,  
(Still) none of the veiled ones can resemble her.
- 45 Her ears are like the Damascus cake,  
And grease and syrup and dried fruit.
- 46 Put them on a plate of savoury food,  
From their smell a snake-bitten man will recover.
- 47 (O God), save that body whole,  
To sway and strengthen (it) up.
- 48 My Lord, grant her health,  
Give her some of my life.
- 49 Her breast, why need I  
Describe it, my mind could not grasp it.
- 50 I said: a paradise might be in it,  
O, what is there below it and what above it!
- 51 Seven stars shine in it,  
And rise from among its veins.
- 52 And if she does not cover it (her breast),  
It will veil the shining sun.
- 53 Her legs are like to a pair of candles  
In the hands of the goldsmith, when he is cleaning them.

- 43 *mauridhim 'ala\_l-maiyit ʔib*  
*nadd witiryāq wa'ahlā.*
- 44 *ʔǧīb\_in-nās bimā witǧīb*  
*miṭlahā wala\_mṛattāye.*
- 45 *uḍnaihā ka'k\_ʔiš-šāmī*  
*waš-šah<sup>o</sup>m waṣ-ṣim<sup>o</sup>r nuqū'.*
- 46 *ḥuṭḥun biṣah<sup>e</sup>n ʔdāmī*  
*min riḥithā tišfi\_l-malsū'.*
- 47 *tislam hadik\_al-qāmī*  
*titmāyal wišidd\_ʔlū'.*
- 48 *rabbi\_thibha\_s-salāmī*  
*ta'ṭihā min 'umrī ʔšwaiyī.*
- 49 *ṣadrihā na\_šū biddī*  
*auṣif fiḥ fikrī mā kān yaḥūqū.*
- 50 *qulti\_l-ǧanna b'ṭkūn fiḥ*  
*yā taḥtuk yammā fōquh.*
- 51 *sab'u kawākib tišriq fiḥ*  
*tiṭla' min bēn\_ʔrūquh.*
- 52 *lau mā kānat b'ṭṛattīhi*  
*btaḥǧīb šams\_ʔl-muḍīye.*
- 53 *sīqānā ǧōz šam'*  
*bdēn\_ʔṣ-ṣāṭir 'ammā yiǧlīhin.*

- 54 (Her legs are) more white than the snow of Sannin,  
Their colour is comparable with Sannin.
- 55 When they appeared from under the covering,  
A crippled man who saw them became able to walk.
- 56 He rose and walked from that moment,  
O from below, what a secret thing!

## XIX.

- 1 Bring your face near to my right cheek,  
The people obeyed you and also the evil spirits,  
Because of your absence my cheeks were covered  
With tears of a red fluid — they fell.
- 2 The floods of tears from my eyes were like streams,  
They fell on my cheeks — O You, the light of my eye — like  
streams,  
You, O light of my eye, who left us for a few days,  
I was afflicted and what, if you stay away for a year!
- 3 You are Antar, you are Jafar, you are a falcon,  
You are a hawk, you are a free man, you are a hawk,  
You are pepper in the nostrils of the enemies,  
Your claws are always upon the necks of the enemies.
- 4 It is a wonder that their ship envies my pulse,  
Their generosity exceeded that of Bani Tay,  
(He wears) silk and woollen cloth, O friend, on his pulse,  
The keffiyehs of silk which have tassels.
- 5 It is a wonder that their ship travelled to a port,  
For the sake of your love I will keep secret the port,

- 54 *abyaḍ min talğ eṣ-ṣannīn*  
*y'itwāzan launnun fihin.*
- 55 *in bānū min taht-il-qalšīn*  
*mašā 'mkarsah ṭala' fihin.*
- 56 *qām yimšī min tilk-al-ḥīn*  
*min-asfalhu wal-ḥafīye.*

## XIX

- 1 *ṣōb ḥaddak ilā yumnā wağānāy*  
*waṭā'atak uns ḥattā wağinnāy*  
*'alā faqḍak laqad 'āmat wağānāy*  
*bidam' min ṣabīb aḥmar ġarā.*
- 2 *siğām-ud-dam' min 'ēnī kaminhār*  
*wisāl 'al-wağna yā nūr 'ēnī kaminhār*  
*wantum-ul-faraqtūnā yā nūr 'ēnī kaminhār*  
*ta'assaft ukif lau riḅ<sup>e</sup>t sanā.*
- 3 *win<sup>i</sup>t 'antar win<sup>i</sup>t ġa'far win<sup>i</sup>t bāz*  
*win<sup>i</sup>t ṣaqr win<sup>i</sup>t ḥurr win<sup>i</sup>t bāz*  
*win<sup>i</sup>t fiḥṣūm-il-'idyān*  
*maḥālibak dōm 'ala-rqāb-il-'idā.*
- 4 *'ağab bābūrhun ḥussād nabṭāy*  
*umakārimhin fāqat 'ā-banī ṭay*  
*ḥarīr wağūḥ yā ṣāḥ 'ā-nabṭay*  
*kafāfi min-al-ḥarīr lahā hidāb.*
- 5 *'agab bābūrhun sāfar libandar*  
*wali'ag<sup>i</sup>l maḥabbatkum lahfaḗ il-bandar*

- And I shall not rise from my place and do not make a movement,  
Unless you build a rhyme of Ataba.
- 6 O, the swelling of my eye is increased by weeping,  
I will grind the solid stones and eat them,  
O, how beautiful is the young roe that grazes behind her mother,  
And wanders in the fields.
- 7 From the cords of love free me O people,  
O my anxiety, be imprisoned, O you ten (men) free me!  
By the honour of him, who said to the world: be created,  
May be I am the lord of Ataba.
- 8 By God, O my friend rise, let us travel to their city,  
The hair of the horses does not become straight without anoint-  
ment,  
The birthgivers of wise thoughts, from my loins I beget them,  
As the green grass sprouts from the barren (rock).
- 9 They brought to me unwatered tomatoes,  
And your Atabas, O my brother, I (sing) a second time,  
The Ataba is my wife and I am her husband,  
She brought me garlic to uncover it.
- 10 I will surely send with the greetings my greeting,  
My eye-lids shed water for her absence,  
And I do not wish safety for myself,  
If (my) mate forgets the promises.
- 11 There is deceiving ignorance in your world,  
Your beloved ones want you in your world,  
O the struggle of the year, O friend in your world,  
In order to play all the time.
- 12 You heard the voices of children and children,  
And my sword, made by David is of steel,

wanā lā baqūm min maḥallī walā bandār  
illā tuǧīb bēt min\_al-‘itāb.

6 yā ‘ēnī min\_al-bukā zāyid waramhā  
hiǧār\_iṣ-ṣamm laṣḥanhā warummhā  
yā ma\_hlā rīmtin tar‘ā wara\_mmhā  
wašārde bīwast\_il-falā.

7 min ḥibāl\_il-hawā yā nās fukkūnī  
yā hammī tinsign ‘aš<sup>er</sup> fukkūnī  
wahaqq min qāl lid-dinyā fakūnī  
al-‘atābā rabbuhā yimkin anā.

8 billāh yā ṣāhib qūm tansāfir baladhūn  
ṣu‘ūr\_il-ḥēl mā tīnṣīb bala\_dhūn  
wullādu\_d-daka min zahrī baladhūn  
kamā yanbut min\_aṣ-ṣamm a‘šāb.

9 ḡābū lī bandūra min ba<sup>al</sup>hā  
wa‘atā’ibak yā aḥī ba‘allhā  
al-‘atābā ḥurumtī wa’anā ba<sup>al</sup>hā  
‘tqaššīr tūm ḡābat\_lī.

10 wa’anā la\_rsil bis-salāmī salāmāy  
ǧiǧ<sup>n</sup> ‘ēnī ‘ala\_l-furqā salā\_māy.  
wa’anā mā barīd linafsī salāmāy  
idā kān\_al-walīf lil-‘ah<sup>d</sup> nasā.

11 rarūr bil-ǧah<sup>l</sup> bidinyāk  
ḥibābak tālibīnak bidinyāk  
ǧihād sanā yā ṣāhib bidinyāk  
liyal‘ibūk ‘ala\_t-ṭiwālā.

12 sami<sup>t</sup> ṣōt ūlād biwlād  
wasēfī min ‘am<sup>l</sup> dā‘ūd bülād

- And the sons of songs from my loins were begotten,  
As green grass sprouts from the barren (rock).
- 13 I will journey through life with my grief,  
Your love snapped my bones without bending,  
My tears fell upon my robe and made it wet,  
I watered the dry (ground) with my tears, as with water.
- 14 He became big and grew, O my friend, without debt,  
(He ate) the food of the fast of the nobility.
- 15 I poured arrack and wine into the cup,  
While I observed her eyes looking towards others,  
Help O wind, when you came to blow,  
I loved the beauty, tell her: he loved you.
- 16 Your stature is like a beautiful piece of wood, let me come to you,  
At the spring of your saliva let me drink,  
Make a movement with your plaits and with your long sleeves,  
May be to the tribe the beloved ones will come unexpectedly.
- 17 My heart was patient at the departure and sorrowful,  
And the separation sang above my head and made songs.  
The lamp of fortune became dull, after shining brightly,  
And after being full of electricity.
- 18 I myself am penitent concerning the ways of wrong doing,  
Please guide me to the house of the beloved girl that I may  
  spend a night (there),  
You are worth the treasure of Tunis and the son of Tabit,  
Even the sultanate and the tower of *il-'ulā*.
- 19 I asked her what (her) name was, and she said Fadawi,  
May be the physician will bring for the body medicine,

*ülādu\_l-rinā min\_ḡahrī btūlad  
kamā yūlad min\_aḡ-ḡamm a'šāb.*

- 13 *wanā lasūḡ fid-dinyā b'balāy  
hawākū kassar 'i'zāmi balā luy  
ḡarā dam'i 'alā tōbī balā lī  
saqēti\_l-yābis min dam'i miyāh.*
- 14 *kibir wintašā yā ḡāḡib balā dēn  
ma'kul\_iḡ-ḡāyimīn ahl\_il-'ulā.*
- 15 *'araq winbīd bil-finḡān ḡabbēt  
wa'ašūf 'iyūnhā lil-rēr ḡibyat  
amān yā nasīm in ḡūt ḡabbēt  
ḡabbēti\_l-ḡilwa qulhā ḡabbik.*
- 16 *qawāmik 'ūd ḡamīl warridīnī  
'alā manḡal riḡābik warridīnī  
lūḡī bil-ḡadā'il wir-ridēnī  
'asā 'ala\_l-ḡay yilfūn\_il-ḡibāb.*
- 17 *ḡabar qalbī 'ala\_l-ḡaḡ'r winḡamm  
waḡannā fōq rāsī al-bēn wanḡam  
sirāḡ\_is-sa'd ba<sup>ad</sup> mā kān ḡāwī inḡamm  
ba<sup>ad</sup> mā kān zāyid kaḡrabā.*
- 18 *binafsī 'an durūb\_il-ḡahl tāyib  
widillūnī 'adār\_il-walf tābīt  
tiswā māl tūnis wibn tābīt  
waḡatta\_s-salḡana waburḡ\_il-'ulā.*
- 19 *sa'althā ma\_l-is<sup>e</sup>m witqūl fadāwī  
rubbama\_t-tabīb yāti\_l-ḡism yidāwī*



- O my friend, bring me the pen, then the inkstand,  
And we will tell you of what has been and what has happened.
- 20 I asked her for her name and she replied Hallun,  
Your face is the colour of roses, O Hallun.  
Her brow and the moon appeared to-day,  
Nobody knows which of them first gave light.
- 21 I asked her for her name and she replied giving her name,  
Gazing at her I see her smiling mouth,  
When she laughed and her smiling mouth appeared to me,  
The sun was eclipsed and the light of the moon disappeared.
- 22 Your heart hardened against me and you did not sympathize,  
My tears penetrated the dumb rock two miles (in depth),  
Would that you enter our quarter,  
That we may see you, O fondled one.
- 23 I shall not neglect you even if stung by a snake,  
Which might be a thousand years' old, with four canine teeth.
- 24 I plunged into your sea, O brother Imlay,  
Your departure caused my heart to be sick,  
Your departure caused me great labour, O You light of my  
eye,  
And my labour will be spent again on the dress.
- 25 And if only my labour would come to my hand,  
I should become a rich man through you.  
(There are) countries founded upon the mountains of Himalaya,  
Its wind brings medicine for the sick.
- 26 O Ibrahim, O the man, who built a wall of arrows,  
And Gabriel smiled at you a smile,

*alā yā šāḥīb hātli\_l-qalam fadāwī  
wanahbirkū 'alā mā qad šār wağarā.*

20 *sa'althā ma\_l-is<sup>e</sup>m witqūl hallūn  
bilōn\_il-war<sup>d</sup> wiğhik yā hallūn  
'iğbīnhā wil-qamar\_il-yōm hallūn  
mā yi'rif min auwalhin dawā.*

21 *sa'althā ma\_l-is<sup>e</sup>m witqūl basmahā  
bilaftā hēt anzur basmahā  
lammā dīḥkat wibaiyan lī basmahā  
inkasfat\_iš-šam<sup>e</sup>s wiṛāb nūr\_il-qamar.*

22 *qasā qalbic 'alēnā umā tmīlīn  
dahal dam'ī bišamm\_iš-šahr mīlēn  
amān in futti ḥāritnā mīlēn  
ḥatta\_nšāhdik ya\_mdal'anā.*

23 *anā mā bafūtkum bilas' ḥaiyā  
takūn mu'allife bi'arba' anyāb.*

24 *ḥuḍnā baḥarkū yā aḥ 'imlāy  
firqākū ġalab lil-qal'b 'amlāy.  
lihağrak yā nūr\_il-'ēn 'imlāy  
wiḥriğ 'ād lil-fiṣṭān 'imlāy.*

25 *layūṣal liyaddī bass 'imlāy  
lakun't ašēr bik šāḥīb\_il-māl  
bilād murakkabī 'alā ġ'bal hamlāy  
hawāhā yiğib lis-sāḥin dawā.*

26 *barhīm yā bāni\_s-sūr bishām  
wağubrā'il dīḥiklak bassām*

Your heart (is like) a fish, mixed with blood,  
And who can lift you up to heaven.

27 O Thou father of Moses, you appear to us,  
The tears are falling from my eye, O the beauty (the girl),  
The moon and the Venus appeared on your brow,  
The stars worshipped you, O Raja.

28 O who is so patient as I at her departure,  
O my heart, the front is full of thorns and I am patient with  
the thorns,  
And he shot me with an arrow from the glance of the eye and  
yet I was patient,  
And it tore the liver and the bowels.

29 You have gone on a journey O light of my eye, when can I  
see you,  
Upon the wall of your aunt's house I saw you,  
I spent all my money in order to see you,  
During your absence the eye wept more.

30 And if you were not at the spring I did not pass by,  
For your sake I became friendly with the people and did not  
become an enemy.

31 Rain and thunder and weather of the winter,  
And she eats meat (which is fried) on the hearth,  
Her golden necklace, if she wears it in the winter,  
Is like cannons, which are placed on the ruins.

32 O Father of Afif, O prince, O nobleman,  
Your bread is always spread for the hungry,  
And you have a sword of steel raised,  
If you move it the four sides of the world will shake therefrom.

qalbak samak mamzūġ bid-dam  
wiman yaqdīr yarfa'ik 'as-samā\_b.

27 abū mūsā 'alēnā muhallāy  
admu' yā zēn min 'ēnī muhallāy  
al-qamar waz-zahra 'a\_ġbīnak muhallāy  
kawākib yusġudū lak yā raġū.

28 yā man miḷlī 'ala\_l-huġrān ṣābir  
yā qalbī šök ṣadrū wa'aš-šök ṣābir.  
wišakkanī bisahm laḡz\_il-'ēn ṣābir  
wifattat\_il-akbād wil-ḥašā.

29 sāfartī yā nūr 'ēnī ay matā arāki  
'alā ḥēṭ ḥāltik kunt\_arāki  
fadēnā kull māli kay arāki  
bibu'dik titzāyad\_il-'ēn bukā.

30 laulāk 'al-'ēn mā 'addēt  
sāyart\_il-ḥal'q kurmālak mā 'ādēt.

31 šitā wara'id wad-dinyā kawānīn  
wahya tōkul\_il-laḥm fī kawānīn  
'iqidha\_d-dahab lau libsat bikawānīn  
miḷl\_il-madāfi'\_il-maudū'a 'al-ḥarāb.

32 abū 'afīf yā amīr minṣāb  
wa'ešak dōm lil-ġi'ān minṣāb  
walak sēf bülād minṣāb  
idā ḥarraktū tehtaz lahu\_d-dinyā bi'arba' ġihāt.

## XX

- 1 O darling of my eye, I wish to go back to my city.
- 2 My country is far, and it is in Heliopolis.
- 3 My city is Tanta, without a lie.
- 4 O, the one with the handbag, I wish to go to my city.
- 5 My city is Acre, I wish to go to raise claims.
- 6 My home is El-Biqeah, O my soul and the love of my heart.
- 7 My home is Tarshiha, and there is a beautiful woman.
- 8 O my Lord, I will go to Tarshiha and go back and reach my city.

## XXI

- 1 (A song) about Dalona, ,:
  - O you the oldest of your time, go from here!
- 2 About Dalona, why fondled you me,
  - You knew me with white hair, why married you me.
- 3 I will write your letter on the fig-leaves
  - And make your divorce, O daughter of the cursed one.
- 4 To the springs, to the springs,
  - Towards the young girls the lad went westwards.
- 5 For God's sake, O my girl, walk slowly,
  - Let us wait my beloved one, he may come to us.

## XX

- 1 yā 'azīz 'ēnī wanā biddī arauwiḥ baladī.  
 2 bilādī ba'īde fī maṣr\_īl-ğididā.  
 3 baladī taṅtā balāš awanṭā.  
 4 yā lābis\_īš-šanta wanā biddī arauwiḥ baladī.  
 5 baladī 'akkā biddī arūḥ atšakkā.  
 6 bilādī\_l-biqē'ā yā rūḥī wamuhğat kabiḍī.  
 7 baladī ṭaršīḥā fihā sitt malīḥā.  
 8 yā rabb arūḥ ṭaršīḥā warğī' auṣal baladī.

## XXI

- 1 'alā dal'ōnā 'alā dal'ōnā  
 šāyib zamānak ḥawwil min hōnā.  
 2 'alā dal'ōnā lēš dalla'tinī  
 'iriftinī šāyib lēš aḥad\_tinī.  
 3 laktib kitābik 'alā waraq\_īt-tinī  
 wağ'al ṭalāqik yā bint\_īl-mal'ūnā.  
 4 'ala\_l-manāhil 'ala\_l-manāhil  
 nahwi\_ş-şabāyā rarrab\_īl-ğāhil.  
 5 billāh yā bintī timšī 'āmah'īl  
 nistannā ḥubbī balkī yiğīnā.

- 6 The world rains a bottle of perfume,  
My heart loves you, O beautiful girl.
- 7 About Dalona, she cried: I beg you,  
A young daughter, she is not of your age.
- 8 Wait for me that I may tell you,  
What happened to me during your absence.
- 9 The name is Hilwah, the name is Hilwah,  
My Lord inflicted me in your love (and it was) a calamity.
- 10 Your love entered my heart as a disaster,  
I beg your Lord, O Thou the mother of the eyes (attractive girl).
- 11 She passed by me in a robe of diamonds,  
She cut my back and my mind flew from my head.
- 12 I said to her, my girl, why is your heart pitiless,  
Let your heart be merciful to me.

## XXII

- 1 O beautiful and tall one, my eye, O beautiful one,  
Who will trade with God and let me have a loaf of bread.
- 2 A piece of bread from the beloved one is enough for me for a year.
- 3 She rose from sleep to knead the dough,  
With rings on the left and on the right (hand).
- 4 How can you forget them, O my mourning heart,  
Teach the dove to follow them.

- 6 *id-dinyā b<sup>i</sup>tšattī qannīnit rīḥā*  
*qalbī b<sup>i</sup>ḥibbik yā hal-maliḥā.*
- 7 *'alā dal'ōna šāḥat dahīlak*  
*bunaiyā šarīra mā hī min ḡilak.*
- 8 *išbir 'alaiyi ta<sub>nnī</sub> aḥkī<sub>lak</sub>*  
*billī ḡarā lī winti miš hōnā.*
- 9 *al-is<sup>em</sup> ḥilwa al-is<sup>em</sup> ḥilwā*  
*rabbī balānī biḥubbik balwā.*
- 10 *ḥubbik biqalbī dāḥil balāwā*  
*dahīl rabbik yamm<sub>il</sub>'uyūnā.*
- 11 *marqat 'alaiyā biṭōb mn<sub>il</sub>-māsī*  
*qaṭ'at zahrī uṭār 'aqlī min rāsī.*
- 12 *qulti<sub>lhā</sub> bnaiyā lēš qalbik qāsī*  
*kūnī min nahwī qalbik ḥanūnā.*

## XXII

- 1 *yā zarīf<sub>at-tūl</sub> 'ēnī yā zarīf*  
*min yi'āmil<sub>illāh</sub> wayaṭ'amnī raṭīf.*
- 2 *kisra<sub>mn<sub>il</sub></sub>-mahbūb tikfīnī sanā.*
- 3 *qāmat mn<sub>in-nōm</sub> ti'ḡin bil-'aḡīn*  
*wil-ḥawātim biš-šimāl wabil-yamīn.*
- 4 *kīf tislāhun ayā qalbi<sub>l</sub>-ḥazīn*  
*'allim ṭēr<sub>il</sub>-ḥamām layilba'hun.*



- 5 O beautiful and tall one, you are my eye,  
O you are a neck-lace made of jewels (and put) on the breast of  
the girl.
- 6 I rose from bed and I had had a dream while sleeping,  
The mother of the black eyes (lay) on my arm sleeping.
- 7 She put on clogs and she climbed upon the steps,  
She put on the robe which was not of ordinary fashion.
- 8 O beautiful and tall one, please (be present),  
To-day I am with you and to-morrow I will bid you farewell.
- 9 O beautiful and tall one, as to me and whosoever appears  
There is none dearer to my heart than you.
- 10 I continue to weep and lament for my whole life,  
For the beloved ones, that left me this year.
- 11 O beautiful and tall one, where do you wish to go,  
You wounded my heart and made deep wounds.
- 12 Whoever associates with the white ones (girls), he must be-  
come restless  
Though his mind were as firm as the mountains.
- 13 Do not bring her, do not bring her,  
To the house of the chief, do not bring her.
- 14 I am entertaining her, I am entertaining her,  
If she likes to be the guest while I am entertaining her.
- 15 For the sake of her letters, for her letters,  
Throw halters onto its neck.
- 16 Do not make us angry, do not make us angry,  
Fate is the judge and do not make us angry.

- 5 *yā ẓarīf\_aṭ-ṭūl yā 'ēnī in'it*  
*yā 'iq'd ǧōhar fī ṣadr\_īl-bin'it.*
- 6 *qum'it mn\_in-nōm wibmanām\_īḥlim'it*  
*imm\_ī'yūn\_īs-sūd 'alā zindī nāyimā.*
- 7 *lībsat\_īl-qubqāb wiṭil'at 'ad-daraǧ*  
*lībsat\_īl-fisṭān waba'dū mā daraǧ.*
- 8 *yā ẓarīf\_aṭ-ṭūl kallif ḥāṭrak*  
*al-yōm 'indak wabukra bhāṭrak.*
- 9 *yā ẓarīf\_aṭ-ṭūl minnī umīn badā*  
*aqlā minnak 'alā qalbī mā ḥadā.*
- 10 *aẓallī abkī wanūḥ 'alā ṭūl\_īl-madā*  
*'alā ḥbāb fāraqūnī ha\_s-sanā.*
- 11 *yā ẓarīf\_aṭ-ṭūl wēn rāyih trūḥ*  
*ǧarah'it qalbī waṣammaqt\_īl-ǧurūḥ.*
- 12 *mīn 'āṣar\_īl-bīd lā budd mā yisūḥ*  
*lawinn 'aqlū bil-ǧībāl miwāzinā.*
- 13 *lā tiǧībhā lā tiǧībhā*  
*'alā dār\_īs-šēḥ lā tiǧībhā.*
- 14 *wana\_mwaǧǧībhā wana\_mwaǧǧībhā*  
*wīn rādat id-dēf wana\_mwaǧǧībhā.*
- 15 *'alā taḥārīrhā 'alā taḥārīrhā*  
*wardifu\_r-rašme 'alā řārībhā.*
- 16 *lā tiz'ilūnā lā tiz'ilūnā*  
*wal-qadā ḥākīm walā tiz'ilūnā.*

- 17 The wide space of his eyes, the wide space of his eyes,  
The cup of the eye, the open space of his eyes.
- 18 He closed his eyes and stretched his hand with tenderness,  
What a deer they are going to hunt!
- 19 Yesterday, O Arwidi (girl) you and I were (present),  
And I will take you to my bosom and lament and cry.
- 20 Yesterday, O Arwidi, upon your walls,  
I heard your yearning voice and turn in your fire.
- 21 Yesterday, O Arwidi, we were in the street,  
And I heard your yearning voice with (the) (voices of) the  
flying birds.
- 22 O passionate one, O passionate one,  
(Like) sugar with lemon-water.
- 23 The anger disappeared and joy came,  
The month of the honeymoon passed.
- 24 For the passionate one I will go and search,  
In the northern quarter.
- 25 And if I catch you in my hand,  
I will press you as one presses the lemon.
- 26 I saw her picking mallow grass,  
The pomegranate burst, I heard its cracking.
- 27 I saw her bringing her bowl,  
The daughter of the curse, how sweet she is!

- 17 *fahīt 'uyūnū fahīt 'uyūnū*  
*fiṅḡān il-'ēn fahīt 'uyūnū.*
- 18 *sabbal 'uyūnū wamadd yadū wiḡanūnū*  
*wēš il-razāli llī rāḡū yišidūnū.*
- 19 *'mbāriḡ ya rwīdī kunti wanā kunti*  
*walahūtṭik biḡḡinī wantahīb wabkī.*
- 20 *'mbāriḡ yā arwīdī fōq ḡitānik*  
*asma' ḡanīnik watqallab binīrānik.*
- 21 *'mbāriḡ yā arwīdī kunnā bil-ḡārā*  
*wasma' ḡanīnik ma' il-'ašāfir it-taiyārā.*
- 22 *yā ḡanūn yā ḡanūn*  
*sukkar ma' maiyit lemūn.*
- 23 *rāḡ iz-za'al wa'ḡa l-kēf*  
*rāḡ šahr id-dalālā.*
- 24 *'ala l-ḡanūn arūḡ dawwir*  
*bil-ḡāra š-šimāliyā.*
- 25 *wa'in qabaḡtak biyadī*  
*lafuṣṣak faṣṣ il-lemūn.*
- 26 *šuftā tilaqqit ḡubbēzī*  
*faqa' ir-rummān asma' azīzū.*
- 27 *šuftā tiḡlib maqrāḡā*  
*bint it-taras mā aḡlāḡā.*

- 28 How beautiful is the sleep beside her,  
From sunset till the second day.
- 29 I wished myself to be Abu Zalaf,  
On the day when she will die, I die (also).
- 30 And there are two (lying) in the grave,  
Upon the grave is a coffin.
- 31 We will plant vines,  
We will plant mulberry trees.
- 32 We will plant a little garden of roses,  
Below the upper chamber.
- 33 I wished myself to be a servant,  
While Abu Zalaf is my lord.

## XXIII.

- 1 O gazelle, O son of my religion,  
O, the flower of the gardens.
- 2 O gazelle, in the house of his uncle,  
He makes himself alluring, he puts on his fancy headband.

## XXIV

- 1 O owner of the eyes with the black eyelashes,  
O God, her front-teeth are like hail.
- 2 O her cheek, like a gown of broad-cloth,  
It is difficult for an unworthy man to buy her.

28 ma\_hla\_n-nōme biḥḍāhā  
min\_īl-marrib laṭānī yōm.

29 'tmannēt ḥālī abu\_z-zalaf  
yōmin tmūt amūt.

30 wiṭnēn bil-qab'ir  
fōq il-qab'ir tābūt.

31 nizra' dawālī 'inab  
nizra' dawālī tūt.

32 winizra' 'iḡnēnit war'id  
min taḥ'it 'ullīye.

33 'tmannēt ḥālī 'ab'id  
wabu\_z-zalaf sīdī.

## XXIII

1 razēl yā ib'in dīnī  
yā ḡahr\_īl-basātīnī.

2 yā razēl bidār ḥālū  
b'itrāwā yilbis 'iqālū.

## XXIV

1 yā abū 'uyūn hadabhun sūd  
ilāh\_īl-bard yā tanāyāhā.

2 yā ḥaddahā ḡūḥat\_īl-māhūd  
'isir 'ala\_l-'if'in mašrāhā.

- 3 O her height (like) the shaft of the spear,  
(How) white appear her front-teeth.
- 4 And the beauty of the daughter is a wonder,  
Her locks are of the feathers of ostriches.
- 5 I will wake her and cross with her the Mujib,  
With my hand I will destroy her locks.
- 6 She climbed upon the ladder steps and the steps were shaking,  
She swore to take no other but the worker of ivory.
- 7 Tolerate me, until I go and come,  
And come to your bosom, O the son of the cursed one.
- 8 I myself saw the lover climbing on his ladder,  
From the eyes of people, my Lord, save him (the lover).
- 9 And write the letter, and send it, O boy,  
Your letter, O beauty, changed our condition.
- 10 I myself saw him selling his carpet,  
Between the eye and the eyebrow grew the spring (the season).
- 11 Rise, O cousin, to play a game,  
No one enters the house except you and me.
- 12 I myself saw the lover going to the marriage feast,  
O the cheeks of beauty (are like) sugar with treacle (grape-honey).
- 13 He brought them, O people, clothes to be put on,  
God knows that those are our clothes.
- 14 O brother, seek and meet me, I resound, I echo,  
O the love of beauties — a demon breathed on me.

- 3 *yā ṭūlhā yā dāğğ'il-'ūd*  
*bīdi talā'īg tanāyāhā.*
- 4 *wibnaiya zīnathā 'iğbat*  
*rīš'in-na'āyim dawāyibhā.*
- 5 *lanabbikhā waqta' biha\_l-mūğib*  
*biyadi lansif dawāyibhā.*
- 6 *ṭil'at 'ala\_d-darağ wad-darağ māğī*  
*ḥilfat mā tōhud ṛēr'il-'wāğī*
- 7 *wiṣbir 'alaiyi ta\_nnī arūḥ wa'āğī*  
*wa'āğī laḥudnak ya\_bn'il-mal'ūn.*
- 8 *ṣuft ana\_l-maḥbūb ṭāli' sullamū*  
*min 'uyūn'in-nās rabbī 'tsallimū.*
- 9 *waktub'il-maktūb yā walad sallimū*  
*maktūbak yā zēn ṛaiyar ḥālinā.*
- 10 *ṣuftuh anā bīsāṭuh yabi'*  
*bēn'il-'ēn wal-ḥāğib nabat'ir-rabi'*
- 11 *qūm ya\_bn'il-'amm tanil'ab lu'<sup>i</sup>b*  
*mā biḥuṣṣ'il-bēt ṛēr inti wa'anā.*
- 12 *ṣuft ana\_l-maḥbūb rāyih' al-'ur'<sup>i</sup>s*  
*ya\_ḥdūd'iz-zēn sukkar ma' dib'<sup>s</sup>.*
- 13 *ğābhun yā ġamā'a lil-lub'<sup>i</sup>s*  
*yi'lam\_illāh hadōl\_'iyābinā.*
- 14 *yā aḥī ṣūf qābilnī adwī adwī*  
*yā hawa\_z-zēnāt ġinn nassam 'alaiyi.*



- 15 She asked my condition, since she thinks that I am sick,  
No one changed my condition except that you restrained us.
- 16 A badger collided with me on the short road,  
O beautiful one, she walks to the water.
- 17 Welcome, welcome, he will come, O girl,  
O to-morrow, and the boy is a ruin.
- 18 O tree of perfume (girl) grew at the torrent,  
Strong on the day when the boy shook it.
- 19 Rise and put me behind in the train,  
Be quick, make haste for the train.
- 20 My bird went in the morning and the greyhound whither did it go,  
In order that I may see my own possessions O my bird.
- 21 My bird went in the morning and walked far,  
I fear that the bird will meet with others.
- 22 You did not see my companion,  
O shepherds of the flocks?
- 23 He is not advanced in age  
A boy with beautiful front-teeth.
- 24 O girl, who is upon the walls,  
O prince, be present, you come next to my soul.
- 25 And I and you are on the battlefield,  
And I will teach you how to throw the spears.
- 26 O Lami, O Lami, gather to me my cloves,  
I left the house and I did not bid farewell to my playmates.

- 15 *tis'alnī bil-ḥāl 'iḥamminnī marīd  
mā ṛayārī ṛēr ṣudūdīk 'anninā.*
- 16 *ṛir nataḥnī 'ala\_t-tarīq\_īl-qaṣīrā  
yā ḥilū mašye 'ala\_l-maiyā.*
- 17 *halā halā biḡi yā ibnaiyā  
yā bukra wal-walad ḥīrbū.*
- 18 *yā 'ūd ṭīb nabat 'ala\_s-sēl  
matīn yōm\_īl-walad-hazzū.*
- 19 *qūmū ardifūnī 'ala\_l-bābūr  
'aḡal sarī' 'ala\_s-sikkē.*
- 20 *ṭērī ṛadā was-salūqī wēn rāḥ  
la'arā ḥalālātī yā ṭērī.*
- 21 *ṭērī ṛadā wab'ad\_īl-mišwār  
ḥōfī bihaddī 'ala ṛērī.*
- 22 *mā 'āyantū 'ašīrtī  
yā ru'yān\_iš-šalāyā.*
- 23 *mā hū ṭawīl bil-ḡīl  
walad ḥilū\_t-ṭanāyā.*
- 24 *yā bint ya\_llī 'ala\_l-ḥiṭān  
mīr iḥḍarī yā ba<sup>ti</sup>d rūḥī.*
- 25 *wanā wa'iyāki 'ala\_l-mīdān  
wa'allimik ḍarb\_īr-rimāḥī.*
- 26 *yā lamī yā lamī ḥawwiṣī lī qaranfīlī  
īḷa<sup>ti</sup> min\_īd-dār mā wadda<sup>ti</sup> anā ḡīlī.*

- 27 O Lami: ,: , gather to me my sweetmeat,  
I left the house and I did not bid farewell to my sisters.
- 28 I entered Lebanon to enjoy its sweet scents,  
And lo, the respected one was leaning on his cheek.
- 29 I entered the garden to look at its pears,  
And lo, the respected one was leaning with his hand on his head.

## XXV

- 1 There appeared to us an aeroplane, roaring in the heavens,  
In it there were gendarms and a Christian officer.
- 2 For God's sake O girl speak the truth,  
What happened to you yesterday and to-day.
- 3 The air blew and love is a medicine,  
My heart was engaged with Nashmiyah.
- 4 My heart was engaged with you, O beauty,  
Before you paid any attention to me.
- 5 Bring the ink and the paper, O Shin,  
That I might write some magic lines.
- 6 O she who is not me (like me in value),  
She scorns the lowly and the great.
- 7 Two girls came from your side,  
They came to the torrent, O good ones.
- 8 They came to the torrent and hurried down,  
And the mind was lost from that day.

- 27 *yā lamī yā lamī ḥauwišī lī milbānī*  
*ḥla<sup>at</sup> min id-dār mā ḥaiyātī wadda<sup>at</sup>.*
- 28 *'abart libnān tatfarrağ 'alā naddū*  
*wa'inn il-ḥišim murtakī 'alā ḥaddū.*
- 29 *'abart il-bistān tatfarrağ 'ala ngāšū*  
*wa'inn il-ḥišim murtakī wīdū 'alā rāsū.*

## XXV

- 1 *ğitnā ḥaiyāra bis-samā ḥiḥī*  
*fihā ġundurma waḥbiḥ masiḥī.*
- 2 *billāh ya bnaiya 't'iddi ḥ-ḥiḥī*  
*ya llī ġarā lik 'mbāriḥ wal-yōmā.*
- 3 *habb il-hawā wil-hawā dawā*  
*qalbī 'twalla' 'bnašmīyā.*
- 4 *qalbī itwalla' ma'ak ya z-zēn*  
*min qab'l mā ta'ḥinī biyā.*
- 5 *hāt il-ḥib'r wal-waraq yā šin*  
*ta ktub lī šwaiya 'ḥġanīyā.*
- 6 *ya llī mā hī anā*  
*tizhā bil-wāḥī wašdādū.*
- 7 *tintēn min yammkum ġinnā*  
*waradna 'ala s-sēl yā aḡwād.*
- 8 *waradna 'ala s-sēl waḥafna*  
*wal-'aḡ'l min yōmhun ḥār.*

- 9 Take my greetings on a sheet of paper,  
And the letters are decorated.
- 10 From Imm Rashid comes the resolution,  
When the bachelors are suing.
- 11 She likes me while I am with her,  
And her brother asks and I respond.
- 12 She does not know that the horizon is rolling,  
All the lamps have seen it.

## XXVI

- 1 My fire, O my fire, my fire — towards her (I long),  
The absence became long and I (longed) for her.
- 2 O moon, O moon greet her,  
This my beloved one amused me.
- 3 My fire, O my fire, my fire, towards my beloved one (I long),  
No one is delighted except the bachelor.
- 4 For the sake of God, O thou beautiful girl, wash my clothes  
for me,  
She said: I have not the cost of the soap.
- 5 Two girls walk together,  
On the bridge you stopped.
- 6 She took the necklace off her breast,  
They went and you left it (sc. the necklace).

- 9 *ḥudī salāmi bṭulḥīye*  
*wimzahrafāt il-makātīb.*
- 10 *min imm rašīd in-nīye*  
*lammā tuṭlub il-ma'azīb.*
- 11 *hiya trīdnī wanā ma'āhā*  
*waḥūhā yuṭlub wanā aǧīb.*
- 12 *mā tidrī inn il-falak dauwār*  
*kull il-qanādīl šāfitū.*

## XXVI

- 1 *nārī yā nārī nārī 'alēhim*  
*ṭālat il-rurbe wištaqnā lēhim.*
- 2 *qamar yā qamar sallim 'alēhim*  
*hadōl aḥbābī kånū yisallūnā.*
- 3 *nārī yā nārī nārī 'ala ḥbābī*  
*mā ḥadā mikaiyif řēr il-'azzābī.*
- 4 *billāh yā ḥilwa iṛ'slī lī ṭiyābī*  
*qālat mā ma'ī ḥaqq iṣ-ṣabūnā.*
- 5 *ṭintēn yimšū sawā*  
*'ala l-ǧis'r haddētū.*
- 6 *aḥdat 'iqd iṣ-ṣad'r*  
*rāḥin waḥallētū.*

- 7 You are happy, though your father died,  
They went and you comforted.
- 8 Two girls walk together,  
And two girls walk swaying.
- 9 A girl was riding on a sand-grouse,  
A girl was riding on a goose.
- 10 And with my eye I saw the moon,  
Like to jump from her breast.
- 11 Do not distract me, O men,  
I saw him with my own eyes.
- 12 O roe (gazelle) which caused fear, O you Subhi, my uncle,  
O the sweet man, the pricking of the needles is fitting for the  
mouth (tattooing).
- 13 O God, if the change be permitted,  
I will change you with my mother.
- 14 And with my four sisters,  
And with all that my hand governs.
- 15 She passed by me behind the shop,  
And the blue tattooing reached until her lips.
- 16 O God, I will not leave you, O sir Kasim,  
Although they cut me in slices like a lemon.
- 17 She passed by me while with her was a cubit measure,  
The daughter of the cursed (people) loves the shepherd.
- 18 And I beg you, O sir, O Irfay,  
That you may turn back the gazelle, which passed on from here.

- 7 sa'id ya llī māṭ abūk  
rāḥin wa'azzētū.
- 8 tintēn yimšū sawā  
watnatēn yimšū hazzā.
- 9 waḥde rikbat qatā  
waḥde rikbat il-wazz.
- 10 wib'ēnī šuft il-qamar  
min šadrihā kinn fazz.
- 11 lā tiğḍibū yā ḥal'iq  
šuftū bi'ēnaiyā.
- 12 yā rīma lafza'at waṣubḥi yā 'ammī  
yā ḥilū daqq il-ubar lābiq 'ala t-tummī.
- 13 wallāh in ġāz il-badal  
labdilīk bi'ummī.
- 14 wa'ihwātī arba'ā  
wimā tamluk yadaiyā.
- 15 marrat 'alaiyā min wara l-hāsil  
wid-daqq il-azraq 'ala š-šiffi wāṣil.
- 16 wallāh mā fūtak yā sīdī qāsim  
lau qaṣṣamūni ḥzūz il-lemūnā.
- 17 marqat 'alaiyā uma'ha ḍ-ḍirā'i  
bint il-mal'ūna 'mhāwi r-rā'i.
- 18 wanā dahīlak sīdī ya rfā'i  
'trudd il-ḥazāl ill marr min hōnā.



- 19 She ascended the stairs and the stairs were destroyed,  
She swore to take none but a son of David.
- 20 Be patient with me that I may make my cheeks red,  
And come to your bosom, O brown coloured man!
- 21 She ascended the stairs and the stairs were erected,  
She threw away the red robe and dressed in the coffee (colour).
- 22 Be patient with me till I can suckle my son,  
And I will come to your bosom, O owner of the eyes.
- 23 An aeroplane came to us, roaring in the sky,  
In it there was a corporal and a sick officer.

## XXVII

- 1 O our priest with a robe on,  
O (you, like) the dry sugar.
- 2 O the baptiser of boys,  
And he who weds the brides.
- 3 On the Haifa road I will pitch for you a tent,  
For the sake of your eyes, O beautiful girl.
- 4 Were the extent of departure short enough  
I would speak with my beloved man by telephone.
- 5 And he who rejoiced for us,  
Let him come and make us happy.
- 6 And let the haters go far from us,  
And let them not come back to us.

- 19 *ṭil'at 'ala\_d-darağ wid-darağ mahdūd*  
*ḥalfat mā tōhyd rēr ib'n dāhūd.*
- 20 *wişbur 'alaiyā taḥammir\_il-ḥudūd*  
*wa'āgi laḥudnak yā asmar\_il-lōnā.*
- 21 *ṭil'at ala\_d-darağ wid-darağ mabnī*  
*şalḥat\_il-aḥmar libsat\_il-binnī.*
- 22 *wişbur 'alaiyā taraddi' ibnī*  
*wāgi laḥudnak yā abu\_l-'uyūnā.*
- 23 *ğitnā ṭaiyāra bis-samā thādīr*  
*fihā umbāşi wiḫābiḷ miş qādīr.*

## XXVII

- 1 *yā ḥūrīnā yā lābis*  
*yā sukkar yābis.*
- 2 *yā mu'ammid\_iş-şubyān*  
*wayā mukallil\_il-'arāyis.*
- 3 *'alā dar'ib ḥēfā lanşublik ḥēmī*  
*kurmāl 'uyunik yā şalabīyī.*
- 4 *lawinn masāfit\_il-ṛurbe qarībā*  
*lahkī ma' ḥubbī bit-talifūnā.*
- 5 *willī firih līnā*  
*yīgi wihannīnā.*
- 6 *wil-mubrīdīn ib'idū 'annā*  
*walā tiğūnā.*

- 7 I will send my greeting by car,  
Because it is so quick in moving far.
- 8 The like of them my eye has not seen in the city,  
And the girl jumps towards the youth attacking (him).
- 9 O she who combs (her hair) with the bones of pigeons,  
I will come to your bosom and prepare the bed and sleep.
- 10 I will ride a car and take you to Damascus,  
And bring perfumes to the mother of the eyes.
- 11 O she who combs with the bones of a snake,  
Were you absent for a whole year, you would be brought back  
to me.
- 12 I will make your home in the upper chamber,  
And come to your bosom O mother of the eyes.

## XXVIII

- 1 Three doves went to sleep in our house,  
By the life of Jesus and Moses in their shrines.
- 2 Ah, the departure of the living did put us apart,  
More than those who died.
- 3 By the living God :, , O how difficult is the departure from  
one's clan,  
More difficult than a wound should they maltreat it with »kay».
- 4 O man who erects the gallows and cuts all the ropes!  
Do not hang him and with regard to cauterisation it (the wound)  
can suffer the »kay».

- 7 *larsil salāmī bil-ōtūmbīlī*  
*'amminnū sarī' bil-mašī kaḫīrī.*
- 8 *miḫlhin fil-balad mā šāfat 'ēnī*  
*wil-bin'ī tuhǧum 'ala\_š-šabb 'hǧūmā.*
- 9 *ya\_lli bi'aḏ'īm ḥamām 'ammā titmaššaḫ*  
*la'āǧi laḫudnik wa'afruš wanām.*
- 10 *larkab saiyāra wa'aḫudik 'ala\_š-šām*  
*wa'aǧlib rawā'ih limm\_il-'uyūnā.*
- 11 *ya\_lli titmaššaḫ bi'aḏ'īm ḥaiyā*  
*lau ḫibti sana margū'a līyā.*
- 12 *la'mal bētik ḡūwa\_l-'ulliyā*  
*wa'āǧi laḫudnik yā imm\_il-'uyūnā.*

## XXVIII

- 1 *talāt ḥamāmāt fī dārnā bātū*  
*wahayāt 'isā wamūsā fī maqāmātū.*
- 2 *yā furqat\_il-ḥay qat'atnā*  
*'an\_illaḡin mātū.*
- 3 *wal-ḥay wal-ḥay yā ma\_š'ab firāq\_il-ḥay*  
*aš'ab min\_il-ḡurḫ lau ḡārū 'alēh bil-kay.*
- 4 *yā nāšib\_il-mašnaqa wikull\_il-ḫibāl qāḫi'*  
*šan'iq mā tušnuqū wikay yiḫmil kay.*

- 5 The stranger's grave is built by the side of the road,  
And the bird digs (dust) and the gentle breeze of wind winnows  
(the dust).
- 6 I need a muleteer and I need a mule which goes quickly,  
And goes to my beloved ones, while the spirit is (still) within  
my breast.
- 7 O my sorrow, they took away the light of the moon from me,  
The life became troubled after that it had been happy.
- 8 By the life of him who did put the lips over the teeth,  
His departure is a violence (against my will), it is not in accordance  
with my wish.
- 9 And the fire is in my heart, it burned within my bowels,  
And it will not extinguish (the fire) though all the water of the  
wintermonths go over (it).
- 10 O fire of my heart, O fire, be extinguished,  
O fire, your kindler may not rest.
- 11 O fire of my heart, which entered (into my heart),  
At one time you will extinguish yourself and at another you  
will burn.
- 12 The beloved ones speak concerning the unlucky,  
The unlucky went away and we could not satisfy (our eyes with  
seeing him).
- 13 The speaking of the beloved ones, (is) like the pressed dates,  
O their separation turns the heads white.
- 14 Who wrote this letter, ah — would that I had seen him,  
With my hand I would have broken the pen and have drunk  
the ink.
- 15 Who wrote the letter, ah would that I had seen him,  
With my hand I had broken the pen and poured out the ink.

- 5 qabr\_īl-ṛarīb 'alā ḡanb\_īṭ-ṭarīq mabnī  
wiṭ-ṭēr yibḡaš wīnasamāt\_īl-hawā tidrī.
- 6 biddī 'mkārī wibiddī barlā tīsrī  
witrūḡ liḡbābnā wir-rūḡ biṣadrī.
- 7 yā ḡasratī aḡadū ḡaiy\_īl-gamar 'annī  
witnakkad\_īl-'ēš ba'd mā kān mīthannī.
- 8 wahayāt min rattab\_īl-mabsam 'ala\_s-sinnī  
wifrāqū ṛaṣb mā hū bir-riḡā minnī.
- 9 wīn-nār fī qalbī aš'alat ḡūwā maṣārīnī  
wimā tintīfī lau ḡarat maiyit kawānīn.
- 10 yā nār qalbī yā nār intīfī  
yā nār waqqādīk lā yīstarīḡ.
- 11 yā nār qalbi\_d-dāḡilā  
sā'a tintīfī wisā'a tihībī.
- 12 ḡadīt\_īl-ḡabāyīb 'an\_īl-mayšūm  
rāḡ\_īl-mayšūm wamā ašba'nā.
- 13 ḡadīt\_īl-ḡabāyīb yā tam'ir makbūs  
yā firāḡhum bišaiyīb\_īr-rūs.
- 14 wallaḡī katab hal-kitāb yā rētnī šuftū  
bīdī kasart\_īl-ḡalam wil-ḡīb'ir 'īšribtū.
- 15 wallaḡī katab\_īl-kitāb yā lētnī šuftū  
bīdī kasart\_īl-ḡalam wil-ḡīb'ir kabbētū.



16 wa'ēni ṭarafha\_l-hawā wimin ēn aǧīb\_laha 'ēn  
wa'ēni\_t-tānī ḥaṭafnī rirāb\_il-bēn.

17 yā bēn qalbī 'alēk rāḍī  
šammat biy\_al-'idā wiṣḥāb lirrāḍī

18 wa'in kān yā bēn ilak muḥdī wilak qāḍī  
uḥkum bil-inṣāf mā tuḥkum bil-irrāḍī.

19 yā ṭēr ṭēr waḥud li hal-kitāb waddīh  
qabbil ayād\_il-ḥabāyib qablamā ta'ṭih.

20 wa'in sa'alūk yā ṭēr qullī hal-kitāb šū fiḥ  
hādā salām\_il-ḥabāyib šaiya'ūk fiḥ.

## XXIX

1 yā rāyih 'ala\_s-šām ḡib\_li\_š-šām fi mandīl  
wiš-šam<sup>e</sup>s fi mukḥule wil-qamar fi qandīl.

2 waǧīb zind\_il-ḥabīb taḥ<sup>i</sup>t rāsī wamīl  
waḥallif\_iš-šam<sup>e</sup>s mā tiṭla' fi tis<sup>i</sup>' sinīn.

3 ḥiṣim lammak balāt\_il-qab<sup>r</sup> wil-lḥūd  
wakull\_in-nās mau'ūde fil-lḥūd.

4 wis'allā yā zamān in kān b<sup>i</sup>t'ūd  
tanit'ātab 'ala\_l-'atīq illī maḍā.



- 5 I sleep in the night while my eyes see you, O bey,  
And with my hand, O tomb, I will dig your earth (away).
- 6 And the beautiful in height, who sleeps in your bosom,  
Be happy, O grave, while we are in punishment.
- 7 Muhammed il-Abid cried out to see you,  
While my heart melted and burned to see you.
- 8 I hope death will never see you,  
And that dust may not come down on your body.
- 9 Muhammed il-Abid cried out and I wail,  
And my sorrow affected the worshipper (Muhammed) while  
I wail.
- 10 And Joseph and Noah did not endure (so much as) my suffering,  
Neither Job in the day of his calamity.
- 11 O the golden cup, by which we were broken,  
Where shall I find a physician who will come and bring you  
medicine.
- 12 O the dearest of friends what shall I do with you,  
Ask from me, O doctor, and I will give you.
- 13 I will give you a sweet girl, I will give you a red mare, and a  
sweet girl,  
I will give you his sister (of the dead one) and with her four  
hundred pounds.
- 14 So open the box with the needle heads,  
And take the pair of bracelets of snakeform.
- 15 And hear, what the bracelets do speak,  
Ah, bad, injustice, my dresser departed.

- 5 *anām\_il-lēl wi'yūnī tarāk yā bēk*  
*wibīdī yā qab'r labḥaš turābīk.*
- 6 *wazarīf\_at-tūl han-nāyim biḥudnīk*  
*'thannā yā qab'r iḥnā bil-'adāb.*
- 7 *šāḥ\_mḥammad\_il-'ābid 'ā\_šūfak*  
*waqalbī dāb wiḥtaraq 'ā\_šūfak.*
- 8 *yā rēt\_il-mōt 'umrū mā yišūfak*  
*walā yuḥīr 'alā ḡismak turāb*
- 9 *šāḥ\_mḥammad\_il-'ābid wanā nūḥ*  
*waḥuznī lauwa'\_il-'ābid wanā nūḥ.*
- 10 *walā yūsuf ṣabar ṣabrī walā nūḥ*  
*walā aiyūb yōm innahu\_btalāb.*
- 11 *yā kūz\_id-dahab ya\_lli inkasarnā fik*  
*wēn alqa\_l-ḥakīm illī yīḡi yidāwīk.*
- 12 *yā 'izz\_ir-rifāq kif asawī fik*  
*uḥlub minnī yā ḥakīm wanā ba'ḥīk.*
- 13 *ba'ḥīk bin't ḥilwe ba'ḥīk ḥamra wibin't ḥilwē*  
*wiba'ḥīk uḥtū wifōqhā arba' mīye.*
- 14 *wiftahu\_š-šandūq fī rūs\_il-ubar*  
*waḥlī'ū ḡōz il-asāwir\_il-ḥayāyā.*
- 15 *wisma'u\_l-asāwir šū 'ammāl b'itqūl*  
*āḥ bāḥīl ḥēf labbāsī ḥaṭar.*

- 16 The daughter of the chief prince, the daughter of the prince of  
the Arabs,  
The daughter of the coffee hammerer, the daughter of the host  
of the Arabs.  
The daughter of him who releases the prisoners, the daughter of  
the owner of high positions.
- 17 I built for you by the spring, O bridegroom, an upper chamber,  
And it stretches (high) in the air, and its doors are to the west.
- 18 In your plantation, O bridegroom, all kinds of flowers grow,  
And I watered it, O bridegroom, with the tears of my eyes.

## XXX

- 1 Make the red mare ready and saddle it,  
So that the deceased one may come and ride on it.
- 2 I told him, O so-and-so, O son of the generous people,  
Lend me your sword for the day of battle.
- 3 He answered me, my sword, I swear not to lend it,  
It has come from the country of Yemen, where it was ornamented.
- 4 Send for his cousins to come to him,  
With swords ornamented (in Yemen) so that they may play  
with him.
- 5 With horses, with ornamented halters they run for his honour,  
And buy my freedom (from death), O my men, with your know-  
ledge and do not care (spare no expense)!
- 6 I do not wish for my beloved ones that bad thing which came  
to them,  
Death to my enemies, but them (my friends) I will redeem.

16 *bin't mēr-il-amēr bin't mēr-il-'arab*  
*bin't daqqāq-il-qahwe wibin't 'azzām-il-'arab.*  
*bin't fakkāk-il-maḥābīs bin't 'āli-r-rutab.*

17 *banēt lak yā 'arīs 'al-'ēn 'ullīyī*  
*wimšarra'a 'ala-l-hawā wi'abwābhā rarbīyē.*

18 *zirā'tak yā 'arīs kull-iz-zuhūr fihā*  
*wasqēthā yā 'arīs min dam' 'ēnaiyā.*

## XXX

1 *wiqallimu-l-ḥamrā wišiddū 'alēhā*  
*tayīḡi-l-marḥūm wiyirkab 'alēhā.*

2 *qulti'lluh fulān wiya-bn-il-kirāmī*  
*'īrnī sēfak liyōm-il-kiwānī.*

3 *qallī sēfi ḥālīf mā ba'irū*  
*ḡāy-'msaqqat min bilād-il-yamānī.*

4 *ib'atū li'aulād 'ammū yiḡū-lū*  
*bis'yūf-'msaqqata yil'abū lū.*

5 *bil-ḥuyūl-il-mubarsame yiṭāridū lū*  
*wištīrūnī yā riḡālī bil-adab walā tubālū.*

6 *mā barīd li'aḥbābī bišarr ḡāhin*  
*il-mōt lia'dā'i wahinn afdāhin.*

- 7 Death to the enemies and may it not be fitting for them,  
May the dresses from Der il-Qamar be fitting for them (the  
friends).
- 8 I hope that they did not die and that the (bad) tidings did not  
spread,  
The tidings arose, I hope that the tidings are false.
- 9 I hope that he, who brought the tidings, is happy in the grave,  
O my sorrow, the life is finished, the command belongs to God  
my high Lord.

## XXXI

- 1 The youths went west towards the vineyards,  
O, their bodies (fresh) as the branches.
- 2 From their moustaches drops water of rose,  
O my sorrow for them, O my eyes.
- 3 O my sorrow for those who have died out of their country,  
O, their bodies like the palm-branches.
- 4 From the moustaches drops the water of rose,  
O my love for them, O my eyes.
- 5 On the bed of the youth we found a lemon,  
What a disaster, your mother, O youth, became mournful!
- 6 On the bed of the youth we found an apple,  
What a disaster, your mother began to lament!
- 7 O God, O the stars of the night,  
Did you not see the chief rider?
- 8 I saw him on Friday night, O mother of him, shed tears!  
O your humiliation in the darkness of the night.

- 7 *il-mōt lil-a'dā walā yaşluḥ lun*  
*yaşluḥ lahun badlāt min dēr-il-qamar.*
- 8 *yā rēt lā mātū walā šā'-il-ḥabar*  
*ṭil'-il-ḥabar lēt-il-ḥabar kadḏāb.*
- 9 *rēt min ḡāb-il-ḥabar bil-laḥ<sup>i</sup>d mithānī*  
*yā ḥasratī wil-'um<sup>r</sup>r inqaḏā wil-am<sup>r</sup>r lillāh rabb-il-*  
*fōqānī*

## XXXI

- 1 *şabāb rarrabat şōb-il-kurūmī*  
*yā qāmīthin şibh-il-ruşūnī.*
- 2 *şawārib tinaqqiṭ-il-mawārid minhin*  
*yā ḥarrī 'alēhin ya-'yūnī.*
- 3 *yā ḥarrī 'all-mātū rarāyib*  
*yā qāmīthin şibh-il-ḡarāyid.*
- 4 *şanāyib tinaqqiṭ-il-mawārid minhā*  
*yā ḥarrī 'alēhin ya-'yūnī.*
- 5 *'afrāş-iş-şabb laqēnā lemūnī*  
*yā ḥēf immak yā haş-şabb şabḥat maḥzūnī.*
- 6 *'alā firāş-iş-şabb laqēnā tuffāḥā*  
*ḥēf immak şabḥat nauwāḥā.*
- 7 *billāh ya-nḡūm-il-lēl*  
*mā şuftū 'aqid-il-ḥēl.*
- 8 *şuftū lēlat-il-ḡum'a ya-mmū uskubi-d-dam'a*  
*yā ḏillik 'ā-şalām-il-lēl.*

- 9 What is his game on the threshing-floors,  
While the riders play his game.
- 10 O youth, turn its reins,  
You have sisters to be acquired (by others).
- 11 O God, I will not turn its reins,  
Let him win who wants to win.
- 12 Their horses appeared, appeared,  
From among the gardens.
- 13 The smell of the mint has spread,  
From below the belts.
- 14 And I beg you, O my brother,  
If it comes for me, that you buy me (free).
- 15 O my brother, how can I buy you,  
The raven of enmity will become my enemy.
- 16 And I beg you, O my brother,  
And my heart is made foolish.
- 17 Bring to me a clever doctor,  
See what he will say about me.
- 18 We brought to you a clever doctor,  
he said bad things about your state.
- 19 Bad, O Ali, bad,  
Would that these tidings had not been!

- 9 'ala\_l-bayādīr šū lu'bu  
wil-hēl til'ab mal'abū.
- 10 yā šabb rudd 'inānhā  
'indak hawāt lil-maksabā.
- 11 wallāh mā rudd 'inānhā  
halli\_llī yiksab yiksabū.
- 12 ʔallat hēlhim ʔallat  
min bēn\_il-basātīnī.
- 13 fāhat riḥit\_in-na'na'  
min taḥt\_iz-zanānīrī.
- 14 wanā dahlak yā haiyā  
in ḡānī tištīrīnī.
- 15 yā haiya kif anā bašrīk  
rīrāb\_il-bēn yi'ādīnī.
- 16 wanā dahlak yā haiyā  
wanā qalbī miḡannī.
- 17 ḡībūlī ḡakīm šāṭīr  
šūfū šū biqūl 'annī.
- 18 ḡībnā lak ḡakīm šāṭīr  
qāl 'an ḡāltak 'āṭīl.
- 19 bāṭīl yā 'alī bāṭīl  
rētū hal-ḡabar mā šār.



## XXXII

- 1 From the top of the mountain shone their pipes of tobacco,  
Be off, O low man, you cannot marry their wives.
- 2 Be off, O low man, you cannot take the wife of the lion,  
In the street there are youths, be encouraged, O lion.
- 3 In the street there are youths and joyous parties,  
Turn back to your children, O you part of my eye.
- 4 O how beautiful are the youths who carry guns,  
Your dress, O youth, is a suit made in Beiruth.
- 5 Your suit, O youth, made by the tailor,  
His mother swore not to enter the house.
- 6 The ring resounded upon the cup,  
The heroes play upon it.
- 7 If the enemies ask you,  
Say our sick one is perspiring.
- 8 And if you hear the neigh of the horses,  
Say: in our house there is a blacksmith (shoeing the horses).
- 9 And if you hear the tearing of the linen,  
Say: in our house there are traders.
- 10 O youth, O honourable one, my heart is mourning for you,  
And I desire your *şamda* and the bridal *ğalwa* beside you.
- 11 And I desire your *şamda* in your uncles quarter,  
And to offer you gold behind you and in front of you.

## XXXII

- 1 *min rās-il-ğabal ša‘at ralāyinhin*  
*tihsa’ yā nadl tōhud ḥalāyilhin.*
- 2 *tihsa’ yā nadl tōhud ḥarīm-is-sab‘*  
*bil-ḥāra šabāb winsinid yā sab‘.*
- 3 *bil-ḥāra šabāb wimarhağ-iz-zēnī*  
*‘āwid laulādak yā ba‘ađ ‘ēnī.*
- 4 *yā ma-ḥla-š-šabāb-il-ḥāmila-ğfūtī*  
*taqamtak yā haš-šabb taqm berūtī.*
- 5 *taqmak yā haš-šabb faşşalu-l-ḥaiyāt*  
*ḥalfat immū ‘al-bēt mā lfūtī*
- 6 *rann-il-ḥātīm ‘al-fingān*  
*tīl‘ab ‘alēhi-š-šuğ‘ān.*
- 7 *in sa‘alūk-il-‘idwān*  
*qūlū marīdnā ‘arqān.*
- 8 *win sami‘tū ṣahīl-il-ḥēl.*  
*qūlū bidārnā bīṭār.*
- 9 *win sami‘tū šaqīq-il-ḥām*  
*qūlū bidārnā tuğğār.*
- 10 *yā šabb yā muḥtašīm qalbī ḥazīn ‘alēk*  
*wibḥāṭirī aṣmudak wağli-l-‘arūs ‘alēk.*
- 11 *wibḥāṭirī aṣmudak biḥārit ‘imāmak*  
*unaqqīṭak biđ-đāhab ḥalfak uquddāmak.*

- 12 O youth, the young men of seduction call you out,  
To the hunting, and if not, they will visit the tombs.
- 13 And if for the hunting, we saddled and we are ready,  
And if to the grave, we neither go nor come.
- 14 O the seductive youth, in the harbour are their high houses,  
They had no joy and their nights were not long.
- 15 They went out to play in the air, the air played with them,  
It made their headbands to fly from between their eyes.
- 16 It was not your time, O son of the diwans,  
It was not time for you to untie the waistbands.
- 17 It was not time for you to leave your children,  
To be brought up as orphans in the market of the poor people.
- 18 With life my heart became unhappy,  
At a door of a merchant it has not stopped (to beg alms).
- 19 A merchant with cut hands  
Said: dress yourself, O the one with a painted eye!
- 20 Thus we found the merchant,  
From where can I bring you (to life), O you with a red eye,  
You, whose words cut strength.
- 21 The youths made their camels ready,  
(Into) a caravan desiring (to go) home.
- 22 O youth, wait, I want to tell you,  
Why they drove you away from your place.
- 23 Your glory went and you went,  
O youths with the camels you turned.

- 12 *yā šabb šubbān il-riwā yindahūlak*  
*'ala\_š-šēd u'illā zāyirīn il-maqābir.*
- 13 *win kān 'ala\_š-šēd šaddēnā uhaiyēnā*  
*win kān 'ala\_l-qab'r lā ruḥnā walā ġ'nā.*
- 14 *yā šabb il-riwā 'ala\_l-mīnā 'alālīhin*  
*lā hum fariḥū walā ṭālat layālīhin.*
- 15 *rāḥū yil'abū bil-hawā li'b il-hawā fihin*  
*ṭaiyar 'iqālāthin min bēn 'ēnēhin.*
- 16 *mā kān ḥallak ya\_bn\_id-dawāwīnī*  
*mā kān ḥallak liḥall\_iz-zanānīrī.*
- 17 *mā kān ḥallak laulādak ṭidašširhin*  
*yirbū yatāmā bisūq il-masākīnī.*
- 18 *'al-'um'r qalbī mā firih\_šī*  
*'ā\_bāb tāġir mā waqaf\_šī.*
- 19 *tāġir widēh muqaṭṭa'īn*  
*qāl ilbisī yā kaḥīla\_l-'ēn.*
- 20 *hādā ma' it-tāġir laqēnā*  
*mnēn aġībak ya\_ḥmar il-'ēn*  
*ya\_llī kalāmak yiqta' il-ḥēl.*
- 21 *aš-šabāb šaddat 'a\_ġmālḥā*  
*miqūṭara witrīd ah<sup>e</sup>lhā.*
- 22 *yā šabāb waqqifū taqullkū*  
*lēš ṭalla'ūkū min maḥallkū.*
- 23 *'izzik raḥal wantī raḥaltī*  
*yā šabāb ma' ġmāl miltī.*

- 24 Your head did not become white and you did not become old,  
And your little one was not yet able to walk.
- 25 Bring the camel, bring my blanket,  
O my brother, make the hall of your house wide,  
For the woman-visitors and for the man-visitors.
- 26 We are visitors and not your enemies,  
O my brother, open your eyes to me.
- 27 The time obliged me to come to you,  
Your »abayeh» is light and makes me catch cold.
- 28 Your overcloth is thin and gives no warmth,  
Their wives marry (others) instead of them,  
Their sisters claim their loss.
- 29 I know that the wife of the lion is beautiful,  
But to-day she is dirty and not beautiful.
- 30 By God, O wife of the brave, do not marry,  
And do not take low ones after the hero.
- 31 I will write (as a memory) on the chain of your knife,  
And make battle with (the man) who will take your bride.
- 32 Your bride is yet in her father's house,  
She is black (ill-omened) to those who will take her.
- 33 Say to her mother, say to her father:  
Do not let my bride be engaged with others.
- 34 You beloved one, O you owner of the »shamliyah»,  
Rise up and leave the tomb for me.

- 24 *lā šāb rāsik walā kbirtī*  
*walā šarīrik mašā.*
- 25 *hātu\_l-ğamal hātū lihāfi*  
*yā\_hūy wassi' šid'r bētak*  
*liz-zāyirāt uliz-zāyirīn.*
- 26 *zūwār mā iħnā 'adā'ak*  
*yā\_hūy fattih li 'ēnek.*
- 27 *aħwağni\_z-zamān uğil ilēk*  
*'abātak hafifi ubarradatnī.*
- 28 *'abātak hafifi umā tidaffi*  
*niswānhun tōhud badālhun*  
*haiyāthun tiškī 'adamhun.*
- 29 *'ilmī in mart\_is-sab' zēnī*  
*wimrabbara wil-yōm šēnī.*
- 30 *billāh yā mart\_iš-šağī' trahhabī*  
*walā tōhudī ba'd\_aš-šağī' andāl.*
- 31 *laktub 'alā sinsāl mūsak*  
*waħārīb illi yōhud 'arūsak.*
- 32 *'arūstak bidār abūhā*  
*sōdā 'ala\_llī yōhudūhā.*
- 33 *qūlū li'immhā qūlū labūhā*  
*'arūstī lā ṭallibūhā.*
- 34 *ħabbūb yābu\_š-šāmliyā*  
*iṭla' uħalli\_l-qab'r liyā.*

- 35 O you beloved one, O you father of the blue suit,  
Rise up and leave the tomb to be burned.
- 36 O, his moustaches (are like) the writing of the writer,  
O, his beard has not yet become complete.
- 37 O, his top-hair (is like) the feather of the ostrich,  
And it is dirty (from the dust of the tomb) and it needs to be  
washed.
- 38 Oh the street, in which my fortune is so small!  
While I am accustomed to the dust and I am made dirty in you.
- 39 I search the corners of my house — this is not my habit,  
Thinking that the corners of the house hide my beloved one  
(the dead).
- 40 If I had known that the year was the year of separation.  
I would have built a portico upon my door.
- 41 If I had known your departure was to be this year,  
I had put you inside my eyes.
- 42 And had shut my eyes upon you,  
And had said: my eyes hurt me.
- 43 O house, O house, and if we could return to our old condition,  
I would plaster the house and make its plaster of henna.
- 44 I will bring a measure of silk and give it to the builder as a  
present,  
And I will ask the separation to lift his calamity from us.
- 45 We have built the house to gather us,  
When we built the house we were scattered.

- 35 ḥabbūb yābu\_t-ṭaq'īm lizraq  
iṭla' uḥalli\_l-qab'ir yihraq.
- 36 yā šārībū ḥaṭṭ\_il-qalamgī  
yā liḥyatū mā tkāmalat\_šī.
- 37 yā šūštū riš\_in-na'ām  
wimṭabbara witrīd ḥammām.
- 38 yā haz-zaqāq\_illadī mā qall baḥtī fik  
wim'awwade 'al-'af'ir u'affarūnī fik.
- 39 afattiš zawāya\_l-bēt min rēr 'ādī  
aḥammīn zawāya\_l-bēt ṭhabbi\_l-ḥabāyib.
- 40 ladri\_s-sana sanat\_il-firāq  
labnī 'alā bābī riwāq.
- 41 ladri\_s-sana b'tfāriqūnī  
laḥuṭṭikum ḡūwā 'uyūnī.
- 42 waṭbuq 'uyūnī 'alēkum  
waqūl 'uyūnī yūḡa'ūnī.
- 43 yā dār yā dār win 'udnā 'ammā kunnā  
laṭaiyin\_id-dār waḡ'al ṭinhā ḥinnā.
- 44 aḡīb šuqqit ḥarīr wahla' 'ala\_l-bannā  
waqūl lil-bēn yirfa' šāyibū 'annā.
- 45 iḥnā banēna\_d-dār ḥattā llimmilnā  
lammin banēna\_d-dār ruḥnā šatāyit.



- 46 We built and you dwelt in it,  
 And whoever vowed a vow for the day of our departure, he may  
 keep it.

## XXXIII

- 1 O you eye which weeps in the evening, and in the morning, what  
 is the matter with you?  
 What is the matter with you, and why has the weeping its  
 power over your heart?
- 2 No doubt O eye, your money has sunk into the sea,  
 What did the eye say? I do not weep because of it,  
 I weep for a lover, who was the owner of my heart, the owner.
- 3 Take out the suffering from him who was burned by love, O  
 possessor,  
 And pity my state because my religion is of that of Malik.
- 4 You burned my heart and there is not an owner (masc. lover)  
 for me in safety,  
 The people said a proverb and the wise people said,  
 »The departure of the beloved ones is more difficult than the  
 torturing of Malik».
- 5 Malik sent me a message and said »I do not come near you,  
 Enough for you is the fire of the *raqā* from the side of your  
 lover».
- 6 Rise and go to Ridwan, who knew you,  
 And tell him your excuse, perhaps he will accept it from you,  
 And open to you eternity and you will enjoy your lover.

46 *iḥnā banēnā antum qa'adtūm fih*  
*willī nadar nid'r yōm firāqnā yūfih.*

## XXXIII

1 *yā 'ēn btībkī 'ašīye wiṣ-ṣabāh mā\_lik*  
*mā\_lik wimā lil-bikā māhdāh 'alā bālik.*

2 *lā šakk yā 'ēn fil-māliḥ ririq mālik*  
*ēš qālat\_il-'ēn anā babbī\_š 'alā dālik*  
*babbī 'alā ḥill mālik muḥgatī mālik.*

3 *šil\_il-'adāb 'am\_man kawāhu\_l-ḥubb yā mālik*  
*wirtī liḥālī li'annī madḥabī mālik.*

4 *kawēt qalbī walēs lī fil-ḥalāš mālik*  
*in-nās ḍarbat matal wahl\_il-'uqūl qālat*  
*firāq\_il-aḥbāb aṣ'ab min 'adāb mālik.*

5 *mālik rīsal\_lī wiqallī mā bāgi ṣōbak*  
*yikfāk nār\_il-ṣadā min yamm maḥbūbak.*

6 *qūm rūḥ liriḍwān illi\_ḥtāt 'ilmū bik*  
*waḥkī lahu fil-'uḍr balkī yiqbalū minnak*  
*yiftaḥ lak at-ḥuld wititmallā bimahbūbak.*

## I

The songs I—II contain typical 'atāba verses, which, strictly speaking, should be considered as independent songs, each of them; though sometimes several verses together form a kind of unity. 'atāba is preferred by the Beduins and the Fellahs, who sing it solo or antiphonally. The Ataba verses are known for their semi-classical language and the rhyme, which for the first three lines is nearly the same, so that the lines end with a similar word and form (though with a different meaning). On the other hand the last word of the fourth line must end with *āb* or *āba*, if not naturally like I 1: 4; 2: 4. 3: 4, then by an artificial addition of *āb* like I 4: 4; 5: 4; 6: 4; 9: 4; 10: 4; 13: 4; 14: 4; II 1: 4; 2: 4; 4: 4; III 3: 4, see DALMAN, p. XV;

°1: 1° *waburrhum* pro *wa'aburruhum*, imperf. °3: 1° *wasnūn* pro *wasinūn*; °3: 2° *wasnūn* pro *wa'asnān*; °3: 3° *lisnūn* pro *al-asnān*. °4: 1, 2, 3° *bilafatā* pro *bilafati*, i.e. by a turning. °6: 1, 2, 3° 'aǧā'yib (pro 'aǧā'ib) is a plural form of 'aǧibatun. In verse 7 the word *maḥāsīn* is used first as a proper noun and then twice as a plural form of *ḥusn*. °7: 4° With regard to the figure »moon» see XII. °9: 1, 2, 3° 'imyūn pro 'umyūn, pl. The *ūn* in the end is only added to complete the rhyme. °11: 1, 2° *waramhā* pro *waramuhā*; °11: 3° *warummhā* pro *wa'arummuhā*, imperf. °15: 1, 2, 3° All these verses end with a form which is pro *aḥadtīhi* cf. BAUER, § 27,3.

With regard to other words: °1: 1° *ḥibābī* and without a suffix *ḥibāb* is a plural (see FREYTAG) from the singular *ḥabīb*.

°2: 2° *kām* pro *kam*; °2: 3° *bnā laīlā*, i.e. one night old, cf. *Stephan*, JPOS XII, p. 78.

°3: 1° *qūtarū*, a passive from the III form of *qatarā* = to do a thing drop by drop (III is not lit. Ar.); °3: 3° *ūbān*, a coll. verbal noun from *tabayyana* (*bāna* VI); °4: 1° cf. *Deboras* song, Judges 5.

°4: 3° *lammin*, pro *lammā* + *an*, TALLQVIST no. 101, *limmin* no. 2 etc. and DRIVER, p. 205.

°4: 4° *ṭḥibb*, lit. »blows».

°5: 1, 2° Here are four synonyms (for love): *hawā*, *ḥubb*, *ṣarām*, *waǧd*; °5: 4° pro *qalbī ibtalā* + *āb*.

°6: 3° *kinn* from *kaʿinn*, cf. *činn*, DRIVER, p. 202.

°7: 4° *bid-diǧā* + *b* pro *bid-duǧā* + *āb*. °10: 3° The copula is missing in front of *laǧītu*, as e.g. in the pre-Islamic poetry, where it is also often found missing.

°11: 3 *ṣumm* LANE translates »hard, solid stone»; *la-ṣḥanhā*, acc. to DOZY *maṣḥan* = »espèce de mortier», see *Journal Asiatique*, 1850, I, 228. *lām-ul-qasami* (for swearing).

°12: 2° *aʿūfhā* (*ʿāfa*, I) pro the literary *uʿiffu* (*ʿaffa*, IV), which theme hardly occurs in colloquial Arabic except in the participle, DRIVER, p. 65. °12: 3° *darwīš* is here used as a symbol of celibacy, though a married *darwīš* is not rare.

°13: 3° *ʿa-ḥāwī* pro *ʿalā ḥāwīn* and *maykūn* pro *mā yakūnu*.

°14: 1°, °14: 3° *maiyaṭī* and °15: 4° *ǧalabī*, both fem. forms of the 2nd sing., cf. DRIVER, p. 46. To 14: 4 cf. *anā kullī quddāmak* and *taḥt amrak* or *ʿalā kīsak*, all of which are phrases meaning: »I am (with all my possessions) at your disposal.»

## II

The following title is given to this group of Ataba verses: *yaqūlu liḥabībatihī innahu yuḥibbukā*, »he says to his beloved girl that he loves her». °1: 1° *baḥibbuk* pro *aḥibbukī*; °1: 2° *tilfū* pro *talifū*; *biḥubbik* from the noun *ḥubbun*; °1: 3° *bḥibbuk* pro *yahibbukī*. The *b* in the first and third line is probably a contraction of *biddi* = I beg, which again is contracted from *biwiddī* or *biwaddī* or *biwuddī*, lit. »in my desire». E.g. *biwiddī an yakūna* is contracted into *bḥikūn*. DRIVER (p. 50—52) calls this a »present» and BAUER (§ 22) »a second form of the aorist». Because it is impossible to say *biddi bākul* but *biddi ākul* so the *b* seems to originate from *biddi*.

°2: 1° *il-mišriqa* pro *al-mušriqatu*; °2: 2° *taʿaǧbīn* pro *tuʿǧibīna*;

°2: 3° *falak* = lit. »the vault of the firmament»; *ḥawattik*, lit. »I surrounded you» (with the Lord etc.) i.e. »I asked the Lord etc. to protect you». This II theme is used pro the literary X theme, which means »to ask someone to protect». °2: 4° *ṭāh* is the title of the twentieth surah of the Koran, which begins with the Arabic letters *ṭā* and *hā*. The meaning of these letters is not certain. The first letter might be a figure for *ṭūbā* (a tree in Paradise) and the second for *ḥāwiyātu* (the lowest pit of hell). *ṭāh* is also used as one of the 115 names attributed to Muhammed, the prophet. Parallel with *ʿalī* this is undoubtedly the meaning of *ṭāh* here. *ʿalī*, the son of *abū ṭālib* and a cousin to Muhammed, who adopted him as his son. He is surnamed by the Arabs *asadu llāh* and by the Persians *šer-i-ḥudā*, i.e. »the lion of God», cf. XIII 6: 3. Already prior to the rise of Druzism, different *šīʿa* sects held the belief that *ʿalī* and his successors the *Imams* were infallible supernatural beings endowed to some degree with the divine essence. Especially the inhabitants of the *nuṣairīya* villages (*ʿain fūt*, *zaʿūra* and *raḡar* near *bāniās*, Caesarea Philippi) deify *ʿalī*. In general *ʿalī* is a prominent figure in the songs of the Druzes. Further see XIII and XIV and HITTİ pp. 15, 20, 27, 28, 30, 36, 37, 47, 53.

°3: 1° a relat. sentence; °3: 3° *yūsuf* was according to the Koran (VI 84) an inspired prophet. In the love songs *ḥisʿn yūsif*, the beauty of Joseph is an important feature, cf. the chapter of Joseph in the Koran, espec. XII, 31 and Seph. Hayyashar, Midr. Yalkut, Midr. Abkhir, ch. 146. *ḥawētihū*, pro *ḥawaitahu*, I theme, i.e. »you possessed». °3: 4° *ʿufit*, cf. I: 12.

### III

°1: 1° *mēḡanā* or *mīḡanā* is the name of special type of songs, see DALMAN p. 274—285; °1: 2° *anā* for emphasis.

°2: 1, 2, 3° *yihnā liki* pro *yahnaʿu laki*. An Arabic proverb says that the sleep of the virgin lasts till the forenoon, and another proverb: *nōm is-sarārī laḡ-ḡaḡa l-ʿalī nōm iṣ-ṣabāyā laḡ-ḡhāyā*, the sleep of the harem-women lasts till the late forenoon, and the sleep of

(other) maidens to the forenoon (only). Also *halli l-ḥilwe tišba' nōm*, let the sweet one be satisfied by the (beauty) sleep, see STEPHAN, p. 10. °2: 1° *waṣṭ* is often pronounced with assimilation *waṣṭ*.

°3: 4° *ma\_ẓinn* pro *mā aẓunnu*, I do not think.

°4: 2° »sorrow», lit. »sigh»; *dalūl* is one of the numerous names of the camel. As to its literary use, see LANE; BEVAN, *The Nakā'id*, III p. 376; NÖLDEKE, *Mu'allaqāt*, II p. 47.

°5: 1° *walfīn* from *wa + alfānā* for the rhyme, as in the end of the following lines; *muna'nafīn*, a coll. word. °5: 3° *wimzahrafīn* pro *wamuzahrafatan*. With regard to the tattooing of the breasts see XXVI 12. 'a\_nhūdihā pro 'alā nuhūdihā.

## IV

This kind of a song is called *mawwāl bardādī* with seven lines where lines 1, 2, 3, 7 on the one hand and 4, 5, 6 on the other will rhyme. Thus one and the same word is used to rhyme (with different meanings, like in 'atāba). Like 'atāba this also usually contains independent verses. An Egyptian *mawwāl* contains only five lines where 1, 2, 3, 5 will rhyme. See further DALMAN, p. XV; STEPHAN, pp. 63—64. °1: 1, 2, 3, 7° 'āyimā from 'ā'imatun. °1: 4° conditio irrealis.

°2: 1, 3 °frāğ a pl. from *farağe*, an arabicized loanword from the Turkish, a synonyme to the Arabic *izr*, *izār*, the veiled dress of the city women. *farağiyyatun*, »a kind of a dress», acc. to DOZY. °2: 2° °frāğ used like *mutafarriğīna*; 2: 1 *ḍuyūlun*, lit. the tails (of animals); 2: 4 pro *qababtu*.

°3: 3° cf. the class. *waḥaza*, to pierce; *wāḥidhā* pro *wa + w'āḥiduhā*;

°3: 4° *wifrāğ* pro *wafarağīn*. °3: 5° *ḥirsat*, the usual coll. vocalisation of the 3rd fem. sing., like *libsat*, *ṭil'at* (XXII, 7). *lifrāğ* pro *il-ifrāğ*.

°2: 7; 3: 6° °ifrāğ from the infinitive *ifrāğun*.

°4: 1, 2° *tahāyim*, cf. *tuhmatun* = »üble Meinung», WAHRMUND; *nūḥ* pro *anūḥu*; °4: 3° *nūḥ* from *nawḥan* (subst.); °4: 4° 'annī pro a'ānanī. 4: 2 *wafḍilt* from *afḍaltu* or *faḍiltu*; 'udt is pronounced 'utt, cf. BAUER § 5; also XVII 3, 4. 4: 4 *ḥadā* pro *aḥad*. °4: 6° *bēn* has two

contrary significations: 1) separation (of friends) and 2) enmity, vehement hatred, see LANE. On the other hand, acc. to the Fellaheen interpretation *bēn* = calamity.

## V

°1: 1° *rōzanā* (lit. »foramen, fenestra» in Persian, VULLERS), an Arabic fem. name.

°2: 2° *ḥāmīlīn* pro *mḥammīlīn*; *il-'inab*, the breasts of the beloved girl, under *tuffāḥ* her cheeks are meant. Apples (cf. Ct. 2: 5 etc.) are often used figuratively in Oriental erotic life, the white apples symbolise the chastity of a virgin, the red apples are symbols of a strong love. To this figurative use of the apples belong also some proverbs: *it-tuffāḥ mā b'šabbī' bass b'sallī*, »apples do not satisfy (the hunger), they only occupy one», and *it-tuffāḥ bass b'qa''id in-nafs*, »apples only stimulate the appetite.» In poetry the word *tuffāḥ* also denotes the apples of the mandrake, *Mandragora officinalis*, though the full name of the mandrake is *tuffāḥ il-ǧinn* or *tuffāḥ il-maǧann* or *tuffāḥ il-maǧānīn* etc. See DALMAN, Arbeit u. Sitte in Palästina, p. 250—252. There is a well-known proverb: *tuffāḥ il-maǧal b'ǧīb il-ḥabal* (*maǧal* pro *maǧann* in order to rhyme with *ḥabal*), »the mandrake promotes pregnancy», (cf. Gen. 30: 14), therefore the Fellaheen are accustomed to give its leaves to the hens, in order to increase the production of eggs. Acc. to Haupt, The American Journal of Semitic Languages etc., XVIII, p. 235, 243, the Hebrew *tappūḥ* in the Canticles may not be understood as referring to the *Pirus malus* but to the *Mandragora*. On the other hand as the breasts of a young girl are considered like clusters of grapes (see above 2: 2) so the woman between 30—40 years of age is considered to be only *tāli l-'anqūd* (from *talā* = to be behind), »the (wooden) rest of the grape cluster» (STEPHAN, p. 3).

°4: 1° *tatfarrāǧ* pro *ḥattā atafarrāǧ*, cf. DRIVER, p. 203.

°6: 2° *ēš* pro *ēš mā*; *limlīḥa* pro *al-malīḥa*; *malīḥa*, an Arabic fem. name = »Agatha».

°8: 1° pro *madadtu*; pro *laqaitahu*.

°10: 2° *an-nār* cf. Ct. 8: 6.

°11: 2° pro *yā allatī*.

°12: 1° *midwām* pro *min dawāmin*; °12: 2° *tarannihā* is either from the verbal noun *tarannī* or from *atarannāhā*, the V theme.

°13: 2° *baṣṣa*, a Mohammedan village on the Palestinian side of the »Tyrian ladder», (the present northern frontier of Palestine), 3 km. east of the seashore.

°14: 1° *mağdūb*, pro *mağdūb*, lit. »attracted», a term used by the *ṣūfi* believers for a person of intimate relations with God; see *Abdu-r-razzāq*, Dict. ed. by A. SPRENGER. Cf. with *mağdūb* = madman the German *selig* with the English *silly*.

## VI

°1: 1° *barhūm*, a diminutive form of *ibrāhīm*. Among the Beduins the men also wear long curled locks and plaits. The first stanza refers to the Beduin life, but later on (VI 3, 5) under B. a beloved girl is meant. °1: 2° has an authentic background. This song, which is current with considerable variations in different parts of Palestine, is originally the lamentation of a sister for her brother Ibrahim. According to the story I. had returned from abroad to his parents' house towards evening during the absence of his sister. His parents did not recognise him and »slaughtered» him that night in order to take his money. Next day the sister returned and recognised her own brother and is said to have given voice to this lamentation, which serves now only as an introduction to our present love song.

°2: 1° *as-siṭūh* refers to the flat roofs of the Fellaheen as being different from the camp of the Beduins in the preceeding st. The original *sīn* of *siṭūh* is pronounced by the Fellaheen *ṣād* in analogy to the following emphatic *tā*.

°3: 2° *ğamīle*, an Arabic fem. name, »Belle».

°7: 1° *hīlwa*, an Arabic fem. name, »Dulce».

°9: 1° cf. V, 2; 9: 2 *fallāha*, fem. form of *fallāh* = plougher, peasant.

°6: 1° This can be understood in the light of a song, a fragment of which runs as follows: *ṣdērik yā ḥubbī miṭl ḥabbī ir-rummān*



*ma\_hlā ġanāh\_iṣ-ṣub<sup>e</sup>h uniftah\_il-bistān*, »Your breast, o my love, is like the fruit of a pomegranate, How sweet to pick it up in the morning, and we will open the garden«. (STEPHAN, p. 16.) »To open the garden« is a definite figurative term for the *coitus*, as also »take and give«, which is to be found in the following quotation of another love song (STEPHAN, p. 17): *haiyā binā ḥattā niskar fi\_ġnēnit ḥōḏ uġīb*, »Oh, let us be drunk in the garden of »take and give«. Thus a girl deprived of her virginity is called *maftūha*, »opened«, the same as in the Canticles: »an enclosed garden, a spring shut up, a fountain sealed«, (4: 12) »a wall or an opened door« (8: 9, 10), cf. *lahā hiṣn\_il-mašūne*, »she has a protected castle« (XV 6). *taḥawwiš* from *ḥattā aḥawwiša*; *rummān* is a fruit famous already from Biblical times (Ct. 4: 3, 13; 6: 7, 11; 7: 13; 8: 2). Especially Galilee is known for a delicious sort of pomegranate with very small grains. However in the love songs the pomegranate is nearly always used figuratively for the female breast, see further the comments to XXII 26. As to the figurative use of »garden« for the breast see XVIII 49—50.

°7: 2° *ammā* pro *ā\_mā* could be a contraction from *alā mā*, »about what« (as XXXII 43: 1), but more probable is that here also we have the contraction from *ammāl* = doing (XXIX: 15), which is frequently used before an imperfect (aorist, BAUER) to indicate present doing (XXVII: 9). See BAUER, § 82, 1 b and 2: 15 on p. 166. Instead of *ammā* the form *amm* is more usual in coll. Arabic.

°8: 2° *mā* is here used as a relative pronoun, i.e. that which.

°14: 1° *binkādi* from *nakādun*, a verbal noun from *nakada*.

## VII

°1: 1° *dal'ōna* (here pronounced *dal'ūna* in order to rhyme with *uyūna*), pro *mudalla'atun* or *mudallalatun*.

°2: 2°. With *aqṣal* cf. LANE, s.v. *qaṣil* = fodder.

°3: 1° Faisal is the king of *irāq* (Mesopotamia), the brother of Emir Abdullah of Transjordan, the son of the deceased Hussein,

who was the king of Hedjas until 1924. °3: 2° With *kardil* cf. the literary *kardasa* = to shuffle off.

°5: 2° *ṭabbīṭ*, from *ṭabata*, synonymous with *wağaba*, i.e. »it was proved» (LANE), cf. XXII 14.

°7: 1° Before the war 200 pounds was a high price to be paid for a wife; *ʿuṭmallī* is from the Turkish word *uṭmanlı*. It is now inflected as an Arabic word and pronounced nearly as *ʿusmallī*; *māyatēn* pro *mīʿataini*. °7: 2° *līra* is from the Italian lira (Latin libra).

°8: 1° *nammūra* is a sort of sweetmeat prepared from flour, olive oil and sugar, here a fem. name. °8: 2° *tiʿlā* from *ʿalā*, »to be high».

°9: 2° pro *ḥattā aḥuṭṭahā*.

°10: 1° *ṭullī* pro *uṭlulī*, »look out». Cf. *ṭalla* = »to go out» in lit. Ar. °10: 2° pro *ṭirannī lī*. °11: 1° pro *ʿalā alladī hāwin laki*. °11: 2° *tarḥal* pro *ḥattā arḥala*.

°12: 1° pro *ʿalā ḡānibi-l-birkati*; °12: 2° *mūzīqa*, a loanword from Italian, which is pronounced in different ways; the best way would be *mūsīqa* (ALMKVIST, p. 95). *urṛūl* a loanword from Greek; *dabke* is a native trotting dance of the Fellaheen.

°13: 2° pro *ʿuyūnanā*.

°14: 1° pro *urannī* (imperf.).

°19: 2° *il-manāwāt* is the name both for a field and a Roman ruin (*ḥirbe*) east of the village of *el-baṣṣa* (V 13).

°20: 1° *ʿawainātī* (f: »eyes», m: eye-glasses) is a diminutive form from *ʿaymun*. °20: 2° *ʿēn ṭārūna*, a spring near *el-baṣṣa*.

°21: 2° *ʿā-šinnuh* pro *ʿalā šaʿnihi*, cf. DRIVER, p. 229.

°22: 2° *ʿa-slāmīt dīnak* is an arabism, which means: »how nice you really are!» This arabism is usually shorter, e.g. *ʿa-slāmtuh* = how nice he is!

## VIII

The songs VIII—X have the title *runnīye ṭaufati-l-ʿarīs*, i.e. »the song (of *ranāni* type, see DALMAN, p. XXI) of the procession of the bridegroom». *ṭaufatun* (from the verb *ṭāfa*) means the festival

marriage procession of the bridegroom, which encircles the village about midnight with drums and pipes, etc., and terminates in the house of the bridegroom where the festival meal takes place.

°1: 1° *rwaišide*, a fem. diminutive from *rāšīdatun*.

°2: 1° *ġirūd* a Fellaheen word; 'alēhi pro 'alēhim; °2: 1, 2 + 4: 2° i.e. what was the cause on the side of the strangers to receive that inimical reception with gun-powder? An answer is given in an old, long story about two rivalling families.

°5: 1° Acc. to LANE *faras* may be used for a mare. Therefore it is followed with a feminine verbal form *tirmīnū* pro *tirmīnahu*.

°6: 2° *tī'addilū* pronounced *tī'addilū* in order to meet the rhyme of *tirmīnū*, *šbīnū*, *ramētīnū*. It is the V theme of 'adala, »to be just, even»; *qawmun ya'dilūna* (Koran XXVII: 61) »people, who deviate»; 'adala ilaihi, »he returned to him», (LANE). On the other hand *tī'addilū* could also be from *tu'addī + lahu* (from 'adda = to cross).

°7: 2° pronounced *ma\_đdūqīnū*. With a »groomsman» a youth is understood, who had been the chief companion of the prospective bridegroom and who was acquainted with his tastes. This youth is the mediator between the two families. He arranges the contract, fixes the amount of the bride's dowry (*al-mah<sup>ar</sup>* see XV 6: 1, Hebr. *mōhar* Gen. 34: 12 etc.) and takes care of the wedding ceremonies. He is meant in 15: 2 by *al-ḥawāġa*. It is interesting to note that the modern Arabic word *šbīn* (pl. *ašābīn*) has an equivalent in the Assyrian and Aramaic both as to its form and contents (see ZIMMERN, Akkad. Fremdwörter, p. 46).

°10: 2° 'askar *wazīr* refers to the suppression of the Turks.

°11: 2° *kīl* is a measure of weight (c. 30 pounds in Acre, c. 25 pounds in Beisan, *bēsān*).

°15: 1° *mubaršame* a verbum denominativum from the subst. *buršum*.

°16: 1° *šarāwīn* pro *šarāwīl*.

°17: 2° *ḥanābīz*, a plural form from *ḥunbāz*, the name for the ordinary oriental underwear, made of thin striped linen, see 'abāye

(XXXII 27). In literary Arabic *q* or *r* is the first radical in this word.

## IX

With regard to the questions *šū ha-l-'arīs* in 1: 1; 2: 2 cf. Ct. 3: 6 and 6: 10. °1: 1° *wat-tāfīye* pro *wat-tāyifata*. In literary Arabic we have an accusative after a waw, which is called »the waw of concomitance«, cf. WRIGHT, § 83 D.

## X

°1: 2° *šayātuh* (note the emphatic *tā* of the coll. pronunciation, a form to rhyme with *ḥalātuh*) from *šawtun* or *šitun*.

°4: 2° *tayīḡi* pro *ḥattā yīḡi*; cf. XXVI 20, 22 *āḡi* pro *aḡi* (also XXIX 11; XXX 1); *bīḡi*, *blīḡi*, BAUER, § 31. In case of an affix the original form *yīḡi* is still preserved, e.g. *yīḡinā* XXI 5: 2, *yīḡū\_luh* X 7: 1.

°5: 1° *qult\_illuh*. In front of *luh* there is a prefixed and accented *i*, and the *l* is doubled, see DRIVER, p. 212. °5: 2; 6: 1, 2° The sword refers to the sword dance in the marriage procession. *bilād il-yamānī* is Arabia Felix, South Arabia, the ornamented swords of which are praised as the best kinds of swords.

°6: 1° *ḥālīfin*, a coll. form from *ḥalafa* = to swear; also *ḥmsaqqat* (°6: 2°) is a coll. word.

°7: 1° *yīḡū\_luh* pro *yaḡū + lahu*. Here the actual cousins are meant, but *bint 'ammī* and *ibn 'ammī* convey also often the meaning of a »husband« and a »wife«, see BAUER § 74, 2 b.

°8: 2° *al-qāsīmīye* is the ancient river of Leontes near the boundary between Palestine and Syria.

°9: 2° *bī\_mm il-hanā* conveys the meaning of a most intense happiness (cf. Ct. 3: 7).

## XI

This is a specimen of the so-called *zabrūta* or *zarrūta* songs (DALMAN, p. XIX). It is sung at the marriage festival by women elected

from amongst the relatives of the bride and the bridegroom. °1: 2° »we are women, who eat sweetmeats».

°2: 1° *fīnā* added in order to complete the rhyme.

°3: 2° *fiṣṭān* is a Turkish word, i.e. »petticoat».

°5: 1, 2° *in<sup>e</sup>q* from *unqun*. °5: 2° *riqqtuh* pro *riqqatihi*; *il-qiwā wil-hēl* refers to the bridegroom.

°6: 1° is a picture taken from the Mohammedan custom of fasting during daytime in the month of fasting (*ramadān*) and of breaking the fast of eating by sexual intercourse after night-fall. Here the picture does not refer to the month of Ramadan, but conveys the meaning that the newly married pair abstains from connubial bliss in the morning and mutatis mutandis. There is a variant: *aḥḍīt 'aqlī haiyamatnī kuntu ṣāyim faṭṭaratnī*, »she took my mind (deprived me of my reason), she distracted me, I was fasting, she caused me to break the fast».

°7: 2° *tihṭaz* is from *ihṭazza*, the VIII theme of *hazza*; the verb is in fem. for the sake of *'ēn* and not of *rās*, which is masc.

°8: 1° *māyet* pro *maiyyit*. °7, 8° are sung at the very end of the marriage feast and are addressed to the newly married wife.

## XII

°1: 1° *ǧall* or *ǧalwa* is a name for the dance of the bride which takes place in the yard of her parents' house, before leaving the home of her childhood. The bride walks swaying to the right and left, her arms interlaced with those of two young girls, one on each side, who are called *al-muǧalliyāt*. The fourth *ǧalwa* means the fourth encircling of the yard. This kind of swaying is a symbol of felicity. According to a tradition also the ascension of Jesus took place with this kind of a swaying movement. Only a virgin bride is entitled to dance a *ǧalwa*, not a bride who was a widow, LITTMANN, p. 141, DALMAN, p. XIX. *lirbā'ī* pro *ar-rābi'ī*, the ordinal is formed directly from the cardinal. °1: 2° lit. »I measured her hair two measures — with the measure of my outstretched arms.» The measure of *bā'* is the distance between the tips of the fingers, when the arms are extended.

°2: 2° *hiġġatun*, »a reason, proof».

°3: 1° *riwā*, »seduction», cf. Heb. *āwā*, »to go astray». °3: 2° Though the moon is male in Arabic still *miḷ il-qamar*, »like the moon» is a very common attribute of a graceful girl. There are also female names signifying the moon as e.g. *badr*, »fullmoon», see TALLQVIST, p. 120. The following figure is also often to be met with: *anā uḥabībī fiḷ-atme miḷ il-qamar win-niġme*, I and my beloved in the dark are like the moon and the constellation (STEPHAN, p. 20). Contrary to our »sunlight» the »light of the moon» is employed in Arabic when speaking of a dear husband or wife (XXVIII 7). With regard to the importance of the »moon» in love songs cf. I 32, 7; XIV 3; XVI 3; XXVI 2, 10.

°4: 2° *ma\_nqāl* pro *mā inqāla*, which is not class. Arabic.

°5: 1° Here the II theme is used for the literary III theme *ta'āyara*, »to reproach»; note the fem. sing. pro the masc. pl. °5: 3° *ḥadā* pro *aḥad*.

### XIII

°1: 1° *winḡām* from the subst. *naḡm*; °1: 2° *winḡām* from the verb *inḡāma*; °1: 3° *winḡām* from the subst. *niḡām*, pro *naḡām*; °1: 1° means literally »the mouth speaks a rhyme about you».

°2: 1, 2° *aġabhāy* from *a'ġabahā*; °2: 3° *aġubhāy* pro *alā ġabhatihi*.

°5: 1° *al-ḥalāfāy* from *ḥilāf* + *āy* for the rhyme.

°6: 2° *sauwart*, lit. »you made surahs». *yāsīn* (from *yā* + *sīn*, the two Arabic letters). This is the title of the thirty-sixth surah, which begins with these letters, the mystic meaning of which is said to be unknown. According to Muhammed this surah is the *qalbu\_l-qur'ān*, it is still held in high value, especially when reading to dying persons. *yāsīn* is also a title given to Muhammed himself. Cf. LITTMANN, p. 124, n. 5. *ād*, a tribe of South Arabia, also a popular title of the seventh surah, in which the sending of the prophet Hud is recorded (Koran VII: 63).

°7: 1° *ammāy* pro *ammīhi*; °7: 2° *ammāy* from the verb *amma*. lit. »to include».

°7: 2, 8: 1° *bil-kōn*, *yōm-il-kōn*, about the beliefs of a deified Ali see the article *Schia* in the *Enzykl. des Islam* by HOUTSMA etc.

## XIV

°1: 3° *idā* is a pl. of *adū*, cf. later *a'dā* pro *a'dā'i*. *ir-radā* pro *ir-radā'atu* = evil, here »death».

°2: 2° *adimnāy* pro *adimna* (verb).

°3: 4° *muḍā\_b* from *muḍī'a(n)* + *āb*, cf. XVIII 52.

°4: 1° *tā'in* pro *tā'i'ina*; °4: 2° *tā'in*, a participle from *ta'ana*, cf. LANE, s.v. *t'n*, where *ta'ana fis-sinn* (pro *bis-sinn*) means »be advanced in age». In this and also in the expression *kāmilu\_s-sinni* the tooth is used to symbolize age also in case of the human beings. *baḥr* — sea, here »a noble horse». °4: 3° *tā'in*, »piercing». This verb, however, is never used in the classical Arabic poetry of a sword, but of a lance only.

°5: 1° *tibhā*, impf. of the I theme from *bahiya*.

°6: 3° *ḡalā'ak*, cf. XIII 2: 1 (*ḡalā*). *waṣīfathā* pro *waṣāftahā*.

°6: 4° *il-ḥalīq*, note the superfluous article.

°7: 3° *waḡānāy* from *waḡnātī*.

°8: 4° *alā*, lit. eminence, with a play on the name *alī*.

°9: 2° *a\_frāqak* pro *alā firāqik*. °9: 3° *tūrid* (IV theme) *manāhlak*, lit. »makes your fountains a place of coming down to draw water», i.e. you show generosity towards poor people.

°10: 1° *al-ilāhu*, a rarity instead of the usual *allāhu*; *wisbā'* from *asbā'un* in analogy with *asdāsun*. °10: 2° *az'ar* is the IV theme from *da'ara*; *liḡyūš* pro *il-ḡuyūš*. °10: 3° *nūftak* is a coll. verbal noun from *nāfa*, *yanūfu*. *wisbā'* from *sibā'un*.

°11: 1, 2, 3° *miḡnāy* from *maḡniyyun*.

°12: 1 *minsāb* from *nasaba*, »to derive». °12: 3° *minsā\_b* from *nasiya*, »to forget». °12: 4° *minkād* from *munkādun*; °12: 5° *ar-ramzā* from *ar-ramḍā'u*, cf. Hebr. *remeš*, »hot ashes», JASTROW.

## XV

°4: 1° *mi'šan* pro *mi'šam*; *dēn* shortened from *idēn*; °4: 2° *dēn*, lit.

»debt», *lahā dēn*, i.e. (the lover, *il-āšīq*) is indebted to her.

°5: 1° *ḥurrā* only to meet the metre. 5: 3° cf. Ct. 8: 9, 10, where *anī ḥōmā* etc.

°6: 2° *liyammīnā* is vernacular, it is not from the classical *yamm* (the sea), but is originally a verbal form (impf. from *amma* = to aim at, to direct the course towards something) which is then used as a preposition »towards» (*yammkum*, XXV 7).

°7: 1° *šahṣēn* pro *šāḥiṣīna* from *šahasa*, i.e. to appear, to gaze.

°7: 2° *ṣuyūt* from *ṣawt*, pro *aṣwāt*; *šahṣēn* pro *šāḥiṣun* here just repeats the refrain. °7: 3° If one dies in a foreign country, it is said: »His soil originated from that country.» There exists a belief that before a woman becomes pregnant, an angel brings a clump of clay from anywhere and introduces it into her womb. Every person shall die in the country of »his soil».

## XVI

The songs XVI and XVII are of the *matlū'* type (DALMAN, p. XVI). °1: 1° *nahle ṭawīle* is a common figure used of beautiful girls, cf. Ct. 7: 8.

°2: 1 and 3: 1° *qataf 'anhā ṭamar* refers to sexual intercourse like the expression *tālī\_l-'anqūd*, »the (wooden) rest of a grape cluster» is said of a wife after 10—15 years of the marriage.

°3: 2° *lau kān mu'āniqhā al-qamar* conveys here the meaning: though even the moon had given her special beauty by embracing her. In Arabic the moon is masculine, as is seen from the following: *wiṣ-sam'is uḥtak yā qamar wil-bad'ar ḥālak* »The sun is your sister, O moon, and the full moon is your uncle».

°6: 1° A parallel to this: *il-ward fattah 'alā ḥaddo* »the roses budded on his cheek». Further the cheeks are often compared to *red* apples. On the other hand white cheeks are also to be praised, they are *miḥl il-hēṭalīye*, like starch with milk or *miḥl iğ-ğibn-it-ṭarīye*, like fresh cheese, (Ct. 4: 3; 6: 6). There exists also a fem. name of the diminutive form of *ğibn*: *iğbayne*, see HANAUER, Folk-lore of the Holy Land, p. 214.



## XVII

°1: 1° *turī* pro *utrī* »abound!»; *itfī* pro *atfī*, the IV theme and thus causative. °1: 2° *kās-il-fik<sup>er</sup>*. In the ancient Arabic poetry there exists the idea that the tears come out from the sutures of the brain, *ša<sup>2</sup>nun*, pl. *šu<sup>2</sup>ūnun*, »sutures of the skull», which is also used of the ducts of the tears, LANE. *ḥalla*, »to alight, to become» (time), *ḥalak*, »it is your time». Cf. *ḥūl* in the Talmudic Hebrew »to come in turn, to occur» (time), JASTROW.

°2: 1, 2° *ḡanābak* and *fōq-ir-rās*, *šarrafnā* are stereotyped forms of compliments.

°3: 1° *lahu* pro *law innahu*; *ḥišim* pro *ḥašimun*, »regarded with veneration, respect, applied to a man», LANE. °3: 2° *balqā* a coll. ipf. of *laqiya* IV.

°4: 1° *il-muṣṭafā* (the chosen one) is one of the additional names of Muhammed, it is also a favourite masculine name (without the article) throughout the Mohammedan countries. *liḥḍar* pro *al-aḥḍar* (adj.). The figure *al-ḥaḍr* (subst.) green grass and *aḥḍar* (adj.) ever green, freshly cut, young, vigorous (cf. Ct. 1: 16 *arsēnū ra'anānā*, Luke 23: 31 *ἐν τῷ ὄγρῳ ξύλω*) is by the Mohammedans applied especially to the prophet Elijah because he (according to 2 Kings 2: 1—18) did not die. He is called by the Christian Arabs *mar* (Aramaic) *elyās*, like the Mt. Carmel *ḡebel mar elyās*, but the Mohammedans call him by this name (*al-ḥaḍr*, or *al-ḥay*, the living). The provenance of this song is the neighbourhood of an Arabic village called *el-ba<sup>2</sup>ne* west of *er-rāme* in northern Galilee. There is a local shrine (*welī*) dedicated to *al-ḥaḍr*, where the saint is said to reveal himself clothed in a green garment with a green *turban* tied around his head, and mounted on a green horse. Further the standard of the prophet Muhammed is green and the descendants of the prophet are entitled to wear a green turban. A man who desires to marry again in his advanced age is spoken of as having a »green soul» (*naḥso ḥaḍra*).

°5: 1° *yā rīmtī* pro *yā rīmatī*, the roe is an ideal of grace (cf.

XXIII 1, XXVI 12, 18; Ct. 2: 9; 2: 17; 8: 14). The word *ğauhar*, »jewel«, is of Persian origin.

## XVIII

The following title belongs to this song: *qaşide* (DALMAN, p. XIV) *fī fatā 'ala\_n-na'āmi*, i.e. a song concerning a girl who lives in luxury (*nu'mun*). °1: 1° *dabke* is a native trotting dance which the Fellaheen dance at their popular festival gatherings (except at the burials) by recitation of these kinds of songs. WETZSTEIN (Die Syrische Dreschtafel) states that the *dabke* has usually the metre of the Andalusian ode, i.e. two trochaeo-spondee stanzas followed by a creticus.

°2: 1° *mā* inserted to complete the metre. °2: 2° *lahadd*, a compound preposition, BAUER, § 67, 31. *ğurayyi* is a dimin. form from the lit. *ğaryun*, »stream«, and signifies here the bed of the deep valley of *el-biqē'a*.

°5: 2° *nārā*, the III theme, »to twitter«, in lit. Ar. »to flatter«.

°6: 1° *wullādu\_d-dakā* i.e. the intelligent, noble people by birth.

°10: 2° *muḥaddūtū*, a coll. verbal noun + a poss. suff.

°13: 2° »she made them to look and see«; *tiqša'* is Lebanon dialect, JPOS XII, 75.

°14: 2° *il-mablīye* pro *al-bāliyatū*.

°16: 1° *ğabbāne* = a plain (for burials).

°17: 2° *ḥusnā* pro *ḥusnihā*; *b'vānis* pro *tu'nisu*.

°19: 1° *'al-mūḍa* is an arabicized expression of the French »à la mode«.

°20: 1° *tūṣā(y)* is a passive form of the IV theme from *waṣā*. °20: 2° *karḥāne* means in Turkish a brothel, a house of ill fame, *karḥāne* in Palestinian Arabic an ordinary factory, partly due to the fact, that the girls who work in a factory are considered as girls of a brothel, especially by the strict Mohammedans. This song speaks of a girl of doubtful virtue. It is also used in the form of *karḥān*.

°23: 1° *tarbūš* is also a Turkish loanword. °23: 2° *az-zā'im*, lit. »the speaker«; *mbāhānī* pro *mubahātun* from the verb *bāha*.

°24:1° *šarāšib*, a pl. from the coll. *šaršab*, »the tassel of the tar-bush».

°26:2° another translation »She is fitted to be a concubine».

°27:2° *li'atmtū* pro *li'atmatihi. kânūn*, pl. *kawānīn*, is the popular name for the two most rainy months in the year, starting about Christmas and ending in the middle of February, *kânūn awwal* and *kânūn t̄anī*. During this season one is pleased to enjoy the heat of the oven (*kânūn*, originally »oven») (XIX 31: 2).

°28:1° *wasābil*, the first theme instead of the second, intensive theme used for this case in the classical language. °28:2° *h̄ilqa* from *h̄ilqatan*.

°29:1° *i'šēl*, the cl. *suhailun*, a diminutive form from *sahlun*, the ordinary word for a »plain», as to the importance of this star, see ZS, p. 118; °29:2° *i'halli*, »leaves», i.e. makes, a semi-auxiliary verb.

°32:1° *šāfā* pro *šāfahā*. °32:2° *hōš*, ALMKVIST, p. 14.

°35:2° pro *li'adāb in-nās*.

°39:1° *i'h̄dēdhā*, a diminutive from *haddun*. °39:2° *btīlāš*. The negative *mā* or *lā* are in the coll. Arabic often strengthened by the addition of *šī* (*šai'un*) after the verb (XXXII 18, 19) or by an enclitic *-š*, as in this case, appended to the verb. The negative is here omitted owing to the fact that the enclitic *-š* has a sufficient negative force. Cf. DRIVER, p. 195—199. Note the coll. meaning of *qudrīye*, »heavenly», and *ṭala'*, »to cease». *i'btīlahlab* from *lahiba*.

°40:1° *wiḥdā*, pro *waḥidā'* (prep.) »opposite»; *turaiya* is also an Arabic fem. name. Other astronomical nomina propria for the girls are *zakra* (Venus) and *niḡme* (star) with its diminutives *nḡme* and *naḡḡūm*; °40:2° in other words: (Only) a star makes another star conspicuous, i.e. a girl makes another girl conspicuous.

°42:1° The form *rušš* could also be an imperative here, cf. *rudd*, DRIVER, p. 103; *b'iṭib*, also »he will recover». °42:2° *kannū* pro *kāna huwa*.

°43:2° *nadd* (Heb. *nērd*) is a mixture of aloes together with musk (*misk*), ambergris (*'anbar*, *'ambar*) and Olibunum. *tiryāq* from the Greek *θηριακή* via Syriac.

°45: 1° *ka'k* from the English »cake».

°46: 1° *'idāmī* pro *idām*, »condiments», acc. to LANE »any savoury food».

°47° *titmāyal* refers to the happy swaying of the so-called *ǧalwa* ceremony of the bride. This swaying in dancing is the symbol of happiness, cf. XII.

°49: 1° *na\_šū* pro *anā + šū* (a colloquial word for the interrogative pronoun what). °49—52° The breast (*šidr*, which is often pronounced with *sīn* pro *šād*) is naturally a very attractive part of the girl. Usually the girl in general is considered as a garden, »enclosed» or »opened» (see VI 6), but here a »paradise» is localised in the breast (50: 1). Parallels to this: *šidrik rōd marta' laš-šabāb*, »Your breast is a garden, a grazing field for youths» and »My breast is a garden with herbs» etc. (Ct. 8: 2).

°52: 2° *il-muḏīye* pro *al-muḏī'atu*. With regard to the seven stars and the veiling of the sun cf. XXVIII 10—11.

°53: 2° *bdēn* pro *biyadaini*. As a parallel to 53 may be added *ihādī 'imdān 'rhām*, my thighs are marble pillars (STEPHAN, p.39). Cf. also Ct. 5: 14, 15.

°54: 1° *eš-šannīn* here exceptionally with the article.

°55: 1° *qalšīn*, pl. *qalāšīn*, slippers, here »covering».

°56: 2° *al-hafīye*, »a secret thing» refers to *pudendum muliebri*, like also *šī*, *'šī* (cl. *šai'un*), »something», *il-mahrūs* (lit. the guarded thing) and *tahtuh* (50: 2).

## XIX

°1: 1° *šōb* (*šāba* I) pro the lit. II theme *šawwīb*; °1: 1, 3° *waǧānāy* pro *waǧnātī*; °1: 2° *waǧīnnāy* from *ǧīnnun*.

°2: 1° *siǧām* a colloquial word. °2: 1, 2° pro *kamā + anhār*; °2: 3° pro *kamā + nahār*.

°3: 1° *'antar* is the Arab ideal of chivalry; *ǧa'faru\_š-šādiq* is one of the twelve men, who according to *Shī'ism*, are considered the rightful *Imams*. His pupil *abū mūsā* is said to have composed a large collection of the ideas of his master, who died in Medina c. 770.

°4: 1, 3° *nabṭāy* from *nabṭun*; the ship which carries my beloved away, is slower than my pulse; °4: 2° *banī ṭay*, a Beduin tribe. °4: 3° *ṣāḥ* pro *ṣāḥib*.

°5: 1° *bandar*, a colloquial name for any great port; °5: 4° lit. unless you answer (with) a house of Ataba.

°6: 1° *waramhā* from *waramun*. °6: 2° *warummhā* pro *wa'arummhā*. °6: 3° *warammhā* pro *warā ummihā*, cf. I 11.

°8: 1° *tansāfir* pro *ḥattā nusāfira*. °8: 2° *tinṣib* from *naṣaba*, »to make straight», here intransitive, *bala\_dhūn* pro *balā dīhān*. °8: 3° *baladhūn* pro *aliduhum*.

°9: 1° *ba<sup>al</sup>un*, »unwatered», contrary to *saqyun*, i.e. »watered artificially by irrigation». The etymology of this word, *ba<sup>al</sup>un*, is due to the fact that the ancient god *ba<sup>al</sup>* was confused with the weather-god Hadad. Thus a noun is developed meaning any trees and seed-produce, not watered, i.e., such as are watered by the rain only, like *iḍyun*. *ba<sup>al</sup>un* also signifies a palm-tree which imbibes with its roots, and »elevated land, upon which comes neither running water nor torrent», see LANE. *bandūra min ba<sup>al</sup>hā*, »tomatoes of good quality». °9: 2° *ba<sup>all</sup>hā* pro *u<sup>all</sup>ihā* from *allā*, »to do a second time». °9: 4° *ṭqaššir* (infin. of V) pro *likay uqaššira*.

°10: 2° *salā\_māy* pro *salā mā'an*. °10: 4° *nasā* pro *nasi'a*.

°13: 1° *b<sup>i</sup>balāy* from *bibalā'i*; °13: 2° *hawākū* pro *hawākum*; *lay* from the verb *lawā* (cf *kay*, *kawā*, XXVIII 3: 2); °13: 3° *balā* pro *ballala*.

°14: 2° *il-<sup>ul</sup>ā*, also a town in Hijaz (N. of *il-madīne*), mentioned in 18: 4.

°15: 3° The westwind is a favoured agent in love-affairs, *habb il-hawā*, Stephan XXVI 5.

°16: 3° *wir-ridēn* from *ridn*, a dim. *ridēn*. °16: 4° *yilfūn* from the coll. verb *lafā*, »to come unexpectedly».

°17: 1° *winṛamm*, VII theme from *ṛamma*. °17: 2° *wanṛam*, IV theme from *naṛama*. °17: 3° *sirāḡ*, the old-fashioned earthenware lamp. The light of the lamp signifies the continuance of life. So long as the members of a family are living and so long a house is

inhabited, the lamp continues burning. Thus the light in general is considered to be a good omen and every dark thing is considered a bad omen, cf. *ḡirāb il-bēn*, »the raven of enmity, calamity«, (XXXI 15). See CANAAN, Light and Darkness, JPOS XI, 1, 1931. There is also a belief, that at the birth of every person God provides for him a lighted lamp, his »lamp of life«, and as soon as the oil will be finished, the person shall die, provided God does not add any more oil into his lamp. The angel of death, *ʿizrāʿīl*, is the keeper of the lamps, but he cannot decrease or increase the oil. °17: 4° *kahraba*, a Persian word, »amber«.

°18: 1° *ḡahl*, in lit. Arabic »ignorance, foolishness«, in coll. Arabic *ḡāhil* = youth, lad, XXI 4: 2. °18: 2° *tābīt* pro *ḡattā abīta*.

°19: 3° *dāwī* a coll. word cf. *dawātu*, »ink«.

°20: 1, 2° *hallūn*, a dim. from *hilāne*.

°21: 1° *bismihā* is here pronounced *basmahā*; for the a in the first syllable cf. *basma* »to say *bismillāh*«. °21: 2° *ḡēl* = *lammā*, LÖHR, p. 124, »because«, cf. DRIVER, p. 204. *basma* is used here for the literary *mabsam*, »smiling mouth«. °21: 3° *wibayan*, the II theme pro the III theme. Cf. *m<sup>u</sup>beiyin*, the participle of the II theme, »sichtbar«, LÖHR, p. 114.

°22: 1° *tmīlīn* pro *tamīlīna*; °22: 3° *mīlēn* added to complete the rhyme; *mīl*, a Greek loanword.

°24: 2° *amlāy* lit. pus, suppuration. °24: 4° *wihriḡ*, lit. »will go out«; *ād* is here used as an adverb (DRIVER, p. 231).

°25: 1° *layūṣal* pro *lau yūṣal*; *imlāy*, labour, i.e. money.

°26: 2° *bassām*, a subst. from *basama*.

°27: 1, 3° *muhallāy*, a participle of the II theme from the verb *halla* »to appear« (of the new moon). In the lit. Arabic the V theme *tahallala* = to shed tears. °27: 2° pro the stem *inhalla*. °27: 3° *az-zahra*, Venus, the star, *zahra*, an Arabic fem. name. °27: 4° *raḡā* an Arabic masc. name, lit. »hope«.

°28: 4° *wifattat il-akbād*, cf. the expression in literary Arabic: *amrun yafuttu l-kabida*, »a heart-rending event«, cf. also in XX 6 *muhḡat kabidī*.

°29: 3° In coll. Ar. the pl. and. sing can be seen mixed like *fadēnā māli*.

°30: 1° *laulāk* pro *laulā anta*; °30: 2° *‘ādēt* pro *‘ādaitu*.

°31: 2° *tōkul* pro *tākul*, see BAUER p. 178, 80. Also *tōḥud* XXIV 6; XXVI 19; DRIVER, p. 79—80. °31: 1—3° *kawānīn*, see XVIII 27: 2.

°32: 1° *minšāb* pro *manšab*; °32: 2, 3° *minšāb* pro *manšūb*.

## XX

This song was imported to Palestine during the Great War by the Egyptian soldiers (cf. *maṣr* and *ṭanṭa* two Egyptian names) and it soon became so popular in Palestine that there are innumerable variants and local names attached to it even as far as the most remote villages on the northern mountains of Galilee, such as *el-biqē‘a* and *ṭaršīḥa*.

°3° *awanṭā*, an arabicized word from the French »avantage».

°4° *šanta* could be shortened from *šuntura* (*ear-ring*) in order to meet the rhyme, but here it is the *šanta* of Turkish, and means »a handbag» (REDHOUSE), which could not be arranged with *lābis* in lit. Arabic (but with *ḥāmīl*).

°5° Acre is still the seat of a district officer, also now there is an administrative district of Acre.

## XXI

°1: 1° see VII. There is also a Beduin variant: *‘alā dal‘ōna ‘alā dalālīk wintī il-muhra wanā ḥaiyālīk*, about Dalona, about your coquetry — and you are the foal and I am your rider (cf. STEPHAN, p. 44, *ibn id-dalāl* IX 2: 2). Here the girl is compared to a horse (cf. Ct. 1: 9).

°3: 1, 2° Writing on fig-leaves (instead of on paper) is a sign of utter contempt; *kitābīk*, your marriage contract; °3: 2 b° a variant: *ḥabbet zētūnā*, i.e. (because of a single) olive stone.

°5: 2° *balkī*, a Turkish loanword.

°6: 2° *malīḥa* is also an Arabic female name.

°8: 1° *tannī* pro *ḥattā annī*, also XXIV 7.

## XXII

°1: 1° *zarīf* *at-tūl*, literally »O the beautiful one with regard to the height«. To be »tall« (*ṭawīl*, *at-tūl*) sounds in the ears of an Arab as one of the best attributes one can give to his sweetheart. Thus *ḥēzarān*, the name of a high reed of the Jordan (*Arundo donax*) is a favourite female name in Palestine. A girl of »the length of a palm tree« is an ideal girl (*tūlha tūl-en-nahle*). In addition to a palm-branch (p. 121) LITTMANN has also the figures of a poplar (p. 122) and a lance (p. 124). The expression »his hand is long« (*īdo ṭawīle*) is an attribute of beauty.

°10: 1° *zalla yaf'alu*, »to continue to do something«.

°11: 2° As to the auxiliary *i* in *ḡarahit* see DRIVER, p. 47.

°12: 1° *sāḥa*, lit. »to lead a wandering life«. *lā budd mā yisūḥ* pro *lā budda min an yasūḥā*. °12: 2° *lawinn* pro *lau annahu*; *miwāzinā* from *muwāzane*, balancing.

°14° *wana* *muwaḡḡibhā*, lit. »I do her a favour, which makes her grateful to me«.

°15: 2° *rārib*, »upper part of a thing«; *wardifu* *r-rašme* *'alā rāribhā* is a figure taken from the life of the riders: »leave one to do as he pleases«.

°18: 2° *wēš* a contraction of the literary *wa'ayyu šai'in*.

°19: 1° *imbāriḥ* from *il-bāriḥ*, cf. BAUER, § 5, 2 g, § 70, 20.

°19: 2° *bihdīnī* is a diminutive form pro *bihudnī*.

°24: 2° *ḥāra* is a quarter of a town or a village, also an open place, street, or a synonym to *sūq* = market.

°25: 1° pronounced *qabaṭṭak* (BAUER § 4).

°26: 1° *ḥubbēzi* is a wild grass (genus *Malva*) which is a favourite addition to the Arabic dishes. °26: 2° *ir-rummān* used figuratively for the breasts, like e.g. *rummān ṣadrik dībil ruššī* *'alēh maiyā*, »the pomegranates of your breast are faded, throw them water« and *maddēt idī* *'ala* *r-rummān qal* *li* *l-ḥulu sāḥbo mḥarraḡ*, »I stretched out my hands for the pomegranates, their sweet owner said me — forbidden«, or *rummān* *'bzāzha qatfo ṣubḥīye*, »he plucks the



pomegranates of her breasts in the morning». (Cf. STEPHAN, p. 24 and also VI 6).

°27: 2° *taras*, an Arabic cursing word, originally from Turkish, where it means »a cuckold, a pander» (REDHOUSE).

°28° Of the numerous parallels to this verse may be compared: *nīyāl min nām fī ḥuḍnik waḍḥā waṭafā nār qalbo ha\_l-miṣ'ilā\_b*, »happy is he, who sleeps in your bosom until morning and extinguishes the burning fire of his heart».

°29: 1° *abu\_z-zalaf* (lit. the father of locks on the temples) means here: the girl with locks on the temples.

°30: 2° *tābūt* is used only for Christian burials.

°32: 1, 2° This is a beautiful symbol for a rock tomb. 'ullīye, Hebr. 'aliyyā (Judges 3: 20; 1 K. 17: 19; 2 K. 1: 2; Jer. 22: 13) is the upper chamber of an oriental house. To be buried in a rock tomb of a terraced garden is an old Palestinian practice. Abraham buried Sarah in the cave of the field of Machpelah (Gen. 23: 19), Manasseh »was buried in the garden of his own house» (2 K. 21: 18) and Amon »in the garden of Uzza» (2 K. 21: 26).

### XXIII

*razēl*, a diminutive form of *razāl*; the gazelle is the ideal of grace (cf. Ct. 2: 9, 17; 3: 6; 8: 14 and XXVIII 12, 18).

°2: 2° 'iqāl, pl. 'iqālāt (XXXII 15), the name for the well-known black rings on the white *keffīye*. DOZY knows this coll. usage of 'iqāl; on the other hand in lit. Arabic, acc. to LANE, it is »a rope with which a camel's fore shank is bound to his arm».

### XXIV

This is one of the *ranān\_il-'urs* 'ind\_il-'arab, »a marriage song of the Beduins». Though the one addressed in 1: 1 is masculine (*abū 'uyūn*) a girl is meant. The eyes are an attractive part of a girl, esp. if they are dark and kohl-coloured, the most usual figure now used is 'yūn il-ruzlān, »gazelle-like eyes» or il-lūzīye, almond-shaped (XX 4). Cf. also Ct. 1: 15; 4: 1. °1: 2° *tanāyāhā* can also be considered *mi'l*

*il-faḏḏa*, like silver, cf. Ct. 6: 6. With regard to the cheeks cf. XVIII 6.

°2: 1° *ḡūhatun* is a Persian word, which means »a cloth-gown with full sleeves« (DOZY); *māhūt*, »broad-cloth« is also a Persian word (REDHOUSE), here *māhūd* in order to meet the rhyme. °2: 2° *if<sup>i</sup>n*, lit. »a corrupt one«. For a useful illustration see BAUER, p. 172—180. An unworthy man can not pay high sums for a girl, such as 200 pounds (VII 7).

°3: 1° *yā dāḡḡ<sub>i</sub>l-ūd*, lit. »o rustle of the reed«. °4: 2° *ḏawāyibhā*, cf. the ravenblack hair with curls and locks (Ct. 5: 11).

°5: 1° *lanabbihhā* from *nabaha*; *il-mūḡib*, the ancient river Arnon in Transjordan (Deut. 2: 24, Jes. 16: 2), which is hardly fordable owing to its difficult canyons.

°6: 2° *wāḡī* pro *awwāḡ*, »dealer in ivory«.

°14: 1° *adwī* from *dawīya*. °14: 2° *ḡinn nassam* (pro *tanassam*, the intensive theme *nassama* means »to begin«, but here in the vernacular poetry, »to breathe«) refers to the popular belief that love comes from the demons. The Fellaheen say: *ma<sub>i</sub>dri<sub>i</sub>l-maḡabbe min<sub>i</sub>allāh willā kite wišḡūra*, I do not understand whether love comes from God, or from amulets and charms. Further on the use of amulets and the belief in demons, see *Canaan*.

°15: 1° *iḡammīnī*, lit. »she estimates me«, cf. *tahmīn*, »a survey«.

°16: 1° *rīr*, »badger«. More general is the fem. form *rēra*.

°20: 1° *tērī* is often applied to the girls, but *salūqī* very rarely. On the other hand *tēr* is also used as a figure for *mons veneris* (cf. VI 7; XVI 11; XVII 4).

°22° cf. Ct. 1: 7; °22: 2° sing. *šaliye*, a coll. word.

°24: 2° *mīr* pro *amīr* here for *bint amīr*, the daughter of the prince, see XXXI 17.

°26: 1° *qaranful*, a coll. name for *DIANTHUS CARYOPHYLLUS*, i.e. an arabicized loanword from Greek. °26: 2° *ḡīl*, in literary Arabic »generation«.

°27: 1° *milban* or *malban* is dried grape syrup, which looks like reddish leather, one of the favourite sweetmeats of the bazaars.

With regard to verses 28, 29 cf. VI 6, XIII 50 and Ct. 4: 12—15; 7: 10—13. °28: 1° *naddū* see XVIII 43.

°29: 1° *‘ala ngāšū* pro *‘alā ingāšihī*.

## XXV

°1° Here 1: 1b and 1: 2 are circumstantial sentences, cf. XXVI 23.

°4: 2° *ta‘īnī bīya* pro *ta‘īnī ‘alaiya naẓarik*. Here *bīya* has not its usual inimical meaning.

°5: 2° The preposition with its pronominal suffix (*lī*) is not to be translated any more than the *lekā* in the Hebrew expression *lek lekā*, »go out!» (Gen. 12: 1). *‘hǧanīyā*, a vernacular plural from the lit. *haǧǧ*, pl. *huǧǧān*.

°7: 1° *ǧinna*, 3 pers. f. pl. pro *ǧi’na*, cf. *ǧīn*, BAUER, § 31. °7: 2° *aǧwād*, (a plural form from the singular *ǧawād*, a »stallion») means gentlemen, and another plural, *ǧiyād*, from the same root, means stallions. It is an honour to a man to be called »a horse».

°8: 1° *wahafna* from *wahafa*, »to hurry down». As to the missing copula, cf. also IV 10: 3 and RECKENDORF, Arabische Syntax, § 158, with examples of asyndeticon in the classical poetry.

°13: 1° Here is a figure: »conditions of people change, to-day one is rich, to-morrow poor». Also the following (13: 2) »it is a plain thing, known to everyone».

## XXVI

Love is fire (Ct. 8: 6). This figure is also applied in these songs (I 4, 10; II 4; V 10; VI 14, 15 etc.). °1: 2° *lēhim* pro *ilāhim*. Owing to the purposely veiled speech the masc. pl. stands here (°1—3°) for the fem. sing.

°3: 2° *il-‘azzābī*, the *ī* is added only to complete the rhyme, pro the cl. *a‘zab* or *‘azab*.

°4: 2° *šabūn* is a loanword from Italian, here lengthened to meet the rhyme.

°6: 2; 7: 2° *rāḥīn* is a typical Beduin form (pl. fem. III pers.) instead of the Fellaheen form *rāḥu* (both masc. and fem.) and of the cl. *ruḥna*.

°8: 2° *yimšū hazzā* refers to a wedding ceremony.

°9: 2° *il-wazz* pro *al-wazzata*.

°10: 2° *kinn*, see I, 6: 3.

°11: 1° *tiğdibū*, lit. »do not draw».

°12: 1° *šubhi*, a masc. nomen proprium.

°13, 14° refers to the price to be paid for a bride. A young man, who has many sisters, can by giving them in marriage earn so much that he can buy for himself a costly bride, cf. ZS, p. 96, 132.

°12, 15° In the tattooing (*daqq il-ubar*) the blue colour is the most usual. Next to the blue comes red. The *fellaḥāt* and *badawīyāt* are tattooed not only on their lips (faces) but also on their breasts (*mudaqdiqa 'a\_nhūdiha*, III 5: 3) and frequently also on their bellies above the *mons veneris*, cf. STEPHAN, p. 33.

°16: 2° *lemūnā*, a loanword from Italian. Here it is lengthened to meet the rhyme (see *lemūn* XXII, 22, 25) as also *dirā'i* in the foll. verse.

°17: 2° cf. the »shepherd» of the Canticles (e.g. 1: 7; 2: 16).

°18: 1° *dahīlak* (from *dahala*) is a stereotype expression used in most urgent requests. It is literally "your guest". A Bedawi, who seeks refuge under the tent of another, is bound to employ this word. There is an order, somewhat similar to the Indian fakirs, concerned for the most part with the magic healing of disease. A derwish of this order is called *'rfā'i* and the members, who are numerous in Upper Galilee, *'rfā'iyīn*. °18: 2° *marr* is a masc. form, due to the masc. word *razāl*, though the gazelle is here the figure for a girl.

°19° *ib'n dāhūd* refers to a rich and noble man. This resembles the tradition which fixes the names of David and Solomon with the greatest of the ancient buildings in Palestine, cf. *qal'at en-nabī dāhūd* in Jerusalem and *birket sulēmān* near Bethlehem.

°23: 2° *umbāši* is a Turkish loanword, composed of *on* (ten) and *bāši* (from *bāš*, i.e. head), literally »the chief of ten soldiers». *qādir* is pronounced by the Fellaheen *rādir*.

## XXVII

This is a song of the Christian Arabs (of *el-baṣṣa*, a village near the sea coast north of Haifa). The song is a specimen of the manner in which modern European culture influences the Arabic mind. Still there is something left from the old figurative »arabism«. The combs of *‘aẓm ḥamām* or *ḥaiye* (9: 1 and 11: 1) are two contrary symbols of the relation between two lovers.

°1: 1° *ḥūrī* is a Greek loanword.

°4: 1° *lawinn*, »although«, DRIVER, p. 202, BAUER, § 95, .

°7: 1° *‘ammīn*, »because«, DRIVER, p. 204.

°9: 1° *‘ammā*, see VI 7: 2.

## XXVIII

From this song until the end, all are so called *tanāwīḥ* i.e. songs of mourning. Nearly every line of these songs ends with a long vowel, if not naturally then it is lengthened artificially, like 18: 2 *bīl-īrrādī*, 7: 1 *bīḥuḍnik*, XXX 2: 1 *ibn il-kiramī* etc.

°1: 2° *maqāmātū* pro *maqāmātuhun*.

°2: 1 b° i.e. »made us lonely«.

°3: 2° *il-kay* (from *kawā*) see ALMKVIST, p. 144, refers to the Oriental habit of treating the wounds by cauterisation, i.e. by a fiery iron (*il-kay*), which, though it is painful for the patient, still may heal the wound quicker than any other kind of treatment.

°4: 2° *mā* pro *lā*, BAUER, § 91, 3.

°8: 1° *il-mabsam*, lit. the laughing part, here *pars pro toto*, i.e. »I swear by him, who created the human body«. °8: 2° *rašb* pro *rašb ‘annī*. °9, 10, 11° *nār galbī*, cf. XXVI 1.

°12: 1, 2° *il-mayšūm* (from the verb *ša’ama*) means here the deceased one.

°14, 15° *alladī katab hal-kitāb* refers to the Oriental belief that the death of every person takes place by a special order written by God (cf. XXX 9: 2). °14: 1° *rētnī* from *ra’aitunī*, (BAUER § 59, 2, LÖHR § 199, DRIVER, p. 116; XXXI 19: 2).

°16: 2° *ḥirāb il-bēn* and *bēn* (18: 1), names of a messenger of the

angel of death, who is called *'izrā'īl*. In the Koran, Surah XXXII: 11 »the angel of death (*mal'aku l-mawt*), who is charged with you, shall cause you to die». With regard to the Jewish beliefs concerning the angel of death cf. SAARISALO, Stud. Orient. II, p. 103.

°17: 2° *īrrādī* from *li + īrrādī*, a verbal noun from *rariḍa*, the IV theme.

°18: 1° *mufḍī* pro *muftī*.

°19: 1° *waddī*, an imperative *addī* from *addā*, »to transmit».

## XXIX

°3: 1° *lamma*, lit. »to collect». *balāt il-qabīr*, the flat stones on the dead body correspond to the European coffin, which the Moham-medans do not use. Without the use of these heavy stones the body could be easily dug up by the hyaenas and jackals, and eaten by them. But the poor people are often buried without *balāt il-qabīr*, i.e. without honour,

°4: 1° *wis'allā* pro *wis'alhā*, *l + h* assimilated, cf. *n + h* XVIII 17: 2; 42: 2. The fem. suffix refers to the people in general like to the *kull in-nās* in the preceding line. Here is the idea, that the old good time ought to come back.

°5: 2° and °6: 1° *turābīk*, *bihudnīk*, see introd. to XXVIII.

°7: 1° *mhammad il-'ābid*, son of *hāšim il-muwahḥid*, see KAHLÉ, ZDPV, XXXIV, p. 242 f. and DALMAN, p. 89 f. and BAUER, p. 215.

°10: 2° *btalā\_b* pro *ibtalā + āb* for the rhyme like in the *'atāba*.

°11: 1° »The golden cup, in which we were broken» is a figure, applied to death.

°15: 2° *bāṭīl*, lit. bad; here »alas, what a pity». *labbāsī* refers to the deceased man who had used these bracelets while living. In older times the men also decorated themselves with ornaments, which followed them into the grave.

°16° This refers to the promise offered above (13). For *bin't mīr il-amīr* etc. cf. Ct. 6: 12 and Ps. 45. °16: 2° *daqqāq il-qahwe* refers to the custom of the *fellāḥ* and the *bedawi* that the preparing of the coffee which is served for the guest can be undertaken by no one

except the chief of the family, who prepares everything in the presence of the guest, starting from the green beans and the cleaning of the cups and pots. The hammering of the coffee is done rhythmically (and always with the same time) in a mortar, called *ğurn*, usually made of a hard kind of wood (*sūwēd* or *buṭm*, *Pistacia Palaestina*) which gives good resonance. This *ğurn* is also employed as a musical instrument to beat time for the dances of the Beduins and the Fellaheen. *‘azzām*, lit. »the hospitable one». °16: 3° *maḥbūs*, pl. *maḥābīs*, a coll. word.

## XXX

With XXX 1—5 cf. X 4—9.

I heard a title for this song: *nadbe qālaha ‘ali l-mufdī*, a song of mourning by Ali the Mufti. °1: 1° *qallimu*, a coll. verb, lit »cut the hoofs.» °1: 2° *yīğī* versus *yīğū lūh* (4: 1), see the comm. to X.

°2: 2° *sēfak liyōm il-kivānī* does not mean fighting, but refers to the sword-dance of the burial procession, at least in the case where the deceased man was a bachelor.

°7: 2° Note *badle*, »dress» from *badala*, »to change», like *ᾰλλαγαλ* from *ᾰλλάσσω*; *dēr il-qamar* is a place on the Lebanon in Syria where the people weave silk as their home industry.

°9: 2° *wil-am‘r lillāh* cf. the order of death, written by God, (XXVIII 14, 15).

## XXXI

°3: 1° *‘all-mātū*, pro *‘ala lladīna mātū*, here the coll. relative pronoun *illī* (XXVII 9, 11 and XXIX 4) is shortened to *ll*, see TALLQVIST, p. 17.

°4: 1° *šanāyib* (from the singular *šanab*), the plural form, otherwise uncommon, seems to have been inflected here in analogy with the other five plural forms of this style (in 2, 3, 4), esp. with its synonym *šārīb* pl. *šawārīb*.

°5: 1° *šabb* (cl. *šābbun*) pl. *šabāb* (1: 1) or *šubbān* (XXXII 12).

°12: 1° *ṭalla*, »to look from a window, to appear on the horizon»,

cf. *mṭalla*, »overlooking», the northernmost village of Palestine.

°14: 1° *haiya* a diminutive from *ahūy*, in analogy with *baiya-abūy*; in *ḡānī*, the subject is to be found in 15: 2, *riṛāb il-bēn*.

°19: 1° Just as Muhammed il-Abid in XXIX 7 so also Ali is here a historical person. This story was told to me by an Arab in the village of 'arrābe in Northern Galilee. »About one hundred years ago there came five brothers from Hejaz to settle down in this district, one of them was 'alī ibn ḡāher. Because the *jus primae noctis* was practised by the local Druze sheikhs so Ali and his brothers decided to assassinate these sheikhs in a local marriage feast. This plan succeeded by a secret trick, but later on the Turks murdered Ali by his own servant.»

## XXXII

°1: 2° The idea of prevention in *tihṣa*' extends to the following clause *tōhud ḡalāyilhin*. Here fem. suffixes are used pro masc., cf. BROCKELMANN, I 136 a; MATTSON, Etudes phonologiques, 56. Here the object of the mourning throughout the song is called *is-sab*' (2), *marīdnā* (7: 1), *šabb*, *muḡtašim* (10), *ibn id-dawāwīn* (i.e. the nobleman, on the *diwān* of whom the men of the village used to assemble, 16: 1) *is-saḡī*' (30: 1), *abu š-šāmlīye* i.e. the owner of a broad woollen belt, 34: 1).

°2: 2° There are youths to protect your wives against lowly men.

°4: 1° *ḡfūtī* from the sing. *ḡift*, a double-barrelled gun, a Turkish loanword.

°5: 1° *faṣṣalu* from *faṣṣalahu*.

°6: 1° *finḡān*, a Persian loanword.

°9: 1° *šaḡiq il-hām* points to the custom of tearing the clothes as a sign of mourning.

°10, 11° *šamda* is the name of the marriage ceremony of the bridegroom like *ḡalwa* for the bride (cf. XII); *aṣmudak* is an imperf. from a verb of which *šamda* is a noun. Further *ḡalwa* is a corresponding noun to the verb *ḡalā*, *yaḡlī*. Thus °10: 2° is lit.:



»And in my desire (*hāṭir*) I make to you *šamda* and a bridal *ǧalwa* beside you.

°11: 2° refers to the custom, that one has money inside the hand when pressing the hand of the bridegroom and congratulating the bridegroom with the word *mabrūke*, i.e. »blessed». *ḥalfak uquddāmak* i.e. in abundance.

°14: 1° *riwā*, see XII 3: 1; *mīna* or *mīne*, a Greek loanword via Aramaic.

°15: 1°, here is a figure: »they started to play with the passion of love and it played havoc with them». °15: 2° *iqāl* is the double headband of black colour, made of the hair of the goats, which keeps the loose *keffīye* fast and prevents it from falling.

°16: 2° *liḥall iz-zanānīr*, a symbol of death. °16: 2° *zanānīr(ī)*, a plural of the sing. *zanār*, is an arabicized loanword from the Greek ζωνάριον via Persian.

°18: 1, 2° *firiḥ šī* and *waqaf šī* as also *tkāmalat šī* (°36: 2°), see the comments to XVIII 39: 2.

°20: 2° *aḥmar il-ʿēn* is a symbol of courage, strength.

°21: 1° pro *šaddū, ǧmālhum*. °21, 22, 23° These are words recited during the burial procession itself to the cemetery. °22: 1, 2° *taqullkū* pro *ḥattā aqul lakum*; the suffix *kum* is pronounced *kū*, see BAUER, § 54, 1.

°25, 26, 27° These words are from the standpoint of the widow, who is supposed to say them to her brother, the present chief of her parents' house. She must now leave the house of her deceased husband and is obliged (*aḥwaǧnī*, 27: 1) to return to her parents' house.

°26: 2° *fattiḥ lī ʿēnēk*, this figure means: take care of me.

°27: 2° *ʿabātak* from *ʿabāye* is the thick, nearly waterproof garment which the Palestinians wear over the underclothing (*qunbāz, qanābīz*, of linen). The most usual Hebrew equivalent of *ʿabāye* is *simlā*. The ancient Oriental figure of »spreading the garment over a woman» conveys also in our days the meaning of marriage and sexual intercourse. Cf. RUTH 3: 9 and Ez. 16: 8, »you had reached the age of love, and I spread the skirts of my robe over you, and

covered your nakedness ('*erwā*). In comparison with the '*abāye* of a husband, the '*abāye* of a brother »gives no warmth» (28: 1).

°33: 2° pro *tutallibūhā*.

°36: 1° *qalamġī*, here is a Turkish termination *ġī*, denoting trades and professions, attached to an Arabic noun *qalam*, »pen», *qalamġī*, »a writer», see DRIVER, p. 140.

°37: 1° *šūštū*, a Persian loanword (*šūše*, »cumulus», VULLERS), that is used only in the coll. Arabic of Syria—Palestine.

°38: 1° *mā* is here an exclamation, »how!»; *baġt*, a Persian word.

°38: 2° *wim'auwade*, in lit. Arabic the passive participle of the derived tenses is used instead of the verbal noun. '*al-'af'r u'affarūni* refers to the ancient custom of mourning that the mourner sits in dust and ashes, and sprinkles himself (cf. Jes. 3: 26; 47: 1; Job 2: 8), especially his head with same (Josh. 7: 6; 2 Sam. 1: 2).

°42° These tender words have many parallels of similar character in several love songs, cf. STEPHAN Song VII.

°43: 1° '*ammā* pro '*alā mā*, cf. VI 7: 2. °43: 2° *ħinnā* or *tamar ħinnā* is prepared from the leaves of *Lawsonia alba* (*L. spinosa*). *ħinnā* is a modern word for this ancient cosmetic, which is employed by Oriental women to dye their finger-nails and other parts of their hands and feet an orange-red colour (cf. Ct. 1: 14; 4: 13). For the wedding the mother of the bridegroom together with the girls of her village prepares henna powder in quantities sufficiently large for all the wedding guests. In all events the bride must be abundantly dyed with pure henna, see further the description of ZS (1927), p. 120. In this song of mourning henna is a figure for a happy marriage in contrast to the bitter separation caused by death.

°44: 1° *šuqqa* is a measure of ten alns.

°45: 2° *šatāyit*, a coll. plural, pro the lit. *šattā*, from the sing. *šatit*, »scattered».

°46: 2° *niġ'r* means here a vow vowed by an enemy.

### XXXIII

°1: 2° *māħdāħ* pro *ma'ħaħuhā*, lit. »its grasp» from *aħada*, »to grasp». *bālik*, an arabicized loanword from Aramaic (cf. Dan. 6: 15).

°2: 2° *ēš*, a contraction of the lit. *aiyu šai'in*. °2: 3° *mālīk muhġatī*, cf. LÖHR, § 224.

°3: 1; 4: 3; 5: 1° *mālīk* (lit. »a ruler«), the angel who rules over hell and has charge of the tortures of the damned. This angel is mentioned in the Koran (Surah 43:77): »And they shall cry out: O Malik, let Thy Lord make an end of us. He shall say: Verily, tarry here.« Cf. the *mōlek*, the fire-god of the Ammonites and Moabites. °3: 2° *mālīk*, the founder of one of the four orthodox schools of Sunni Muslims, born at Medina 716. He was considered to be the most learned man of his time and his self-denial was famous. His authority is at present chiefly received in the northern states of Africa. The best known of his works is the *muwaṭṭa*.

°5: 1° *rīsal\_lī* pro *arsala + lī*. °5: 2° *raḏā* is a species of the genus *Euphorbia* (PALGRAVE, Travels, I 38), a shrub peculiar to the Arabian Peninsula, with a woody stem, often five feet in height, very slender and flexible, forming a large feathery tuft. There is special hardness in its charcoal and its fire shines brightly and is of long continuance, cf. LANE and the Biblical *rōtem* (*Genista raetam*), 1 K. 19: 4; Ps. 120: 4; Job 30: 4. *yamm*, see XV 6: 2.

°6: 1° *riḏwān* (pronounced *riḏwān*), the name of the gardener or keeper of Paradise. *illī\_ḥtāt* pro *alladī iḥtāṭa* (VIII theme); °6: 1 b° lit. »whose knowledge encircled you«. °6: 3° *witīmallā*, from *malā*, »to advance«, *tamallā*, »to enjoy a thing a long time«.

This index includes only a selection of the commented words and sentences. The sign √ is added in order to distinguish between verbs and other words and to show the corresponding verb in literary Arabic.

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<sup>i</sup>*mbāhānī* √ *bāha* XVIII 23: 2  
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## Other loanwords:

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## BIBLIOGRAPHICAL ABBREVIATIONS AND NOTES.

The following four works on Arabic folk-songs have been used also in order to avoid repeating songs already published. STEPHAN'S work has been of valuable help in selecting several parallels.

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f = in the dialect of the Fellaheen (peasants).

m = in the dialect of the people of the towns.

c = in the literary Arabic.

These scholars are referred to on the following pages of this work:

BROCKELMANN, p. 135.

HANAUER, p. 119.

HAUPT, p. 110.

HOUTSMA, p. 118.

KAHLE, p. 133.

MATTSON, p. 135.

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SPRENGER, p. 111.

ZIMMERN, p. 114.