

## 2. The Texts and Translations

### Text I

1. fī wāḥad min ʿurbān iḍ-ḍēgam<sup>1</sup> — w-hāḍa r-riḡḡāl ʿismo<sup>h</sup> ... ʿmēr — ʿilo ḥurma — w-il-ḥurma ṭayyibe mazyūne kṭīr ma fišš ʿazyān minha—w-gāʿde bitlidd — ḡalyūnha<sup>2</sup> giddāmha w-bitlidd ʿa-ḡ-ḡiha š-šargīye.

1. *There was a man from the Dēgam tribe<sup>1</sup> called ʿOmēr. He had a wife, and the wife was good, she was very beautiful. There was no one more beautiful than she. She was sitting and looking out. She had her pipe<sup>2</sup> in front of her and she looked out of the window toward the east.*

2. yōm šāfha ḡōzha — zaʿal minha gāl — ʿala ʿeš bitliddi? — ʿala ʿeš bitliddi? — gālat balidd ʿala ha-d-dinya — gāl laʿ — ʿaḍunni šayfītič<sup>3</sup> wāḥad ḡēri — bitliddi ʿalē<sup>h</sup>.

2. *When her husband saw her, he got angry with her and said, 'What are you looking at?' She said, 'I'm just watching what's going on around here.' He said, 'No, you aren't. I think you've fastened your eyes on another man and are watching him.'*

<sup>1</sup> Aḡ-Ḍēgam (pl. aḡ-Ḍyāḡme) is a clan in the ar-Rabīʿīye division of the ʿAbda tribe, which belongs to the Šammar confederation. The kin of Ibn Rašīd hailed from this clan, see MUSIL, *Rwala*, p. 308; id., *Northern Neḡd*, p. 237. OPPENHEIM, *Beduinen II*, pp. 59-62, gives the pedigree of the legendary tribal hero aḡ-Ḍēgam as part of the early history of the Ḡarāmne or Ḡarm tribe, which settled in southern Palestine during the first Islamic centuries. According to the local tradition, part of the clan lived "in the area between el-Karak and eš-Šōbak perhaps four or five centuries ago". The present story belongs to a cluster of Bedouin poetry known as the *Dīwān aḡ-Ḍēgam* which comprises scores of poems preceded by or embedded in narratives. Probably because of its age, which considerably exceeds that of ordinary Bedouin *sālfas*, this cycle of traditions has often adopted features typical of epics. Thus, the version of the story of the brothers ʿArār and ʿOmēr, recorded among Galilean Bedouin and published by ROSENHOUSE, *Bedouin Arabic*, pp. 228-238, is ornamented with passages in rhymed prose; cf. the style of the Bani Hilāl epic, *ibid.*, pp. 192-200, INGHAM, *North east, texts 8 and 10*, CONNELLY, *Folk Epic*, pp. 95 and 99f., SAADA, *La geste*, p. 42, PALVA, *Cultural Context*, p. 114. AL-ʿUZAYZĪ, *Maʿlama 3*, p. 227, refers to this *qašīda* as «*Mējā al-xarsā*», using two verses as an example of the Bedouins' dislike of natural death (*al-badw yakrahūn al-mawt al-ṭabīʿī*, see n. 9 below).

<sup>2</sup> The pipes used by women were long-shafted (about 1 metre) and had bowls made of baked earth, see MUSIL, *Arabia Petraea III*, p. 172; id., *Rwala*, pp. 127f. and 320; WETZSTEIN, *Zeltlager*, pp. 68-70 (note to p. 13, l. 6); SPOER&HADDAD, *Nimr*, ZS 9, p. 121; LANE, *Manners*, pp. 137-140. Traditional local pipes and photographs are to be seen in the Folklore Museum in ʿAmmān (Dept. of Antiquities of the H. K. of Jordan).

<sup>3</sup> A feminine participle construction typical of the Salṭi dialect; it has earlier been attested for Ḥōrān by CANTINEAU, *Ḥōrān*, pp. 247 and 417; cf. FISCHER&JASTROW, *Handbuch*, p. 185 (bottom); scattered instances are found in other areas as well, see MUSIL, *Arabia Petraea III*, p. 180 (*māxḡītu*).

3. za‘lat — ‘inid-ma za‘lat ‘amlat ḥālha xarsa ʔarša ma tisma‘š — hāḡa ga‘ad idūrīlha min hōn — yitlaffat ʔilha min hōn — rūḥ<sup>4</sup> min hināk — ta‘āl min hōn — lama taḥči — lama ssōlif — lama trudd ‘alē<sup>h</sup> — ma fišš — w-sit-tušhur ‘ala ʔarga waḡade w-hī ʔarma — ma ʔači.

3. *She took offense. When she took offense, she pretended to be dumb and deaf. She didn't hear anything. The man started soothing her in a roundabout manner, now doing this and now doing that, in order to induce her to speak, in order to induce her to talk, in order to induce her to answer him, but no, all in vain. Six months at one stretch she sat moping and did not speak.*

4. gāl ir-rāy čēf? — ‘imil ḥile — ʔala‘ barra — yōmin ladd winn ha-l-ḡayye bi-ha-sahle — gāl — baddi ʔaktul ha-l-ḡayye w-aliffha ‘a-ragbati — w-iš-šubiḡ ʔaḡul la-l-‘arab raḡil — ʔaḡul la-l-‘arab raḡil — w-mēta-ma ʔaḡu ‘alayyi w-šāfu l-ḡayye malfūfe ‘ala ragbati — čānha čaḡḡābe bitbayyin u-čānha šādga bitbayyin.

4. *The man thought: 'What shall I do?' He thought up a trick. He went outside the camp, and when he caught sight of a snake on the ground, he thought, 'I'll kill a snake and coil it round my neck, and in the morning I'll tell the Bedouin that they should move. I'll tell the Bedouin that they should move, and when they come to me and see the snake coiled round my neck, then it will come out whether she is a liar or whether she is truthful.'*

5. ʔala‘ ‘ala l-baḡn u-yōm-ma ʔiḡa winn ha-l-ḡayye mmaḡḡ<sup>o</sup>ʔa ‘a-ha-sahle — gām ‘alēha katalha — w-aḡa b-il-lēl ḡaḡ rāso ynām — gāl — ya-‘arab — bāčir raḡil ‘a-l-maḡabb l-iflāni — haḡōl il-‘arab ista‘addu — šēx — w-ʔamar — ʔista‘addu š-šubḡīyāt — gālu — ʔiḡ‘ad iš-šēx — gāl xalli š-šēx naym lammin inḡammil.

5. *He went to the bed of a wadi. Having come there he caught sight of a snake crawling on the ground. He fell upon it and killed it. In the evening, when he turned in, he said, 'Look, Bedouin, tomorrow morning we move to such and such a place.' The Bedouin made themselves ready—it was the order of the sheikh. When they made themselves ready in the morning, they said, 'Wake up the sheikh.' Someone said, 'Let the sheikh sleep until we have loaded the camels.'*

6. ḡammalu l-‘arab w-itraḡḡalu ‘a-l-maḡall l-iflāni lli biddhum īyā<sup>h</sup> — ymiddu ‘alē<sup>h</sup> — ʔiḡ‘ad iš-šēx — ʔiḡ‘ad iš-šēx — ʔaḡa l-‘abd ‘alē<sup>h</sup> — yōminno ʔaḡa l-‘abd ‘alē<sup>h</sup> winno ... winn il-ḡayye miltaffa ‘a-ragbato — gāl lalalalah — rāḡ — māklo — māklo d-dābe.

6. *The Bedouin loaded and set out to the place which they were bound for. Now they came to the sheikh. 'Wake up the sheikh, wake up the sheikh!' When a slave came to him, he found that the snake was there coiled round the sheikh's neck. He said, 'Oh no, oh no! He's gone! The brute has bitten him.'*

<sup>4</sup> Descriptive imperative of narrative style, see in detail PALVA, Descriptive imperative and id., Further notes.

7. haḏīče rāčbe ‘ala hōdaḡ<sup>5</sup> — ‘ala ḡ-ḡamal — ‘ala hūḏunha walad ḏismo zēd — ḏingabrat ‘ād taḥči — ma taḥčīš ‘ād il-ḥači hāḏa — taḥči ḥači gašīd — ḡarratha b-lāhinja<sup>6</sup>:

7. *The sheikh's wife sat in a hōdaḡ litter<sup>5</sup> on camel-back. In her arms she held a son called Zēd. Now she was forced to speak. But she did not speak in the ordinary way. She spoke in the form of qašīda, singing it with its melody.<sup>6</sup>*

8. yā zēd<sup>7</sup> bāḥ il-xafa l-yōm mā b-ḡamāyri  
w-‘ala n-naḡar mā bāgi ḏilla ḡilīlha

8. *O Zēd,<sup>7</sup> today the secret in my innermost has been brought to light,  
Though only a little of it can be seen.*

9. w-mā fārsin suwa ‘mēr ḏibir rāšid<sup>8</sup>  
mā yirmīh min il-fursān ḏilla ṭiḡīlha

9. *There is no horseman equal to ‘Omēr, son of Rāšid.<sup>8</sup>  
Among the horsemen only the most powerful would be able to overcome him.*

10. w-čam sābḡin yā šēx b-is-sēf ‘ugtha  
rayyaḥt āhilha min imḡāḏab ‘alīḡha

10. *How many runners you have held back with your sword, o sheikh,  
And given their owners rest from the trouble of feeding them!*

11. čam sābḡin yā šēx šallēt mani‘ha  
rayyaḥt āhilha min imḡāḏab šahīlha

11. *How many runners have you stopped once and for all, o sheikh,  
And given their owners rest from the trouble of their neighing!*

12. ḏitmannētak maktūl ib-tāli ḡ‘ūnana  
wala min rabḏa b-rās ruḡmin miḡīlha

12. *I hoped that you were killed in the end of our wandering,  
And not by a serpent whose resting place is on the top of a cairn.*

<sup>5</sup> hōdaḡ is a covered camel litter used by women, see LITTMANN, *Beduinenerzählungen* II, p. 15, Fig. 14; cf. SCHMIDT&KAHLE, *Volkserzählungen* I, p. 108, n. 23; SOCIN, *Diwan* I, no. 47H:11, and the synonymous ḥanīye, *ibid.*, 47:7, n. b). According to MUSIL, *Rwala*, p. 197, hōdaḡ is a poetic word for ḡetab "large richly colored litters which rock freely". In the Folklore Museum in ‘Ammān there is a richly ornamented hōdaḡ litter; for photos, see OPPENHEIM, *Die Beduinen* I, Tafel XIV, and ‘UZAYZI, *Ma‘lama* 4, p. 376.

<sup>6</sup> This qašīda, as well as III below, was sung by the narrator, whereas the rest of the poems were recited.

<sup>7</sup> According to a variant recorded at l-Fḥēš, ‘Omēr and Mēīa had two sons, Sēf and Ča‘b, and the poem begins ḏabu sēf bāḥ.

<sup>8</sup> The leaders of aḡ-Dḡēḡam were Šhawān and Rāšid, two brothers whose sons were ‘Arār and ‘Omēr, respectively.

13. ḡannib yā ḡī‘ān yā ḡdūr il-‘aša  
ḡannib ‘a-bēt i‘mēr yā habīlha  
13. *Come on in, you hungry, look, there are pots of dinner here,  
Come on in ‘Omēr’s tent, you poor fellow!*
14. ḡumlet igdūr illi bi-bēto trakkabin  
yā murr ‘ala l-xuddām zawwid mičīlha  
14. *All the pots in his tent are put on fire,  
Go around among the servants, add to their portions.*
15. lā ya-bn ‘ammi yā niḡīd bin wāldi  
lā yā bēḡt il-gabbān waznin ṭiḡīlha  
15. *Oh no, my husband—equal to my brother,  
Oh no, you heaviest weight of the scale!*
16. yā ḡamrat il-mallūl yā kāyid il-‘ida  
‘axu ḡārto laww ḡāb ‘anha ḡalīlha  
16. *You glowing embers of oak wood, you relentless adversary of the enemy!  
A brother to his female neighbour while her husband is away.*
17. yā ‘mēr haḡōl il-badu dannat raḡīlha  
w-mēṭa<sup>9</sup> ‘ala d-dār ḡayir dilīlha  
17. *O ‘Omēr, the moving of the Bedouin is drawing close,  
But he who would guide Mēṭa<sup>9</sup> home is at a loss.*
18. yā ‘mēr haḡōl il-badu ‘indak tiḡayyarat  
ḡūm istīnid<sup>10</sup> ya-‘mēr ḡadi tišīlha  
18. *O ‘Omēr, your Bedouin are at a loss.  
Get up,<sup>10</sup> ‘Omēr, perhaps you will make them move.*
19. w-‘alēk la-ḡugg iṭ-ṭōb yā walad rāšid  
w-a‘di ‘ala n-nugra b-rāsi w-aḡīlha  
19. *I shall verily tear my garment for your sake, o son of Rāšid,  
And I shall go to the ash heap and strew ashes upon my head.*

<sup>9</sup> The name Mēṭa occurs in some poems belonging to the *Dīwān aḡ-Dḡēgam*; she can scarcely be identified with Mēṭa in DALMAN, *Pal. Diwan*, p. 99f. and n. 2. The two verses quoted by AL-‘UZAYZI, *Ma‘lama* 3, p. 227 run as follows: ‘alēk ‘aḡugg al-ḡēb yā walad ḡānim/ ‘arkīd ‘ala n-nigra b-rāsi ‘aḡīlha/ ‘itmannētak maktūl b-atla ḡamā‘tak/ lā ‘inid rabda b-rās riḡm miḡīlaha.

<sup>10</sup> A formula frequently used in lamentations, e.g. *ḡum istīnid yā-xayya/ šūf ‘asa yōḡa‘ak ḡalbak ‘alayya* ‘steh’ auf, stütze dich, o mein Brüderchen, und schau:/ vielleicht wird dir dein Herz wehtun meinnetwegen’, MUSIL, *Arabia Petraea* III, p. 436 (transcription slightly modified).

20. yōminnha gāmat — gaḡbat is-siċin baddha thīlo ‘ala rāsha<sup>11</sup> — gāliha ‘awayy — ‘ana ṭayyib — ‘agfi ‘agfi ‘agfi.

20. *When she set about and took ashes in order to strew them upon her head,<sup>11</sup> he said, 'But look here, I'm well, stop it, stop it, stop it!'*

## Text II

1. waḡad ibdāwi — ya...<sup>12</sup> — min ‘urbān šammar<sup>13</sup> — ‘ibir rašīd — ‘ilo bint ‘amm hāwīha — widdo yyāha — ykudd ‘ala ‘abūha yuḡlubha ygullo — ma fī — mā fī — w-sabā‘ sanawāt — w-ha-r-riġġāl kull inhār ‘īd ḡaḡīya — willa nhār ‘īd — yiġī<sup>h</sup> — ygullo — ya-‘ammi widdi bint ‘ammi — gallo mā fī — mā fī.

1. *A Bedouin of the Šammar tribe<sup>13</sup>—Ibn Rašīd's tribe—had a female cousin. He was in love with her and wanted to marry her. Unrelentingly he spoke to her father and proposed to her, but the father used to say to him, 'No, oh no, oh no!' For seven years the man came to him every Sacrificial Feast, every festival, and said, 'Look, my uncle, I want to have my cousin.' But he said to him, 'No, oh no.'*

2. galūlo ha-l-‘urbān ‘illi ḡawalē<sup>h</sup> — ya-walad — bint ‘ammak māšye ma‘ak — ‘irċibha warāk ‘ala ha-ḡ-ḡulūl w-idhaġ ma‘ha ‘a-l-barrīye — ya‘ni xṭufha xaṭife<sup>14</sup> — gāl mahu ‘ēb? — bint ‘ammi ‘ōxuḡha bala ma ykūn ‘ammi rāḡi? — w-mā fī fāyde.

2. *Now the Bedouin, his friends, said to him, 'Look here, young man. Your cousin will follow you. Seat her behind you on a riding-camel and run away with her to the desert. We mean, kidnap her.'<sup>14</sup> He said, 'But isn't that improper? She's my cousin; should I take my cousin without my uncle's consent?' No, it did not help.*

<sup>11</sup> Strewing dust and ashes upon the head as a sign of mourning, disapproved by the Prophet Muḡammad, has still been observed in Palestine in the 20th century, SPOER&HADDAD, Nimr, ZS 7, p. 286 (XIII 4), and ZS 9, n. p. 118. The version recorded by ANTONIUS VAN REISEN at l-iFḡeš (Mīxā‘il Salāme Šwēš, ca. 1892-1987) ends: w-arkuḡ ‘ala n-nuġra w-aḡīlha.

<sup>12</sup> The narrator starts addressing this author but does not find a suitable word of address.

<sup>13</sup> The Šammar Bedouin are a confederation of the tribes ‘Abda, Singāra, Tūmān, and Aslam. Their traditional centre is ḡabal Šammar in northern Neġd, but there are Šammari tribes in a very large area, e.g., in the ḡazīra in Iraq, the Syrian Desert, and al-ġašīm; see, e.g., OPPENHEIM, *Die Beduinen III*:1, pp. 37-53.

<sup>14</sup> xaṭife is a kidnapped girl carried by her lover away from the territory of the tribe. The marriage can afterwards be negotiated by the kidnapper's protector and the father of the kidnapped girl. The reason for kidnapping is usually that the girl's father has not given his consent to the marriage. Since the girl participates in the plot, it is actually said that "she kidnapped him", SALMĀN, *Šarqī al-‘Urdunn*, p. 144f.; MUSIL, *Arabia Petraea III*, p. 174; GRANQVIST, *Marriage conditions I*, p. 154; ASHKENAZI, *Palestine du Nord*, pp. 87-89.

3. hāḍa ma‘ ṭūl il-midde — yōminno šāf ṣalamo — šāf ṣibin ṣaxū w-binto — winnhum mitwādidīn — gāl — widdi ṣarḥal min ṣindhūm la ysāwūlhum ṭalāba.

3. *As time passed, and as the man saw how big the pain of his nephew was, and as he saw that he and his daughter were in love, he thought, 'I must leave them (i.e., my brother's family) lest they do something that will result in a lawsuit.'*

4. nāzīlīn bi-ṣarḍ — ya-būna — ṣisimha gāra<sup>15</sup> — [ṣurbān ṣibir rašīd] — w-hāḍa birḥal min hināka wēn bīḡi? — bīḡi ṣala ṣurbān bigūlūlhum ṣurbān ṣibin maṣṣūr — [ṣurbān maṣṣūr ḡēr ṣurbāno] — biḥammil b-il-lēl — xalla l-lēl lama šārat il-ṣālam nāmat — biḥammil u-bīḡi māši.

4. *They had their camping grounds in a place—see, Father—called Gāra.<sup>15</sup> [They were Bedouin of Ibn Rašīd.] Now the man moved away from there. Where did he go? He went to a group of Bedouin called the Bedouin of Ibn Maṣṣūr. [The Bedouin of Ibn Maṣṣūr did not belong to his tribe]. He loaded by night. He waited until the people had fallen asleep; then he loaded and got going.*

5. ṣarbaṣ xamis tūyām u-hū māši — lama ṭabb ṣala l-ṣarab gāl — minhīlo l-ṣarab hāḍi? — haḍōl ṣurbān ṣibin maṣṣūr — ḥawwal — ṣādet il-ṣarab yōm nizil ṣalēhum nizil — ysawwūlo gahwa w-iḡībūlo šāh u-yiḍbaḥūhālo w-ikarrmūno — min baṣḍ ṭalat tūyām yisṣalūhum mnēn ṣint? — min ṣayyāt ṣarab? — min ṣayyāt dīre? — w-min ayyāt u-min ayyāt.

5. *He kept going four or five days until he came to a Bedouin camp. He asked, 'Whose are these Bedouin?' 'These are the Bedouin of Ibn Maṣṣūr.' He dismounted. It is a custom among the Bedouin that when a guest comes to them, they make coffee for him, and they bring a sheep and slaughter it, and receive him hospitably. After three days they ask him, 'Where are you from? Of which tribe? From which district?' And so on and so on.*

6. baṣḍ iṭ-ṭalat tūyām báṣad-ma karramū<sup>h</sup> u-ḍibaḥūlo — w-aṣṭū ḥaggo — yisṣalu — gāl — walla-na min ṣurbān ṣibir rašīd — min gāra — min haḍiḥ iḡ-ḡiha.

6. *After those three days, having received him hospitably and slaughtered a sheep for him and given him what he was entitled to, they asked him the usual questions. He said, 'Well, I'm of the Bedouin of Ibn Rašīd, from Gāra, from that direction.'*

<sup>15</sup> Oasis in the Gūba basin, about 50 km east of al-Ḡōf.

7. hāda l...l-im<sup>c</sup>azzib — <sup>ʔ</sup>ibin maṣṣūr šēx — <sup>ʔ</sup>ilo walad u-lissā<sup>h</sup> ba<sup>c</sup>do ma dǧawwaz — yōm šāf il-bint gāl yubá — gāl hā — gāl <sup>ʔ</sup>ašūf bint zēna <sup>c</sup>ind ṭanībna<sup>16</sup> — <sup>ʔ</sup>ana <sup>ʔ</sup>aridha — gāl yubá <sup>c</sup>a-mahal — gallo <sup>c</sup>a-mahal ba<sup>c</sup>ad šahar šaharēn? — <sup>ʔ</sup>ā.

7. *The host, Ibn Maṣṣūr, was a sheikh and had a son who still was unmarried. When he saw the girl he said, 'Daddy, listen.' He said, 'Yes?' He said, 'I've seen that there's a beautiful girl at our neighbour's.'*<sup>16</sup> *I want to have her.' He said, 'Take your time, my son.' He said, 'Take my time? After a month or two?' 'All right.'*

8. haḍāka r-riǧǧāl min ṣubḥīyāt yōm ṭala<sup>c</sup> in-nahār — <sup>ʔ</sup>ibin <sup>c</sup>ammha <sup>ʔ</sup>ismo mašhūr — yōminno ladd winn il-bēt rāḥil — ḥaṭṭ rāso w-nām — maraḍ — ḥaṭṭ rāso w-nām — yiǧu <sup>c</sup>alē<sup>h</sup> — ma <sup>c</sup>alēk šarr? — ma tšūf šarr ya-šēx? — gāl ma bī xlāf — ma bī xlāf.

8. *In the morning at daybreak the man, her cousin, Mašhūr by name, found to his surprise that the tent (of his uncle) was gone. He lay down and went to sleep. He got ill. People came to see him. 'May you not have evil!' 'May you not see evil, sheikh!' He said, 'Oh, it's nothing, I'm all right.'*

9. yiǧībūlo waḥade ssawwīlo <sup>c</sup>išbet il-gizḥa<sup>17</sup> — wāḥad iǧūllo xallīna ničwīk<sup>18</sup> <sup>c</sup>ala sirrak — waḥade kaḍa — gallhum ma bī — ma bī xlāf <sup>ʔ</sup>abad — w-hāda r-riǧǧāl gaṭa<sup>c</sup> il-ǧirre — baṭṭal la yākil wala yišrab — ga<sup>c</sup>adlo biǧi <sup>c</sup>ašar fīyām u-nāym — <sup>ʔ</sup>aṭlab <sup>ʔ</sup>aṭlab warāha.

9. *They brought a woman to prepare the herb beverage of <sup>c</sup>išbet il-gizḥa<sup>17</sup> for him. One said, 'Let's cauterize<sup>18</sup> your navel', another said something else. He said to them, 'There is nothing wrong with me.' The man couldn't swallow any more. He ceased eating and drinking. About ten days he was confined to the bed. All he wanted to do was to go after the girl.*

<sup>16</sup> During the first three days the stranger was a guest, *qēf*, of Ibn Maṣṣūr. Thereafter he lived as his protected neighbour, *ṭanīb*, whose tent ropes, *ṭanīb*, touch those of the host, MUSIL, *Rwala*, p. 162; JAUSSEN, *Moab*, pp. 215-218 (with examples); SALMĀN, *Šarqī al-ʔUrdunn*, pp. 139-142; GRĀF, *Rechtswesen*, pp. 24-27; LITTMANN, *Beduinenerzählungen II*, p. ix. Cf. n. 206 below.

<sup>17</sup> <sup>c</sup>išbet il-gizḥa and honey were used in a mixture as a remedy for "a pain over the heart, known as *dummal*", EL-AREF, *Bedouin*, p. 156f. My informants at Šāfūt tell that it is boiled (without honey) in exactly the same way as *mēramīye* and is used as a remedy for stomach ache.

<sup>18</sup> This method of curing an illness is described by EL-AREF, *Bedouin*, p. 157, as follows: "Cauterising wounds and burning a perfectly healthy part of the anatomy to relieve pain is common. For this, a piece of iron varying in thickness from 1/3 to 1/4 inch is used. The method is known as *kai*. Its efficacy, except in some circumstances, amounts to giving the sufferer from an abscess, toothache or gastritis, something else to think about [...] The iron is placed in the fire until it is red hot. A cross is then branded on the stomach above the navel and two vertical marks made alongside. Another treatment is to make a burn on the right shoulder blade at the point reached by the middle finger of the right hand." This description of cauterization among the Negev Bedouin is no doubt applicable to great areas outside the Negev as well.

10. hāḍa r-riḡḡāl bikudd u-buḥlub u-mī'ād il-'urs 'āxr iṣ-ṣahar — w-bi'id 'an iṣ-ṣahar 'aṣar tīyām — ha-l-'aṣar tīyām 'aḥlab bīhum ha-r-riḡḡāl hāḍ — yōm 'aḡa nuṣṣ il-lēl — hāḍi-lha xēme — xēmītha mbayyne b-waṣṭ il-bēt 'ilha xēme — yōminno ḍarab 'ala l-bāb — hī winnha ṭarītha bāgye tittanna<sup>19</sup> bī.

10. *The other man was impatient and proposed to the girl, and the wedding day was set for the end of the month. There were still ten days left in the month. During these ten days Maṣhūr was trying to find the girl's family. When he then came at midnight—she had a small tent of her own; the small tent of hers could be clearly seen, because she had a small tent in the midst of the bigger tent—when he knocked at the doorcloth, she was there waiting for him.*

11. ṭagg 'a-l-xēme w-faḥḥat iz-zrār šāfato — gālatlo fūt — sallam 'alēha — salām ṭāhir — w-farṣatlo hināka w-ga'ad gālatlo — 'aṣa? — gāl ma-bī 'aṣa — gahawa? — gāl ma-bī gahawa — wiṣ trīd? — gāl 'arīd 'aṣūfiḥ — gālat — 'ammak — ma fī fayda.

11. *He knocked at the door of the little tent, and when she opened the buttons, she saw him and said to him, 'Come in.' He greeted her decently. She placed a mattress there for him, and he sat down. She said to him, 'Do you want to have dinner?' He said, 'I don't want dinner.' 'Coffee?' He said, 'I don't want coffee.' 'What do you want?' He said, 'I want to see you.' She said, 'Your uncle does not accept it, it's useless.'*

12. gāl bal'ci 'alla — gālatlo hāḍa ṭalabni 'ibin maṣūr — w-āxr iṣ-ṣahar widdo yudxul — ba'ad 'aṣar tīyām — w-hāḍa r-riḡḡāl mi-l-ḡubin u-mīn iz-za'al — lama ṭal'at in-niḡme — bigūm biḥuṭṭ rāso b-waṣṭ ha-l-bill — b-waṣṭ ha-l-bill u-binām.

12. *He said, 'Perhaps God will help us.' She said to him, 'There is a man, Ibn Maṣūr, who has proposed to me, and at the end of the month he'll marry me.' After ten days! Maṣhūr felt himself deceived and offended. When the morning-star came up, he got up and laid down among the camels. He laid down among the camels and fell asleep.*

<sup>19</sup> 'ittanna, imperf. yittanna, 'to wait', is a genuine local dialect form. It has also been attested for Ḥōrān, CANTINEAU, Ḥōrān, p. 267 bottom, and Central Palestine, SCHMIDT & KAHLE, Volkserzählungen I 31,5, 36,5, 50,5, 51,4, II 86,5, 89,2. It is most probably to be interpreted as Form V of tana/yatna, which occurs in Bedouin dialects of the North Arabian type, e.g. SOWAYAN, Arabian Narrative, 159; INGHAM, Dhafir, p. 82 l. 15; SOCIN, Diwan III, p. 149; WETZSTEIN, Zeltlager, p. 21,2. It is attested for Sinai, too, STEWART, Sinai Bedouin Law 2, 32:170. To derive the form directly from 'ny would imply the unlikely progressive assimilation \*it'anna > ittanna. On the other hand, the Bedouin form tana/yatna is probably a t-reflexive of 'ny.



13. t...w-gahawa t̄ānye<sup>20</sup> ysawwūha la-lli yḡall ṭun-nhāro gā'id b-al-byūt b-aš-šigg — xalṣat il-gahawa — 'iṣ-ṣubih gāl ya 'abd sawwi gahawa — gāl minu ha-z-zlima 'alli ba'do nāym b-haḡāk? — gāl 'ana-'rif? — rāh 'alē — rāh 'alē<sup>h</sup> il-'abid.

13. A second pot of coffee<sup>20</sup> is usually prepared for those who sit in the tent all day long. When the (first) coffee was finished in the morning, he (i.e. the girl's father) said, 'You slave, prepare coffee.' Then he said, 'Who's the man still sleeping over there?' The slave said, 'How could I know?' The slave went to him.

14. yōm 'aḡa 'alē madd īdo 'alē — winno mtartar — winno yābis — 'il-'abid ma bā'arfo — gallo — yā ḡabbābi — gallo hā — gallo hāḡa r-raḡil mayyit — haḡīče... haḡīče btiṭṭalṭal — ma btiṭṭa' gālat — ma kān ḡēr hū.

14. As he came to him, he felt him with his hand and found that he was lifeless. The slave didn't recognize him. He said, 'Look here, master.' He said, 'Yes?' He said, 'The man is dead.' The girl was agitated. She didn't dare to go out, but she thought, 'It cannot be anyone but him.'

15. ṭala'u 'alē — gāl — min ya'rif ha-z-zlima hāḡa? — ḡām 'alē<sup>h</sup> abu l-bint — gāl hāḡa mašhūr — sim'at il-bint ib-gōl mašhūr.

15. They went to him. Someone said, 'We don't know this man.' Now the girl's father went to him and said, 'This is Mašhūr.' The girl heard him to say 'Mašhūr'.

16. hāḡa 'ammo ga'ad yim'aṭ ib-laḡito — [kān mayyit ḡaḡīḡ?] — 'ā — fa'lan māt<sup>21</sup> — min ṭala' māt — haḡīče mḡaḡḡara w-ṭal'at — wuḡfat fōḡ rāso — wuḡfat fōḡ rāso — ma ga'dat iṣṣayyih — wala tnawwiḡ miṭil ḡarīmna hōn — wuḡfat fōḡ rāso — w-ga'dat tundub bī — b-kalām — bitgullo:

16. The man, Mašhūr's uncle, started tearing his beard. [Was he really dead?] Yes, he was really dead, he had died as soon as he had gone out. The girl was on the alert; she came out, and standing right by his head she started lamenting. She didn't start weeping and crying like our women here, but, standing right by his head, she started lamenting over him in these words:

17. 'il-bārḡa bātin 'uyūni saḡāra  
w-tiḡl ir-rašād ib-muḡlet il-'ēn maḡrūr

17. Yesterday evening my eyes were sleepless,  
As if the eyeballs were sprinkled over with pepper.

<sup>20</sup> "The first coffee" is the coffee from yesterday, warmed up early in the morning and served to those setting out. "The second coffee" is the new coffee prepared thereafter for those who remain in the tent.

<sup>21</sup> A loan from the fuṣṡḡā caused by Father Bišāra Šwēḡāt's question kān mayyit ḡaḡīḡ? 'was he really dead?'

18. ʔawwāh ʿa-dahrin maḡāli b-gāra  
bī šahr abu t-tōbāt<sup>22</sup> xaḡtli dūr  
18. *O how I miss the time I spent in Gāra,  
When it was my turn to have the month of penitence.*<sup>22</sup>
19. lā ya-bin ʿammi ya-ʿazīz is-sikāra<sup>23</sup>  
yilfinnak ha-l-xulfāt maʿ šummax il-xūr  
19. *O my cousin, you who loved the intoxication (of battle),  
The camels you caught were milk camels with great humps.*
20. ḡurr il-ḡarāra lli yišīd iṣ-ṣiḡāra  
w-illi ʿala rukba min fōḡ mašhūr  
20. *You were a wild hawk, wild hawks' progeny, hunting (tamed) falcons,  
You rode a famous horse with your head up!*
21. laww xayyarūni b-silāfin tibāra  
w-bī-bir rašīd u-ḡamʿatak yā ʔibin maṣṣūr  
21. *If they let me choose among those contending with each other in the vanguard,  
Among the Bedouin of Ibn Rašīd and in your group, Ibn Maṣṣūr,*
22. ma-xtār kūd nūr ʿēni ya-xiyāra  
miḡazzma mitlazzma ḡilt mašhūr  
22. *I would choose none but the light of my eyes, o my chosen one!  
Bound and attached (with you in love) I would say: I choose Mašhūr.*
23. ʔabci ʿalēh ṭul lēli w-nahāra  
w-ya-dami ʿēni ʿala l-xadd maṣṣūr  
23. *I shall cry over him day and night,  
The tears of my eyes running over my cheek.*
24. ʔawwāh ʿala ṣaḡrin rāḡ ʔawwal ṭiyāra  
w-ḡammāyilhin laww laḡat il-xēl daʿṭūr  
24. *O how I miss the falcon who perished in the start of his flight,  
Him who was their protector, when riders were chasing with pounding hooves.*

<sup>22</sup> Refers to Ramaḡān.

<sup>23</sup> Cf. ʿaḡīd es-sikāra 'das Haupt der Trunkenen (die sich besinnungslos in den Kampf stürzen)', DALMAN, Pal. Diwan, p. 103, 2:5 (from the Balqa).

25. w-ya-bin 'ammi yā zibūn il-imhāra  
čēf agfi w-axallak 'a-d-dār<sup>24</sup> magbūr?<sup>25</sup>

25. *O my cousin, you protector of colts,  
How could I return and leave you buried in the camp?*

26. ṭagḡat winnha mayyta 'indo — mātat 'indo — hāḡa \*\*\* lā kisib 'ibin 'axū — w-lā  
kisib 'ibin maṣūr — miṭil im'āyid il-garītēn<sup>26</sup> — gaḡabūhum gabarūhum hināka w-  
ga'adlo sabi' ṭaman fīyām itwadda' min il-'arab saḡab ḡālo w-riḡa' 'ala blādo — w-  
salāmitku.

26. *She collapsed and died at his side. She died at his side. Neither the nephew nor  
Ibn Maṣūr came off victor. It was like the exchange of felicitations between the two  
villages.<sup>26</sup> They took them and buried them there. The girl's father stayed there seven  
or eight days and took leave of the Bedouin. Then he set off and returned to his own  
country. And peace be upon you.*

### Text III

1. ḡāl yūsif iṭ-ṭarīf sālfe — 'urbān — bugūlūlhum 'urbān 'ibin mazyad — 'urbān  
'ibin mazyad — 'ibin mazyad 'ismo maḡmūd<sup>27</sup> — w-hāḡa nāzil 'ala ṭarīḡ l-iḡḡāz —  
bōxuḡ iṣ-ṣarr<sup>28</sup> — dāyman bōxuḡ iṣ-ṣarr — ṣarr l-iḡḡāz bōxḡo.

1. *Yūsif Ṭarīf tells a story. There were Bedouin called the Bedouin of Ibn Mazyad.  
Ibn Mazyad's name was Maḡmūd.<sup>27</sup> He had pitched his camp by the Ḥiḡḡāz road. He  
used to collect tax of protection.<sup>28</sup> He always collected tax of protection. He collected  
the protection tax of the Ḥiḡḡāz.*

<sup>24</sup> dār is here roughly synonymous with mrāḡ 'camping ground'.

<sup>25</sup> I have also recorded this qaṣīda as it was recited by Miṭri 'Azīz Ṣāliḡ Maxāmre (d. ca. 1985) at Ṣāfūṭ in November 1981. In this version there are some deviations from the text above: II 18a 'ala ṣāḡhren (for 'a-dāhren), 19a ya wild 'ammi ya 'aḡīd is-sikāra ('aḡīd 'leader on a raid or military expedition'), 19b yitlīnnak (for yilfīnnak; tly 'to succeed'), 20a yiḡīb (for yiṣīd), 21a bi-ḡmū'en (for b-silāfen), 22b mīḡhayren mīḡhayren (for mīḡhazzma mitlazzma), 23a lēli (for ṭūl lēli), 23b maḡrūr (for maṭūr, from II 17b), 24b ḡammāyhen (for ḡammāyilhen), 25a ya wild 'ammi (for w-ya-bin 'ammi).

<sup>26</sup> m'āyid il-garītēn is a proverbial phrase referring to a popular story about two villages the inhabitants of which on a feast day simultaneously visited each other for exchange of felicitations, and never met each other. See also AL-SUDAYRĪ, Abṭāl, p. 273: ḡadēt miṭil im'āyid il-garītēn(i)/ lā ḡibt xēr w-lā tab'at ar-rifāḡa(h).

<sup>27</sup> Maḡmūd ibn Mazyad was a sheikh of the Manābha tribe, AL-'ANAZĪ, Quṭūf al-'azhār, p. 501; this tribe belongs to the 'Anazi confederation, MUSIL, Arabia Deserta, p. 84, and has been living in Northern Syria, DOUGHTY, Travels I, p. 229.

<sup>28</sup> The protection tax formerly (until World War I) paid by pilgrim caravans to Bedouin tribes the territories of which they crossed was usually called ṣurra, OPPENHEIM, Die Beduinen III, pp. 331 and 338; GRÄF, Rechtswesen, p. 321; ṣarr is a bag used in transporting of gold and silver, DOZY, Suppl., s.v.

2. bikūn ibir rašīd<sup>29</sup> — ʾibir rašīd — w-is-sulṭān ʿabd il-ḥamīd<sup>30</sup> — ʾirfāga — ʾis-sulṭān ʿabd il-ḥamīd malak il-ʾatrāk — kānu rfaga — bigūm biwaddi s-sulṭān ʿabd il-ḥamīd midfaʿ la-bir rašīd — midfaʿ — w-biwaddīlo ṭubbaḡi — w-bugūllo hādī hadīye — min ʿabd il-ḥamīd — min is-sulṭān ʿabd il-ḥamīd.

2. *Ibn Rašīd<sup>29</sup> and the Sultan Abdūlhamīd<sup>30</sup> were friends. Because they were friends, the Sultan Abdūlhamīd, the king of the Turks, once sent a cannon to Ibn Rašīd. He sent him a cannon, and he sent him a gunner, too, and said, 'This is a present from Abdūlhamīd', from the Sultan Abdūlhamīd.*

3. wiṣil — ʾiṭ-ṭurrāš — ʿind ʾibir rašīd — w-akramhum — w-ḍibaḥilhum ḍibāyih w-anʿam ʿalēhum — baʿad sabiʿ ūyām — gallhum sallmūn — sallmūn ʿala ... ʿala ʿabd il-ḥamīd — gūllo ḡizāk alla kull keyr.

3. *The messengers came to Ibn Rašīd, and he received them hospitably, slaughtered animals for them, and bestowed favours upon them. After seven days he said to them, 'Tell my greetings to Abdūlhamīd and say to him: "May God reward you with all good things".'*

4. haḍōla raḡaʿu ḡ-ḡamāʿa — gāl ṭayyib — ʾintum ya-rḡāl — min báʿad-ma rāḡu — gāl hāḍa waddālna hadīye — ʾil-hadīye widdha lli gābilha widdha ḡizīye — gālu wišiddna nsāwīlo — hāḍa malak law<sup>31</sup> b-ḡāḡet mašāri w-law b-ḡāḡet ḡanam u-law b-ḡāḡet gamih u-law b-ḡāḡet ... wišdak itsāwi?

4. *The men returned home. Ibn Rašīd said, 'Well now, you men'—when the messengers had gone, he said—'he has sent us a present, and whoever receives a present must give a present in return.' They said, 'What shall we do for him? He is a king, he is not in lack of money, nor does he need any sheep, nor does he need any cattle, nor does he need wheat, nor does he need anything. What do you want to do?'*

<sup>29</sup> Muḥammad Ibn Rašīd, prince of Ḡabal Šammar 1869-97, the most famous ruler of the Ibn Rašīd dynasty, PHILBY, *Arabia*, pp. 136-159; WINDER, *Saudi Arabia*, pp. 243, 250, 262, and passim.

<sup>30</sup> Abdūlhamīd II (1842-1918), sultan of the Ottoman Empire 1876-1909. HASLIP, *The Sultan*; AKARLI, 'Abdūlhamīd II's Attempt', pp. 74-89, esp. p. 81.

<sup>31</sup> law, contracted from lā hū.

5. gāl ma yšīr — gāl illi ygūlo ... ʔint tigūlo sāwī<sup>h</sup> — gāl widdi ntnaggālo<sup>32</sup> min il-xēl iḡ-ḡyād yaʿni — xēl khēlāt ikruš — min ha...ʔit-tamīnāt — min ha-l-ḥuṣun il-implāh — min ha-l-bill l-impliḥa — mīyāt — ʔillīhin sanāmtēn — min ha-l-ḡanam it-ṭayybe — min ha-l-ikbāš it-ṭayybāt — min zahret ha-l-ḥaywānāt kullha — naggūlo w-waddūlo — w-ḥurrīn.

5. *He said, 'This won't do, something must be done.' Someone said, 'Do whatever you want to.' He said, 'I want that the best horses, thorough-bred, well-groomed, valuable horses, good stallions, good camels, hundreds of them, with humps big as two, good sheep, good rams, choicest of all the animals be chosen for him. Choose them for him and send them to him; you are free to do it as you wish.'*

6. gālu ʔilli tgullo ya-šēx willa yšīr — gāl yalla gaʿdu ylimmu ḡamaʿūlhum — mīṭil-ma tgūl ʔalf rās — ʔalf rās ḡamaʿu — w-gāl taʿāl ya-flān u-l-iflān tinaggu min ha-ḡ-ḡamāʿa l-ʔumana sabiʿ ṭaman iṣxāš ʿašr iṣxāš — w-gāl haḡōla gallūhin ʿala ʿabd il-ḥamīd — gulūlo haḡōla min ʔibir rašīd.

6. *They said, 'It will be exactly as you say, sheikh.' He said, 'Go ahead.' They started collecting, and they gathered, say, one thousand animals. When they had gathered one thousand animals, he said, 'Come on, you So-and-So and you So-and-So, and pick out from this group of trustees seven, eight, or ten men.' Then he said, 'Take these animals to Abdūlhamīd and tell him that they are sent by Ibn Rašīd.'*

7. w-haḡōla ḡ-ḡamāʿa ʔaḡu ḡāšdīn bāb alla w-māddīn — yōm mašūlhum ʿašara xamṣaʿšar yōm — b-ha-l-iblād ib-ha-l-barrīye — ʔaʿtamat ʿalēhum — šār ḡalām ʿalēhum — winn ha-l-bēt ib-ha-ṭ-ṭarīḡ imsaḥḥab.

7. *The group set off and started their journey resigning themselves in God's keeping. When they had left and been marching ten or fifteen days, now in settled country, now in desert, and it was growing dark, as the darkness fell upon them, they saw that there was a tent there pitched by the wayside.*

8. gālu xallīna nbāt ib-ha-l-bēt il-lēla — yōm ʔaḡu ʿala l-bēt willa hu mmaddad ʿala sabiʿ wussaṭ<sup>33</sup> — minhūlo ha-l-bēt hāḡ? — gāl wallah hāḡa bēt ... maḥmūd — ʔibin mazyad — bēt maḥmūd ʔibin mazyad — gāl w-it-ṭalaṭ tinʿām.

8. *They said, 'Let's stay over night in that tent.' Coming to the tent they saw that it was pitched on seven middle poles.<sup>33</sup> They asked, 'Who's the master of the tent?' A man said, 'Well, this is the tent of Maḥmūd Ibn Mazyad.' It was Maḥmūd Ibn Mazyad's tent. (The man who had asked the question) said, 'The Three Graces!'*

<sup>32</sup> A contamination of verbal Forms V and VII (or an n-passive of Form V), productively used in Neḡd as a "potential" form, see ABOUD, Najdī, p. 20 yintṭarādūn 'they can be pursued' and p. 28 mā yintlabbas 'he shouldn't be dressed'; id., Verb, p. 474 yintalabbas; RETSÖ, Passive, p. 161f.; cf. also MUSIL, Rwalā, p. 609 l. 42 yintaṣeḥḥ min balāḥa 'he was cured of his disease' (perhaps: 'could be cured'); MONTAGNE, Contes XVI:9 entiyemmemhe 'traversé étant (?)'.

<sup>33</sup> A tent may have one or more, but never six, mid poles. The names used by the Bedouin in the Balqa for the different sizes are the same as those given by MUSIL, Rwalā, p. 72: ḡajba, bēt ḡarnēn/mdō-bal, mīṭōlaṭ, mrōbaʿ, mxōmas, bēt ʿala sabʿ wussaṭ.

9. ḥawwalu — yōminno gām ʾibin mazyad ʿaššāhum w-akramhum — w-ilidd ʿa-ha-l-xēl — yā māšalla yā māšalla — la-ha-l-ḥuṣun yā māšalla ya-l-ḥuṣun — la-ha-l-bill yā māšalla — minhīlo ya-rġāl ha-l-...? — gālu la-ʿabd il-ḥamīd — la-s-sultān ʿabd il-ḥamīd — gāl baṭṭlu ʿabd il-ḥamīd miʿtāz xēl miʿtāz ʾiši?

9. *They dismounted. When Ibn Mazyad had given them dinner and received them hospitably, he looked at the horses: 'Goodness gracious, what stallions! Goodness gracious, what stallions! What camels! Goodness gracious! Look, men, whose are these?' They said, 'They belong to Abdülhamid, to the Sultan Abdülhamid.' He said, 'Rubbish! Would Abdülhamid be in lack of horses or in lack of anything?'*

10. gām ʿala zahret ha-l-ḥalāl — w-axaḍha kullha dafʿa waḥade — [ʾaḥsanha] — ʾaḥsanha — zaharitha — b-il-xēl — b-il-ḥuṣun — b-il-ikbāš — b-il-iġmāl — b-il-hāḍa — haḍōlāk yitfarraġu ʿalē<sup>h</sup> u-ma ṭalaʿ mn-īdhum yaḥču — sēfo ʿala ḡanbo w-illi yaḥči yigtaʿ rāso.<sup>34</sup>

10. *He laid hands on the choicest animals of the herd and took them at one stroke, [The best ones...] the best ones, the choicest ones of the stallions, of the rams, of the camels, of everything. Those men watched him but could not say a word. He had his sword at his side, and would anyone have said a word, he would have cut off his head.*

11. twadwadu maʿ baʿaḍhum ya-flān — gāl la-šār ʾinna gulnālo — hāḍa la-s-sultān ʿabd il-ḥamīd — wuš biddna nsawwi bī<sup>h</sup>?

11. *They whispered to one another, 'Look, you So-and-So, what shall we do?' One of them said, 'If we tell this to the Sultan Abdülhamid, how can we excuse ourselves?'*

12. ṭalaʿ in-nahār — xāṭrak ya-mʿazzib maʿ is-salāme w-aġu māddīn — wišlu štambūl — kān b-ištambūl ʿabd il-ḥamīd malak l-itṛāk kān b-ištambūl — wišlu štambūl — wišlu l-ġašir — hāḍa l-ġašir hināk imḥaddad ma ḥada bigdar yiġī<sup>h</sup>.

12. *The morrow dawned. 'Good-bye to you, host.' 'Good-bye.' They set out. They arrived at Istanbul. Abdülhamid, the king of the Turks, was living in Istanbul. They arrived at Istanbul. They arrived at the palace. The palace was there well guarded, no one could enter it.*

<sup>34</sup> If the form is genuinely Salṭi, it has to be interpreted as active. It might, however, also be interpreted as a Bedouinizing passive form (act. ḡaṣaʿ, yigtaʿ, pass. ḡiṭiʿ, yigtaʿ, used, according to my own observations in November-December 1981 by the Bani Šaxar; cf. ABBOUD, Najdi, p. 20: fitaḥ, yaftaḥ, pass. ftiḥ, yiftaḥ), thus corresponding to the local Form VII imperfect yingatiʿ.

13. yōm laddu willa ha-l-ḥalāl yōm widdhum ma‘o ‘ala ha-l-gašir ga‘ad yinhaš ib-ha-s-sağar ʔidbaḥu šu hād šu hād? — šu hād? — gāl lā tiḍbahūn hāda ... hāda la-‘abd il-ḥamīd — ʔimwadda min ‘ind ʔibir rašīd.

13. *When they would enter the palace with the herd, the watchmen found that the animals started devouring the trees (of the royal park). 'Kill them! What's going on? What's going on?' One of the men said, 'Don't kill them, they are a present sent to Abdülhamid by Ibn Rašīd.'*

14. rāḥ il-xabar ʔilo gāl xuḍūhum — w-ḍayyūhum — w-xuḍu l-ḥalāl minhum — w-xall iṭnēn minhum yiğūni — rāḥu w-axaḍ il-ḥalāl minhum — w-ḥaṭṭū b-maḥallāt — ḥafaḍū — w-ṭalab iṭnēn minhum u-fātu ‘ind ‘abd il-ḥamīd.

14. *When the sultan had been informed, he said, 'Take the men (to the palace), treat them as guests, take the animals from them, and let two of them come to me.' They went, took the herd from them, placed it in the barnyard, and took charge of it. (A servant) asked two of them to follow, and they went to Abdülhamid.*

15. gāl wiš ʔintu? — gāl hāda r-riğğāl — waddālak īyā ʔibir rašīd il-ḥalāl hāda — hāda haḍīye ʔilak waddālak u-šārīlna biğī šaḥar māšīn — fihim — ʔil-malak fihim — hāda ga‘ad ib-ha-d-dār ‘ašara xamišta‘šar yōm — ʔákilhum mn-iḍ-ḍuhur mahu mn-iš-šubih w-iš-šubih mahu mn-il-‘ašir — w-hāda duxxān u-hāda šāy u-hayy gahwa w-hayy habbet riḥ.

15. *He asked, 'Who are you, and what's your business?' One of them said, 'Ibn Rašīd sent this herd of animals to you. This is a present to you sent by him. We have been on our way about a month.' He understood. The king understood it. They spent ten or fifteen days in the palace. Their noon meal was not the same as in the morning, and the morning meal was not the same as in the evening. Now they got tobacco, now tea, now coffee, now other favours.*

16. lama ʔinnhum iğ-ğamā‘a kaffu gālu yā ... yā sulṭān ‘abd il-ḥamīd ʔihna rğāl — l-iblad ṭalbat ʔáhilha — gām ‘alēhum — ʔan‘am ‘alēhum is-sulṭān ‘abd il-ḥamīd — bi-ğinēhāt — w-ib-libis — w-ib-‘ubi — w-ib-gahwa — w-ib-sukkar — w-ḥammalilhum w-ağū māšīn u-gāl sallmu — ‘ala ʔibir rašīd.

16. *When the men had got enough, they said, 'Look, Sultan Abdülhamid, we are grown-up men, and the country needs its people.' Now the Sultan Abdülhamid bestowed on them money, clothes, cloaks, coffee, and sugar. He had them loaded for them, and when they set off, he said, 'Give my regards to Ibn Rašīd.'*

17. gālu ma‘na ʾamāne — ma‘na ʾamāne — w-il-ʾamāne ma gulnāš ‘anha — ʾixtalafu — gālu ʾiṣ-biddak minhum? — hāḍa sulṭān u-ḥaḍāk šēx ʾiṣ-biddak minhum? — gāl laʾ — ʾiḥna ḥalafna yamīnna ʾinna ma nxūno.

17. *They said to each other, 'We had a commission of trust, but we haven't told what happened to it.' They began to dispute. Some of them said, 'What do you want of them? One is a sultan and the other is a sheikh. What do you want of them?' Another said, 'No, we have sworn that we shall not betray him.'*

18. gālu — galaṭu — gālu yā sulṭān ‘abd il-ḥamīd — gallo na‘am — gallo ‘ind-ma ṭabbēna b-nuṣṣ iṭ-ṭarīḡ — w-lagīna bēt — w-il-bēt b-iṭ-ṭarīḡ u-bitna ‘indo — w-iṣ-ṣubih ... ʾaḡa ‘ala zahret il-ḥalāl kullo w-axaḍha daḑ‘a waḥade.

18. *Now they went to the sultan and said, 'Look, Sultan Abdülhamid.' He said, 'Yes?' One of them said to him, 'When we had got half the way, we found a tent. The tent was by the wayside, and we spent the night with the master of the tent. In the morning he laid hands on all the choicest of the animals and took them at one stroke.'*

19. gāl minhu? — gāl bugūlūlo maḥmūd — ʾibin maṣūr<sup>35</sup> — gāl ma gultūlo ʾinno la-‘abd il-ḥamīd? gāl gulnālo — gāl ma-‘lešš.<sup>36</sup>

19. *He said, 'Who's he?' One of them said, 'His name is Maḥmūd Ibn Mazyad.' He said, 'Didn't you tell him that the animals belonged to Abdülhamid?' One of them said, 'We did tell him that.' He said, 'Never mind.'*

20. ḥaḍōla ʾaḡu migfīn — w-gāl sallmu ‘ala-bir rašīd — w-hāḍa l-ḥalāl ḍall ‘indo — ʾilli ʾahdā ʾahdā — w-illi ḍabaḥo ḍabaḥo w-ill akalo ʾakalo — w-illi farrago ‘ala wzará w-‘ala ḡamā‘to farrago.

20. *They started back, and he said, 'Give my regards to Ibn Rašīd.' The animals were left in his possession. Some of them he gave as presents, some he slaughtered and ate, some he dealt out to his vizirs and courtiers.*

21. w-in-naṭīḡe — baddo ʾibin mazyad hāḍ — ʾiṣ-šēx ʾibin mazyad yīḡi — wāḥad bidawī yīḡi — yōxuḍ ḥalāl — la-l-malak — la-‘abd il-ḥamīd!

21. *But at last he wanted to seize Ibn Mazyad. The sheikh Ibn Mazyad, a Bedouin, comes just like that and takes animals from the king, from Abdülhamid!*

<sup>35</sup> Slip of the tongue instead of Ibn Mazyad, called forth by the preceding narrative; cf. also III 24 below.

<sup>36</sup> Allegro variant of ma ‘alēš ‘never mind’; /ē/ is shortened, and the stress is retained on the last syllable, which implies doubling of the last consonant.



22. haḍōla ‘urbānhum — ‘urbān ḡibin mazyad — kull sit-tušhur — biḡzu — ‘ala štabūl marra<sup>37</sup> — hāḍa ghawa — hāḍa sukkar — hāḍa ṭahīn — yug‘udūlhum šahar u-hum māšyīn ‘a-ḡhūr il-bill — yiktilhum il-‘aṭaš u-yiktilhum il-ḡū‘ — min ba‘d is-sit-tušhur — yirḡa‘ — w-māši.

22. *The Bedouin there, the tribesmen of Ibn Mazyad, used to make a trip to Istanbul once every six months in order to supply themselves with things like coffee, sugar and flour.<sup>37</sup> They used to stay a month and then to set off riding on camel-back. When they then again began to suffer from thirst and hunger after those six months, they came back and then left again.*

23. ḥaṭṭ ḡawāsīs — ‘abd il-ḥamīd — ḡawāsīs — ḡāl — bi-l-utēlāt kullo — kull utēl bī ḡāsūs ḡāl — tistannu ḡallu ddawwru ‘ala ḡibin mazyad ḥatta tigḡabū<sup>h</sup> — sane santēn ṭalāt ma ḡāš.

23. *Abdūlhamīd set spies in all the stage houses. In every stage house there was a spy. He said, ‘You must wait and look for Ibn Mazyad until you catch him.’ One year passed, two years, three years, but he didn’t come.*

24. bana fundug — w-katab ‘alē — ḡil-manām maḡḡānan — ḡil-gahwa maḡḡānan — ḡil-ḡakil maḡḡānan — ḡiš-šurub maḡḡānan — maḡḡānan maḡḡānan la-ḥatta yisma‘u bī — há-š-ši hāḍa w-kullo ‘imlo mšān — ḡibin maṣūr.

24. *Now the sultan built an inn and wrote above the door ‘Free lodging, free coffee, free meals, free drinks, everything free of charge’, so that the Bedouin would hear of it, of these things. And he did all of this only for the sake of Ibn Mazyad.*

25. ba‘id sane santēn simi‘ ḡibin maṣūr — maša ḡibin maṣūr hāḍa yōm bimši ma‘o ḡarb‘īn wāḥad — ḡilli binhaḡ ṭōbo — w-illi binhaḡ ‘abāto — w-illi bigḡab sēfo — w-illi bōxuḡ kundarāto — w-illi...

25. *After a year or two Ibn Mazyad heard of it. Ibn Mazyad set out. When Ibn Mazyad set out, forty men set out with him. One was carrying his dress, one was carrying his robe, one was carrying his sword, one was carrying his shoes, and so on.*

26. saḡal — ḡāl ya-šēx har‘i bī fundug hōn — fāt ‘ala l-fundug — māšalla widdna nig‘adilna ṭalāḡīn ḡarb‘īn yōm hān — ḡinkayyif.

26. *He asked about the inn and was told, ‘Look, sheikh, there is an inn here.’ He entered the inn: ‘Goodness gracious! We’ll stay here thirty or forty days and have a good time.’*

<sup>37</sup> Regular shopping excursions (*musābila*) to market towns have always been indispensable for nomadic tribes. Each tribe has its favourite towns which it goes up to for its necessities. The system enables the town authorities to exercise control over the tribes, as any misbehaviour results in a prohibition to enter the town. For the system and its political and cultural implications, see DICKSON, *The Arab*, p. 49, and INGHAM, *North east*, p. 10.

27. fāt hū w-fātu l-<sup>c</sup>abīd istagbalūhum b-iḡsūl ib-ḥammāmāt — <sup>ʔ</sup>ib-šarābāt — b-imraḥḥbāt — bī<sup>38</sup> <sup>ʔ</sup>akil — bī gahwa — bī ḡero — bi-sagāyir — bi-hād.

27. *He went in and the servants went in. They were received with baths, with drinks, with refreshments, with food, with coffee, with other things, with cigarettes, and so on.*

28. <sup>ʔ</sup>in-naṭīḡe — ḡawāsīs mawḡūdīn — ḡālu yā sulṭān <sup>c</sup>abd il-ḥamīd ḡāl na<sup>c</sup>am ḡālu wuḡi<sup>c</sup> ir-riḡḡāl — ḡāl lifa? — ḡāl <sup>ʔ</sup>ē bal<sup>c</sup>ōn — lifa — har<sup>c</sup>ū mawḡūd — [b-il-fundug] — b-il-fundug l-iflāni.

28. *The outcome was this: there were spies there. They said, 'Sultan Abdülhamid!' He said, 'Yes?' They said, 'The man turned up.' He said, 'Did he come indeed?' The spy said, 'Yes, most certainly, he did come, look, he's in that and that inn.'*

29. ḡāl rūḡu kirmūno — ḡāl čēf nikirmūno? — ḡāl xams u-<sup>c</sup>išrīr raḡil ḡadīd ḡuṭṭūnhum b-irgubto — xams u-<sup>c</sup>išrīr raḡil ḡadīd.

29. *He said, 'Give him a worthy welcome.' The spy said, 'How shall we give him a worthy welcome?' He said, 'Put twenty-five raḡl of iron on his neck.' Twenty-five raḡl of iron!*

30. hāḡa šubḡīyāt mīṭil-ma <sup>ʔ</sup>āmar il-malak ḡāmu ṭnēn min hōn u-ṭnēn min hōn u-zammū — miṭil is-sufra<sup>39</sup> w-ḡaṭṭū ḡiddāmo.

30. *Well, in the morning they laid hands upon him as the king had ordered, two men on one side and two men on the other. They bundled him up like a sufra<sup>39</sup> and brought him before the spy.*

31. ḡāl wušīnhu hād? — ḡallo hāḡa <sup>ʔ</sup>amir malak — <sup>ʔ</sup>amir ḡukūma — ḡaṭṭū b-iz-zalzāl — yā rabbi <sup>ʔ</sup>ana wiš sawwēt yā rabbi <sup>ʔ</sup>ana wiš <sup>c</sup>imilt yā rabbi kaḡa yā rabbi kaḡa — ḡa<sup>c</sup>adlo biḡi šahrēn — w-hū r-riḡḡāl il-ḡadīd b-īdē lā yigdar iḡūm u-lā yigdar yig<sup>c</sup>ad ḡāl — yā-na wiš sawwēt?

31. *Ibn Mazyad said, 'What does this mean?' The spy said to him, 'This is an order of the king, an order of the government.' They put him in irons. 'My Lord, what have I done? My Lord, what's the crime I've committed? My Lord, O my Lord!' The man spent about two months shackled by his hands. He could neither stand up nor sit down. He kept on asking, 'Look here, what have I done?'*

<sup>38</sup> Probably a secondary lengthening of the vowel of the preposition, rather than the genuine local bī 'there is'. The lengthening is supported by the analogy of forms such as bīk, bīna, bīku, bīhum.

<sup>39</sup> *sufra* here means a round leather on which meals are served. After the meal it, with all that is left on it, is drawn together with a strap in its brim. The bag can be carried comfortably, for instance hung on the camel saddle, see WETZSTEIN, *Zeltlager*, p. 36, n. 32; DOUGHTY, *Travels I*, p. 190 ("the leathern tray or mat which the Arabs set under their dish of victual").

32. gadd-ma šāḥ — gallo ba‘id bāčir inhār iğ-ğum‘a — yumrug is-sultān min hōn u-gullo — šīḥ ‘alē w-gullo — ‘ana wiš imsawwi? — ‘ana l-ḥadīd imgaṭṭi‘ iğreyyi gallo — w-iškīlo ‘amrak — gāl wiš ‘alē.

32. *As he was crying so much, the guard said to him, 'The day after tomorrow it's Friday, and then the sultan will pass by here. Tell him, call on him and ask him "What have I done? The irons have rubbed my legs", and complain to him of your concern.' He said, 'All right, then.'*

33. nhār iğ-ğum‘a marr gallo ya-sīdi ya-bu ‘abd il-mağīd yā sultān ‘abd il-ḥamīd ‘ana wiš imsawwi? — gallo ‘int mant maḥmūd? — ‘ibin mazyad? — gallo ‘ā — gallo ma txābir nōba — yōm il-ḥalāl ‘ağāni w-bātu ‘indak iğ-ğamā‘a w-xaḍēto — ma tidri ‘inno<sup>h</sup> ili?

33. *On Friday the sultan passed by, and he said to him, 'Sire, Father of Abdūlmecid, Sultan Abdūlhamid, what have I done?' He said to him, 'Aren't you Maḥmūd? Ibn Mazyad? He said to him, 'Yes.' He said to him, 'Don't you recall an occasion, when the herd was on the way to me, and the men spent the night with you, and you took animals from the herd? Didn't you know that they were mine?'*

34. gallo ma‘ak ‘ašar iyām — ‘ašar iyām — waddi‘ ḥālak — w-šūf ‘ahalak — w-čān nās ‘ind ‘ahalak waššilhum xalīhum išūfūk xamṣta‘šar yōm — ḥāḍa txatṭar b-il-mōt — xamṣta‘šar yōm b-šang.

34. *The sultan said to him, 'You've got ten days—ten days—to take farewell of yourself and to see your family, and if there are people in your family, bequeath your property to them, and let them come and meet you in fifteen days.' He faced death by hanging after fifteen days.*

35. ladd ladd ladd yōmin ladd winno wāḥad miṭl iḥčāyti miṭl iḥčayt rašīd<sup>40</sup> mārig min ġihāt ‘urbāno — gāl ya-flān gāl ‘ā — gallo šayfni ‘ana? — gallo šayfak — gāl gullhum xalīhum yifza‘u balči yfukkūni.

35. *In his desperation he tried to catch sight of someone. Then he saw a man—just an ordinary man, like me or like Rašīd<sup>40</sup>—passing by, a man from the region of his tribesmen. He said, 'Look here, So-and-So!' The man said, 'Yes?' He said, 'Do you know me?' He said, 'Yes, I do.' He said, 'Tell my relatives and let them come to help, perhaps they can set me free.'*

<sup>40</sup> Field guard at Šāfūṭ, who during the story-telling had dropped in and was seated at the door. The narrator modestly ranks himself (ḥčāyti) in the same category with Rašīd.

36. hāḍa r-riḡḡāl rāḥ — šu bihimmu minno — rāḥ ir-riḡḡāl iḥtaraf ‘an iṭ-ṭarīg hēč — ḡāblo xams sit-ṭiyām — xalṣat il-wa‘da nhār<sup>41</sup> il-xamištá‘iš šanago.

36. *The man left. What did they care about him? The man left and turned off from the way just like that and kept away five or six days. The prescribed time expired, and on the fifteenth day the sultan had Ibn Mazyad hanged.*

37. ‘aḡa l-xabar la-hināka — bá‘id-ma šanago — ‘ilo ‘umm — ‘umm ‘ilo — la-maḥmūd ‘ibin mazyad ‘ilo ‘umm — ‘ind-ma sam‘at ha-l-xabar hāḍ ḡālat bidḍi sawwi ḡaṣīde<sup>42</sup> — fikri ‘ala ‘inno ṭayyib — w-il-ḡaṣīde ṭiṣal is-sulṭān ‘abd il-ḡamīd u-‘ind-ma yiḡra l-ḡaṣīde yfukko ya‘ni.

37. *After he had had him hanged, the message came to his relatives. He had a mother. Maḥmūd Ibn Mazyad had a mother. As soon as she heard the news, she said, 'I'll compose a qasīda'<sup>42</sup>—she thought that he was still living—and when the qasīda reaches the Sultan Abdülhamid and he reads it, he will let him go.'*

38. ‘inid-ma ‘aḡat il-ḡaṣīde — winno šār mašnūg u-šār mintin rīḥto ṭāl‘a.

38. *When the qasīda reached the sultan, Maḥmūd had already been hanged, and he was decayed and stinking.*

39. yā rāčbin hiḡīn min nūg ḡāyil<sup>43</sup>

ḡurrin<sup>44</sup> u-lā-luh b-ir-rčāb miḡīl

39. *You who ride a full-blooded camel, a sterile she-camel,<sup>43</sup>*

*You wild hawk having no equal among the riders,*

40. ‘awḍītin naḡḍītin binit ‘āyir

b-iš-šōb mā yaṭra ‘alēha miḡīl

40. *You who ride an old she-camel from Naḡd, daughter of a thoroughbred camel,*

*To which the midday rest in the heat does not occur,*

<sup>41</sup> In this case the presence or absence of the article cannot be decided by audition. Adīb Yūsif Ṭarīf, who wrote this text down in Arabic characters, spontaneously omitted the article. This kind of noun + definite article + adjective construction is very widespread in Arabic dialects, and the lack of determination concord between substantive and attribute often leads to a reinterpretation of the substantive as a construct state form, BORG, *Maltese Toponyms*, pp. 62-79; GROTZFELD, *Syrisch-arabische Grammatik*, p. 93; PALVA, *Classicization*, p. 35f. For medieval occurrences of the construction, see BLAU, *Emergence*, p. 107f., id., *Christian Arabic*, p. 359, and HOPKINS, *Early Arabic*, p. 182f.

<sup>42</sup> According to the version published by AL-‘ANAZI, *Quṭūf al-‘azhār*, p. 501, the poem was composed by Maḥmūd ibn Mazyad's daughter. Although the two versions undoubtedly go back to one original, only a few details are identical: yā rāčbin tēhīyeh bint ‘ēreh (cf. 39a + 40a), w-lā lāḡ miḡīlah b-ar-ričāb miḡīl (cf. 39b), b-al-ḡeḍ mā yaṭra ‘alēc miḡīl (cf. 40b), durūb al-‘asāčir mā tirīd dīlīl (cf. 41b), talfi ‘ala s-sulṭān wi-tilūḍ b-al-ḡaram/wi-tiḡūl yā ‘abd al-maḡīd dixīl (cf. 42ab), lah minsafin dōm ‘arba‘a yangulūnah (cf. 47a) (unvocalized).

<sup>43</sup> ḡāyil, pl. ḡīl, is a sterile she-camel, the most persevering mount, MUSIL, *Rwala*, p. 331; id., *Arabia Petraea III*, p. 257.

<sup>44</sup> ḡurr may in this context be understood either as 'thoroughbred camel' or (metaph.) 'wild hawk' (cf. II 20p). Since the mount in 39a and 40-50 is spoken of as a she-camel, the latter interpretation seems more probable.

41. w-ḡaḡḡabtha darb il-ḡāḡḡ tilga mawāḡi<sup>45</sup>  
darb il-<sup>45</sup>asā<sup>45</sup>ir mā trīd dīlīl
41. *Which you directed to the pilgrim road the halting places of which it finds,  
To the road of the soldiers where it needs no guide,*
42. tilfi <sup>45</sup>ala ṣṭambūl w-idxul <sup>45</sup>ala l-malak  
w-ḡūl ana la-<sup>45</sup>abd il-maḡīd dīxīl
42. *Go to Istanbul, enter the palace of the king,  
And say: I seek Abdūlmecid's protection.*
43. w-ta<sup>45</sup>fi <sup>45</sup>an rās iṣ-ṣiḡḡī<sup>45</sup> <sup>45</sup>ibin mazyad  
w-maḡmūd l-il-ḡaml iṭ-ṭiḡīl yiṣīl
43. *Save the head of Ibn Mazyad, the brave warrior.  
May he take away from Maḡmūd the heavy burden.*
44. ya-ḡmūd<sup>45</sup> yā mi<sup>45</sup>ṭi subbag il-xēl w-il-gana  
la-<sup>45</sup>a<sup>45</sup>ṭa l-<sup>45</sup>aṭa mā hū <sup>45</sup>alēh bixīl
44. *O ḡmūd,<sup>45</sup> the giver of chargers and lances!  
Truly, he gave presents, he was not a miser.*
45. yā mā <sup>45</sup>aṭa min kill ḡamrā ṣlāla  
w-<sup>45</sup>ala l-miṭāni ma yrīd ḡifīl<sup>46</sup>
45. *O you who gave away the colts of all the reddish mares,  
And who did not demand the guarantee of giving the two first filly foals!<sup>46</sup>*
46. luh <sup>45</sup>ēltin ḡaḡḡat min il-ḡū<sup>45</sup> w-il-<sup>45</sup>ara  
w-luh sāyitin u-mā luh ḡmāl tiṣīl
46. *He has a family afflicted by hunger and nakedness.  
He is in distress, he has no good people to help him out.*

<sup>45</sup> Here used poetically for Maḡmūd.

<sup>46</sup> A blooded mare is seldom sold without the **bē<sup>45</sup> al-maṭāni** agreement, which obliges the buyer to give the seller the two first filly foals, MUSIL, Arabia Petraea III, p. 277; cf. id., Rwala, p. 379; EL-AREF, Bedouin, p. 165: "Occasionally three foals or one foal may be stipulated, but in the great majority of cases two foals are required. A colt born of the mare is considered to be the property of the buyer"; GRÄF, Rechtswesen, p. 181f.; AL-<sup>45</sup>UZAYZI, Ma<sup>45</sup>lama 4, p. 355f., gives a detailed description of the **maṭāni** deal.

47. w-luh minsafin<sup>47</sup> ʿind il-ʿaṣir yiniglūno  
w-ʿalē raġd il-ʿālamīn ǧiwīl  
47. *In the afternoon he used to have a mansaf,<sup>47</sup> the talk of all people.  
At his mansaf people were crowding in great numbers.*
48. w-luh idlālin ʿala ġwīl in-nār dīma  
ʾal-binn baha miṭil sēlin yiṣīl  
48. *He had always coffee-pots on the side of the fire,  
The coffee in them streamed like a stream.*
49. yā māxḍīn is-sabiʿ xallu yamīno  
yamīn is-sixa mā hīya yamīn bixīl  
49. *You who have caught the lion, unlace his right hand,  
A generous right hand, not a miser.*
50. lā yā ǧirāʿi ṣabbaḥ il-bēn gāṣma  
w-iṣbāḥit min kasr id-ǧrāʿ ʿiṭīl  
50. *Oh no, you my right arm, may the fateful day of the final separation never  
dawn!  
After the breaking of the right arm I have become good-for-nothing.*
51. kasirtum ġināḥi w-istaḍallēt ʿúgubku  
w-ṭārīni maksūr il-ġināḥ ǧilīl  
51. *You have broken my wings, and after you I am wretched,  
With broken wings I am wretched indeed.*
52. lā tigṭaʿu ġēbātkum ʿan bilādna  
w-lā tiġʿalu ḥabl il-firāg ǧiwīl  
52. *Oh no, break off your absence from our country,  
Do not make the rope between us too long.*
53. w-la ṭṭawwlu ġēbātkum ʿan bilādna  
w-ṭallat iṭrayya ʿala blād miḥīl  
53. *Do not make your absence from our country too long,  
Do not let the Pleiades look down upon a barren land.*

<sup>47</sup> mansaf/mínsaf is a large round copper tray, usually about four feet in diameter and with a one and a half foot high base. Around it more than ten guests can kneel down and eat at the same time. The dish usually consists of a cooked lamb placed at the top of a big heap of rice or crushed wheat. For descriptions, see MUSIL, *Arabia Petraea* III, p. 155f.; id., *Rwala*, pp. 97-100; WETZSTEIN, *Zeltlager*, p. 36, n. 32; DALMAN, *Arbeit und Sitte* VI, p. 19,27, VII, p. 213,6.

54. kill-ma-gūl yiğūn il-yōm yiğūn bāçir  
w-galīl ‘agl ir-rāğīn ğīfīl  
54. *Whenever I say ‘They will come today’, they will come tomorrow,  
The sense of those who are waiting for a noble man is declining.*
55. xaḍūna l-’arwām<sup>48</sup> bawwāgt il-‘ahid  
w-xaḍūna b-il-ḥīlāt w-it-tadbīr  
55. *The Turks, the perjurers, have caught us,  
They have caught us with tricks and intrigues.*
56. min ‘úgubkum ḥirrimna<sup>49</sup> ğazzt ir-rīš b-il-gana<sup>50</sup>  
w-tisma‘ la-zēn il-banāt ‘iwīl<sup>51</sup>  
56. *After losing you our young men are forbidden to adorn their lances with  
feathers,<sup>50</sup>  
And you can hear the beautiful girls<sup>51</sup> lamenting.*
57. yā rabb yā ḥāfiḍ ‘uyūni ‘an il-‘ama  
tiğ‘ al la-‘uyūni ‘a-ṭ-ṭarīğ diḥīl  
57. *O Lord who has protected my eyes from blindness,  
Give my eyes a guide for the way!*
58. w-‘ala ḥāmi l-xēlēn bi-ḥōmat il-wağa  
w-ğīlūbitna yōm isnīn miḥīl.  
58. *Give me back him who is the defender of the cavalry from both flanks in the  
turmoil of battle  
And our champion in bad years!*
59. salāmitku ya-nišāma.  
59. *Peace be upon you, brave fellows.*

<sup>48</sup> il-’arwām are inhabitants of Asia Minor, in this case Ottoman Turks; in the version published by AL-‘ANAẒI the line runs ‘adūbah al-’atrāk bawwāgt al-‘ahd (unvocalized), Quṭūf al-’azhār, p. 502.

<sup>49</sup> This poem was sung by the narrator. Therefore there are some problems in establishing the correct vowel quality. In this word the local informants give the active perfect ḥarrimna, but I hear rather the passive perfect ḥurrimna/ḥirrimna [ḥərrəmna].

<sup>50</sup> "When a youth has distinguished himself in repelling an attack, the chief orders his comrades to fasten to the spear where the blade is set into the shaft ash-gray feathers (ğalab) of a female ostrich and to post it before his tent. When people ask in whose honor the spear is placed there, they are informed of the youth's heroism. If during an attack an otherwise worthy youth does not stand his ground, the gray feathers are covered by black ones (rīš) as a sign that for the first time he has not behaved in a manner befitting his honor", MUSIL, *Rwala*, p. 551f. The word rīš can, however, as obviously is the case here, be used for 'feathers' without the secondary sense of 'black feathers', cf. *ibid.*, pp. 560 and 562f.

<sup>51</sup> The prettiest girls may accompany the warriors and encourage them in the battle. They also are the first to welcome the victorious raiders in the camp and to lament after a defeat, see, e.g., MUSIL, *Rwala*, pp. 538-541 and 573.

## Text IV

1. wāḥad yigūlūlo ḥibin māni<sup>c</sup> — min iṣyūx naḡid — yisōlif yūsif ḥibin ṭarīf — w-hāḍa r-riḡḡāl kān mabṣūṭ — ḥin-nāṭūr wāḡif ḥala ṭ-ṭarīḡ — la-l-gahawa w-la-l-gada w-la-l-ḥāsa — ḥala ḥsāb ḥibin māni<sup>c</sup>.

1. *There was a man called Ibn Māni<sup>c</sup>, from the sheikhs of Najd—he who is telling the story is Yūsif, son of Ṭarīf—and this man was very rich. He had a watchman by the wayside calling people to have coffee, to have lunch, to have dinner at Ibn Māni<sup>c</sup>'s expense.*

2. yirūḥin is-snīn yīḡin is-snīn — yīḡin isnīn il-maḥal — yīḡin il-ḡārāt ḥalēhum — yīḡi waba ḥalēhum — yuḡḥud u-yiḡi ḥa-l-ḥalāl ḥawwal b-awwal — ṭāfa wara ṭāfa.

2. *Years went and years came. Years of drought came. They were attacked by enemies. They were attacked by diseases. He started fetching and slaughtering animals from the herd one by one, over and over.*

3. ma gaḥadlo ḥāšara xamiṣṭa ḥšar sane winno r-riḡḡāl ḥindo ṭalaṭ ḥabāḥir — w-ṭalaṭ mḥēzāt u-lanno r-riḡḡāl ḥuyūno min il-mirr — mn-iḡ-ḡēm u-ḥyūno — yōm gaḥdin yirḡaḥin la-wara.

3. *Before ten or fifteen years had gone, the man had only three camels and three goats left, and the eyes of the man sank in their sockets because of bitterness and injury.*

4. naḡaro xaff — w-hāḍa r-riḡḡāl mīṭil-ma kān mabṣūṭ — w-kān šēx — w-šāf ḥalto ṭḡayyarat — yizḥal — nhār yiḡūlo ḥa-ḡ-ḡyūf yisālu yḡūlo — ya-rḡāl — man yidill ḥibin māni<sup>c</sup> wēn? — ḡāl walla ḥarḥu yidillhum ḥalē<sup>h</sup>.

4. *His sight grew dim. When the man, having been very rich, having been a sheikh, saw that his condition had been changed, he got annoyed. One day some guests came to him. They asked people and said, 'Look, men, who can tell us where Ibn Māni<sup>c</sup> is living?' Someone said, 'Well, look, he's there', and showed them the way to him.*

5. lifa ḥalē<sup>h</sup> — ḥayy ir-rḡāl — ḥakramhum u-ḥaššāhum u-habbet rīḡ — w-saḥab ḥālo w-iḡa mādd — yōminno<sup>h</sup> mādd wēn widdo? — widdo yīnhizim — ma yiṣal ib-ha-l-ib-lād hayy — šāfato — šāfato ḥurmto — lākin ḥurmto šāfato w-šārlo yōmēn ma ḡāḡ iz-zād.

5. *They came to him. (He greeted them:) 'May God preserve these men!' He gave them a worthy welcome, he gave them a dinner and other favours. But then he made off and went away. When he went away, where did he want to go? He just wanted to escape and not to come back to this country. His wife saw him. When she saw him (for the last time), he had not tasted bread in two days.*



6. ga'ad iwaddi l-ha-ğ-ğamā'a lli kân isallif 'alēhum — yiwaddi 'ala r-rašīd — kân ir-rašīd imḥammil min 'indo gamiḥ b-il-iḥmūl — ḥmūl bill — yīḡi 'alē<sup>h</sup> ya'fī<sup>h</sup> — sitt šā'āt sabi' šā'āt<sup>52</sup> — 'ala t-tāni ya'fī<sup>h</sup> mūt dīnār — ya'fī<sup>h</sup> dīnārēn.

6. He had sent messengers to the people whom he had given (what they needed). He had sent messengers to the house of Ibn Rašīd. The Ibn Rašīd Bedouin had got from him many loads of wheat—camel loads—but when this messenger now came to Ibn Rašīd, he gave him six or seven šā'.<sup>52</sup> When his messenger came to another one who had got one hundred dinars from him, he gave him two dinars.

7. 'il-marra — 'in-nōba t-tānye ga'ad yigullo — ma'o sūg — min iz-za'al u-min iḡ-ḡēm 'ašša ḡ-ḡyūf haḡāk il-lēl — w-šāfat ḥurmtō šārlo yōmēn bala 'akil gallha b-xātrīč — gaḡbat ib-šāfīlo — saḡab šāfīlo minha w-aḡa dābb.

7. Another time (the man who was asked) had said, 'But he has a market (full of things).' He was annoyed and felt himself wronged when he that night gave the guests dinner. When his wife saw him, he had been two days without food. He said good-bye to her, she caught him by the tail of his robe, but he wrenched his tail from her and was off.

8. dabb ir-riḡḡāl u-ṭalat isnīn u-hū dāyir min naḡid — dārha dōra — 'ala l-ḡazāyir u-'ala baḡar — lamanno<sup>h</sup> raḡa' — wēn raḡa' — 'ala ḡōrān — ḡōrān haḡīč.

8. The man was off, and he wandered about for three years. Starting from Najd he made a circuit by sea to Algeria, and at last he came back. Where did he come back? To Ḥōrān—Ḥōrān, over there.

9. yōminno 'aḡa 'ala ḡōrān — winno r-riḡḡāl talfān — maraḡ — w-i'yūno rumud — winno r-riḡḡāl ma bī<sup>h</sup> fāyde — ga'adlo b-'urg ḡēṭ u-yit'aṭṭa 'ala ḡāl iṭ-ṭarīg — kullma maraḡ wāḡad ya'fī<sup>h</sup> — girš giršēn — yiftaḡūlo.

9. When he came to Ḥōrān, he was dead-tired. He was ill, his eyes were sore, and he was of no account. He sat down at the foot of a wall by the roadside asking for alms. Whenever someone passed by, he gave him a piaster or two, in pity for him.

<sup>52</sup> šā' is a measure of grain, 12 to 15 litres, DENIZEAU, Dict., s.v. šw'; MUSIL, Rwala, p. 615: 9 litres.

10. bī<sup>h</sup> igbālo wāḥad — šāḥib gaṣir — w-miṭri — šāfo ‘ašara ṭna‘šar yōm winno b-ḥālo — gāl ya-wlād — rūḥu hātu ha-r-riḡḡāl haḍāk u-ḥuṭṭū<sup>h</sup> b-ha-l-xušše hōn — ma zāl<sup>53</sup> ṽinno gā‘id ib-bāb id-dār — hātū<sup>h</sup> u-ḥuṭṭū<sup>h</sup> hōn w-aṭ‘amū<sup>h</sup> w-asgū<sup>h</sup> min ha-l-ṽakil ṽilli btōklū<sup>h</sup> — ḡābu ḥaṭṭu r-riḡḡāl ib-ha-l-xušše.

10. *Opposite to him there was a man, owner of a palace, a wealthy man. For ten or twelve days he saw him in this condition. Then he said, 'Look, you servants, go and bring that man and place him in some shed here. He keeps sitting at the gate of the house. Bring him and place him here, and let him eat and drink of the food you eat.' They brought the man and placed him in a shed.*

11. ga‘ad ‘indo xamiṣa‘šar yōm — la yaḥči wala yisči — gāl nādi ya-walad — ha-r-raḡil xallī<sup>h</sup> yišrab gahawa — nāda ‘alē<sup>h</sup> — širb il-gahawa ma yaḥči — ma yḥāči — la yimna wala yikrahak.

11. *He stayed at his place fifteen days without uttering a single word. Then the host said, 'Look, servant, call the man and let him come to drink coffee.' He called him. The man drank the coffee but didn't say a word. He didn't speak, he didn't have any hopes, nor did he hate anybody, you see.*

12. gallo<sup>h</sup> int imnēn int? — gallo ‘abdalla b-milk alla — yōm ladd ‘alē<sup>h</sup> u-lanno ‘aryān u-lanno laḥito ṭawīle w-lanno l-wasax māklo — ṽāmar ‘ala xādim gallo saxxinlo mayy.

12. *The host asked him, 'Where are you from?' He said, 'I'm a servant of God, owned by God.' When he looked at him, he noticed that he was almost naked, his beard was long, and he was covered with dirt all over. The host gave a servant an order and said, 'Heat water for him.'*

13. w-rāḥ ḡāblo ṽilo ṭagim u-labbasū<sup>h</sup> ṽyā<sup>h</sup> — w-gallo — šār yinladd bī<sup>h</sup> — yōm ladd ‘alē<sup>h</sup> winno r-riḡḡāl šarwa<sup>54</sup> min ‘indi — zalame ṭayyib — ya‘ni z-zalame ṭ-ṭayyib ma yixfa — laww ummā‘īno rṭāṭ u-hdūmo māhin zēnāt — lākin min šōfto.

13. *Then the host went and brought him clothes and let him put them on. He said, 'Now he's fit to look at.' When he looked at him, he noticed that he was a man as good as those with me here, a good man. You see, a good man cannot be hidden. Even if his garments be shabby and his clothes not fine, it can be seen by his appearance.*

<sup>53</sup> ma zāl is suspect of being a literary loan, but the consistent absence of such in the narrator's language as a whole makes this assumption improbable; cf., however, note 21 above, where the narrator uses a fuṣṣḥā loan after having been interrupted. In this context, as well as XIII 5, the form most probably is a Bedouinizing feature, cf. MUSIL, Rwaḷa, p. 608.

<sup>54</sup> šarwa 'like'; The expression is used by a narrator of a story whenever he pays a compliment to a character in the story. It is an expression of courtesy and it means that the assembled audience are no less worthy of praise than the character mentioned.' SOWAYAN, ZAL 7, p. 50.

14. ḥači ma yḥači w-zalame taḡil — gallo — ya-raḡil — gallo ya-xēr — gallo b-alla  
 ‘alēk u-b-dirrt il-wāldēn int min ʾēn ʾint? — gallo — ḡahādīt balāy il-wēš? — ʾana  
 mḥammad ʾibin māniʿ — min naḡid — yismaʿ bī<sup>h</sup> — ʾissāʿ ʾiḥna miṭil ḡonson<sup>55</sup>  
 ḥāda yaʿni yismaʿ bī<sup>h</sup> — w-iḥna ḥōn — w-gallo w-iṭ-talaṭ tinʿām — w-akramo w-  
 gallo xallik — xallik b-alla.

14. *Even though he didn't talk, (the host saw that) he was a man of account. The host said to him, 'Man, look here.' He said, 'Good news, I hope?' He said, 'For God's sake and by the breast of your parents, where are you from?' He said, 'Why have you dragged out my misfortune? I'm Mḥammad Ibn Māniʿ from Naḡd.' The host had heard of him. It's like now with us: you see, one hears of Johnson<sup>55</sup> even if we are here. The host said to him, 'The Three Graces!' Then he showed him hospitality and said to him, 'Stay here, for God's sake, do stay here.'*

15. ḡāl — ʾahli ma yidru ʿanni w-wlādi ma yidru ʿanni w-ḥurmti ma tidri ʿanni —  
 ya-mʿazzib ḡāl ya-xēr — ḡāl biddi minnak waraga w-galam — widdi ʾawaddi l-ahli  
 maktūb — gallo ḥāḡir — ʾaʿṭā<sup>h</sup>.

15. *He said, 'My family doesn't know about me. My children don't know about me, and my wife doesn't know about me. Look here, host.' He said, 'Yes, what?' He said, 'I ask you to give me paper and a pen. I want to send a letter to my family.' He said, 'I'll do that', and gave him the things.*

16. biktib ʿād — maktūb l-ahlo biṭamminhum — ʿala ʾinno mawḡūd ib-ḥōrān — w-il-  
 ḥamdillāh mabšūṭ u-tirwīḥa ma-na rayḥ arawwiḥ — bigūl:

16. *Now he wrote a letter to his family. He reassured them (with the news) that he was in Ḥōrān, and that he was well, thank God, and going to return home. He composed this poem:*

17. ʾil-ʾalēf<sup>56</sup> — ʾaʾallif mā ḡara min ḡimīri  
 w-aʿaddil il-ḡifān gabl il-misīri  
 w-min ʿilltin b-il-galb laha zifri  
 min ḡōr dinya hammha šayyab ir-rās

17. ʾatif.<sup>56</sup> *I am making verses about what has happened; they well out of my innermost soul.*

*I array rhymes before the journey.*

*The verses well out of the agony of the heart which makes one to moan,*

*Verses about the injustice of this world the trouble of which turns the hair grey.*

<sup>55</sup> Lyndon B. Johnson, president of the United States at the time of the narration. The comparison, as well as that in XIV 3 below, was naturally called forth by the presence of this writer, and follows the same pattern in the techniques of story-telling as the comparison of the persons of the narratives with living people well known to the listeners, cf. XV 31 below, IV 11 above, and SCHMIDT&KAHLE, *Volkserzählungen I*, p. 35\*.

<sup>56</sup> The poem has been arranged alphabetically: the first strophe begins with the first consonant of the alphabet, the second with the second, and so on.

18. ʔil-bā — balāni llāh ib-ḡīʿ il-imtāl  
 ʔil-ḡāl minni tigil tara sallāl  
 w-lā kāsiḡ ḡīni w-lā xāyiḡ il-māl  
 w-mā nālḡi ḡēr it-taʿab hū w-il-itʿās
18. *bāʔ*. *God plagued me with proverbial losses.*  
*You could say about my condition: Look, he is consumptive.*  
*My devoutness has not been of any benefit, nor has lots of property.*  
*I have not met with anything else than hardship, yes, hardship and misery.*
19. ʔit-tā — tara ḡaḡḡi w-hū miḡība  
 ʔihmūm wuḡʿat ib-ḡimīri ʿaḡība  
 w-mā tinfaʿ iḡ-ḡakwa ʔilla la-man yiḡība  
 ʔilla la-wali l-ʿarḡ xallāḡ in-nās
19. *tāʔ*. *Look, my lot is misfortune,*  
*My soul has got astonishing troubles.*  
*It is of no use to complain to anybody else than to Him who has brought about*  
*it,*  
*Nobody else than the Lord of the Throne, the Creator of the people.*
20. ʔit-tā — ḡabat galbī ʿala lli ḡarāla  
 ḡumm gultlo yā galb xalli l-ḡihāla  
 w-ḡara r-raḡil mā yinfaʿa kūḡ māla  
 ʔilli yiʿizza ʿan faḡal kill turrāf
20. *tāʔ*. *My heart stood firm against what happened to it,*  
*But then I said to it: You heart, leave the folly,*  
*Look, nothing is of use for the man except his money,*  
*Which every easy-going man loves too much to give it away.*
21. w-il-ḡīm — w-ḡizna ʿan durūb it-tiḡārīf  
 w-ingaḡmat riḡli ʿan ḡimīʿ it-tiwaḡīf  
 w-min bāb buḡḡāḡin la-maḡir la-r-rīf  
 ʔil-ʿafu ma laḡēt ḡaḡīḡin maʿ in-nās
21. *ḡīm*. *We have got through winding ways,*  
*And my legs are crippled because of all the wandering from place to place,*  
*From the gate of Baghdad to Egypt and to the seashore.*  
*I regret to tell that I did not find any friend among the people.*

22. ʔil-ḥā — ḥabīb ir-raḡil kīṣah u-yumnāh  
 ʔilli laww gillet mašāḥīh yilgāh  
 ya-wēl ma ʔakṭar ʿázūtah maʿ tanāyāh  
 ʔil-yōm ḡarīb id-dār mā ʔaṭbat ḡanāh
22. ḥāʔ. *The best friends of the man are his purse and his right arm,  
 Which reach their goals even if these be hard to reach.  
 Oh how many are his friends, how great is his praise!  
 But today he is a stranger without a home, his riches have not made him  
 secure.*
23. w-il-xā — tixabbaṭ wakti w-id-dahar māl  
 w-rāḥat ʿala l-iḡwād māḡīnin l-ifʿāl  
 w-lā yifna ʔilla ḡīl xabīṭin il-iʿmāl  
 w-rāḥ ahl iṭ-ṭīb w-il-ḥukum w-il-ilbās
23. xāʔ. *My time has grown bad and the age has declined.  
 The great deeds have passed away with the good people (of God).  
 There is nothing left but the generation of doers of wicked deeds.  
 People of goodness, justice and honour have passed away.*
24. w-id-dāl — laww dabb b-il-galb tisʿīn rummāḥ  
 maʿ mīṭilhin tisʿīn duggāg b-is-slāḥ  
 w-ya-sidd yalli kill-ma ḡūl tinbāḥ  
 w-il-ʿafu minnak hū daggt il-galb ḥimmās
24. dāl. *Even though ninety lancers would attack my heart,  
 And with them ninety strikers with weapons,  
 O my innermost, whenever I speak up, you will be revealed.  
 I regret to tell it, but the beating of my heart is too ardent.*
25. w-id-dāl — dālṇi zamāni w-dallēt  
 ʔalli b-rāsi šār b-ir-riḡil u-faḡḡēt  
 ʔabči ʿala rabʿi w-bānīt il-bēt<sup>57</sup>  
 ma ygūmin ʿanha rḡālin niḡāl
25. dāl. *My time humiliated me, and I have become humiliated.  
 The thought I had in my head descended to my legs, and I ran away.  
 I weep over my fellow tribesmen and over the pitcher of my tent,<sup>52</sup>  
 No vile men rise from among them.*

<sup>57</sup> "The pitcher of the tent" is the wife. It belongs to the duties of women, among others, to pitch, strike and load the tents, MUSIL, Rwala, p. 231.

26. ʾir-rā — ramāni llāh b-iblād il-ikrād  
 ʾana lli kill il-iyām b-iḡhād  
 lawwāh ana min gabil maṭwi il-ilḥād  
 w-lā ričib ḥamra min il-ḥiḡin ʿarmās
26. *rāʾ*. *God threw me to the land of the Kurds,  
 Me, who all the days had done all I could.  
 O that I, before I shall be lying enwrapped in the grave,  
 Could ride a bay camel, picked out from among thorough-bred riding-camels!*
27. ʾiz-zēn — zawāl ir-rūḥ ḥirsak itbāṭāh  
 w-lā tāmin id-dinya ṭarīha maxallāh  
 lā biddlak min il-mōt w-itḡul ʾawwāh  
 w-ib-dār dinyāna mā mīṭilha nās
27. *zayn*. *Beware of delaying the extinction of your life,  
 Don't set your hopes in this world; look, it has been abandoned.  
 You cannot avoid death by saying 'Oh no!'  
 There are no people as (bad as) those in the orb of our earth.*
28. ʾis-sīn — w-sārat il-galam ib-kaff kattāb  
 ḡarāybin mā ḡallha kill naḡḡāb  
 ʾinḡafin min il-līra b-yadd ḥassāb  
 w-ḡūlu la-bin māniʿ mōzīh il-iflās
28. *sīn*. *The pen moved on in the hand of the writer,  
 Baffled by the news brought by every courier.  
 It is cleaner than the pound in the hand of the counter.  
 Tell Ibn Māniʿ that what he faces is bankruptcy.*
29. ʾiḡ-sīn — ʾalli yašfi šōfet halalli<sup>58</sup>  
 rufāḡti yōm il-liga ma ḡḡilli  
 ḥarīmhum barrēn<sup>59</sup> minhum yiwalli  
 ʿiyāl zēd imṭawwiʿa kill farrās
29. *sīn*. *What can restore me is to see my family,  
 o see my comrades who cannot be humiliated on the day of encounter.  
 (The last couplet is too confused to be translated.)*

<sup>58</sup> *halan li* → *halalli*; *hal-* is the Bedouin variant for *ʾahl-*, resulting from the so-called *gahawah* syndrome. In this case it is the result of a completed development rather than a synchronic process.

<sup>59</sup> *barrēn* does not seem to suit the context. There is probably some confusion in the text of the line. Simʿān Ṭurfān proposes *sīrbēn* 'two kinds', by him glossed *nōʿēn*.

30. ʾiṣ-ṣād — w-ṣabb id-dami<sup>60</sup> min múgilt il-ʿēn  
 ʿala rbū<sup>61</sup> in b-il-liga tuṭlub id-dēn  
 rab<sup>61</sup> in ʿala šōf il-mi<sup>61</sup> ʿādi ġilīlīn  
 ʿiyāl zēd<sup>60</sup> miṭawwi<sup>61</sup> a kill farrās
30. *ṣād*. A tear trickled down from the corner of the eye  
 (At the thought) of the fellow tribesmen who on the day of encounter demand  
 payment of blood guilt,  
 The fellow tribesmen who at the sight of the enemies are filled with thirst for  
 revenge,  
 The sons of Zēd, subduers of any horseman.
31. ʾiḍ-ḍād — ḍā<sup>61</sup> iṣ-ṣidiġ mānī mlāġīh  
 w-hāḍa zamān il-buṭul bānat muwārīh  
 wēn illi yuḥkum b-il-ḥagg ya<sup>61</sup> fīh  
 ġēr b-il-barṭil ma<sup>61</sup> daf<sup>61</sup> il-ikyās
31. *ḍād*. Truthfulness has disappeared, I have not found it.  
 This is the time of falseness, its secrets have been brought to light.  
 Where is the man whose decision is just? Who pronounces the sentence  
 Without taking bribes, payments from money bags?
32. ʾiṭ-ṭā — ṭawēt il-yās ʿan šōf il-iṣḥāb  
 w-dahri ma<sup>61</sup> ʿādīni ma<sup>61</sup> ʿādāt il-iġnāb  
 w-laww aṭlubak ya-llā fattāḥ il-ibwāb  
 rabbak čirīm u-fakkāk m-il-it<sup>61</sup> ʿās
32. *ṭā*. I concealed my desperation from the sight of my friends,  
 My time treats me as an enemy with an enmity felt towards strangers.  
 But if it is your will, o God, the opener of the gates,  
 Your Lord is beneficent and the liberator from misery.
33. ʾiḍ-ḍā<sup>61</sup> — ḍaḥakna fi zimānin ti<sup>61</sup> adda  
 w-yā mā rčibna fōg ṭō<sup>61</sup> ʿāt il-imṭāl  
 ʾislāḥna dihim il-mawāzir b-il-aymān  
 w-ilbāsna māxūḍ min xāṣṣ il-ilbās
33. *ḍā*. We laughed in the time which passed.  
 O how many times we rode obedient, thorough-bred she-camels!  
 Our weapons were the deep-black Mauser rifles in our right hands,  
 And our clothes were picked out of the choicest clothes.

<sup>60</sup> This is the war cry, *naxwa*, of Ibn Māni's tribe or subtribe.

<sup>61</sup> The poem is arranged according to the alphabet; since *ḍād* and *zā* are represented in the dialect by only one phoneme, /d/, *ḍaḥakna* will do here as beginning with «*ḍā*».

34. ʔil-ʕēn — ʕēni nṭarat māha  
tisʕil lēla nōmaha mā hanāha  
min ḥaḍar u-bidwān adawwir idwāha  
w-b-agṣa ḍamīri lōn daggāg inhās
34. *ʕayn. My eyes shed their water;  
In ninety nights sleep did not delight them.  
I am looking for a medicine for them among townspeople and Bedouin,  
And in my innermost there is (an agony) like the beating of copper.*
35. ʔil-ḡēn — ḡayyabna l-ḡahil w-agbal iṣ-ṣēb  
w-hāḍa zimāni šift bih it-tiʕ āḡīb  
ʕiyāl il-ḥamāyil imsāhmīn in-niwāḡīb  
yuḥkum bīhum walad ir-radi tigūl gawwād
35. *ḡayn. We have left childhood far behind,  
And the time of the grey hair has drawn near.  
During this lifetime of mine I have seen curious things:  
Sons of good families take part in noble deeds,  
But the ruler among them is a son of the good-for-nothing, whom you could  
call a pander.*
36. ʔil-fā — fakkart il-bārḥa bī manāmi  
w-humūm bi-gāʕ ḍamīri ʕawāmi  
ʔawḥēt ʕan šadd ḡirādi mithāmi  
marāʕb il-ḡūwa ḍamīri ḡūwāt
36. *fāʔ. Last night I thought on my bed,  
Troubles floated in the bottom of my innermost.  
I dreamed about legs of mottled locusts,  
About boats tossing up and down deep in my innermost.*
37. ʔil-ḡāf — gumt ʔadūr hāḡūs bāli  
ʔil-ʕaṣir yōm ʔiṣrāfit rūṣ iḡbāli  
w-xānat id-dinya ṭarīha zawāli  
čam ḍayyaʕat ʔiḡwād gabil zilāli
37. *qāf. I began to search the thoughts of my mind,  
And in the afternoon, when I climbed up to the tops of hills,  
(I realized that) the world had deceived me; look, this was my end.  
O how many (God's) good people it had destroyed before my ruin!*



38. w-il-kāf — kuṭr il-hawāgīs minni  
 min ‘úgub-ma nil‘ab ‘ala kill fanni  
 w-xānat id-dinya hmūm kawanni  
 min kuṭur saṭwāhin ḥaṭṭat kill il-iḡrās
38. *kāf. O how much I have reflected*  
*After the time when we could play all kinds of instruments!*  
*The world has deceived me, troubles have burnt me.*  
*They have attacked me so often that my molar teeth have got loose.*
39. ‘il-lām — lāyamna bkārin ḥarāra  
 w-mītēn bakra māšyātin ḡihāra  
 ‘asra‘ mn-alli farr b-ar-rīš ṭāra  
 w-lōn il-ḡirād ‘ilya tigaffāha nasnās
39. *lām. We found thorough-bred young she-camels*  
*And two hundred young she-camels which walked stately,*  
*Running more swiftly than the feathered bird flies up when fleeing,*  
*Like locusts when chased by gusts of wind.*
40. ‘il-mīm — maddin ir-rikāyib yidūran  
 ‘ala l-ḡizāyir yamm il-baḥar yiḥūman  
 ḥāmin ‘arabistān<sup>62</sup> l-al-ḥaḡḡ w-ixṭan  
 w-lagēt ḥaḡḡi b-wuṣṭ al-baḥar ṭammās
40. *mīm. The mounts set out and started wandering*  
*For Algeria, turning their steps toward the sea.*  
*They directed their steps toward Arabistan to find the luck, but they made a*  
*mistake.*  
*I found my destiny in the midst of the all-destroying sea.*
41. w-in-nūn — nuwēna nbaddil miṭīla  
 w-ḥaḡḡi šarad minni w-lā bī ḥīla  
 ḡēr wali l-‘arš ‘ili čifīla  
 rabbi karīm u-fakkāk min it-ta‘ās
41. *nūn. We wished to change its shape,*  
*But my luck ran away from me, and I have no way to restore it*  
*Beside in the Lord of the Throne, who is my bondsman.*  
*My Lord is beneficent and the liberator from misery.*

<sup>62</sup> From Aleppo to the frontiers of Egypt, HITT I, Arabs, p. 730.

42. ʿil-hā — hū misʿidilli b-karam il-ǧār  
 ḥēdin walad ḥēdin ʿala l-buʿud ṣabbār  
 činn gult w-xayyāh ḡayyáʿit il-ibšār  
 min ʿúgubkum wāǧiʿ ib-ǧillin u-miḥtās
42. *hāʿ*. *He helps me as generously as a protégé,  
 Me, who am like a load camel, a load camel's progeny, which has endurance  
 for long distances.  
 I could say: O brother, I have lost my sight.  
 After you I have fallen into shadow and bewilderment.*
43. w-il-wāw — wāwīlāh min furg il-ixwān  
 winni ǧarīb id-dār b-iblād ḥōrān  
 ʿāxir zamāni šār bī nuṣṣān  
 min gall mālo ǧīl māhu ʿala sās.
43. *wāw*. *Alas for the separation of the brothers!  
 I am living as a stranger in the land of Ḥōrān.  
 My latest times have been times of want,  
 It can be said of a man whose property has run short: He does not stand on  
 firm ground.*

## Text V

1. wāḥadin šarāri<sup>63</sup> — ʿilo ha-n-nwēgāt u-nāzil ib-ḥāyil — ʿind ʿibir rašīd.  
*1. A man from the Šarārāt<sup>63</sup> had some she-camels, and he had put up at Ḥāyel, in the  
 land of Ibn Rašīd.*

2. yōminno simiʿ iš-šarāri — winnoh ʿibir rašīd widdo yīǧiz — ʿa-l-ʿurbān illi  
 ʿindhūm ha-n-nyāǧ — nyāǧ iš-šarāri — gallo yā ʿibir rašīd — gallo yā xēr — gallo  
 ʿana ḡāyak — gallo ʿibšir — gallo widdi minnak ʿaṭwa xamištáʿiš yōm — ʿarūḥ aǧīb  
 inyāǧi min ha-l-gōm — gallo xamištáʿiš? — gallo ʿā — gallo xuḍ ʿišrīn.

2. *When the Šarāri heard that Ibn Rašīd was going to make a raid against the Bedouin  
 with whom the she-camels were, he said to him, 'Ibn Rašīd, look here.' He said,  
 'Good news, I hope?' He said, 'I have come to you with a request.' He said, 'I'll do  
 as you wish.' He said, 'I wish that you give me a delay of fifteen days, that I may go  
 and take my she-camels from such-and-such Bedouin.' He said, 'Fifteen days?' He  
 said, 'Yes.' Ibn Rašīd said, 'You'll have twenty days.'*

<sup>63</sup> Aš-Šarārāt (adj. sing. šarāri) belong originally to the pariah tribe of l-Htēm, but have been detached from it for several centuries already. The poor, still mainly nomadic, tribe lives as eastern neighbours to l-Hwējāt between Tēma, aṭ-Tubēǧ and Kāf (NW of the Great Nafūd), OPPENHEIM, *Die Beduinen* IV:1, pp. 126-129 ("900 tents"); MUSIL, *Arabia Petraea* III, p. 121f.

3. hāḍa r-raġġāl ga‘ad yi‘idd bīhin inhār b-inhār — ʾibir rašīd — gām a‘tāh gōl šaraf — w-a‘tāh kalām — ʾinni mā ʾaġi — wala ʾaḥarrak — ġēr lamannak idġīb inyāgak.

3. *Now Ibn Rašīd started counting the time day by day. He had given him word of honour, he had promised him and said, 'I'll not come, I'll not set out before you've fetched your she-camels.'*

4. ḍall yi‘idd bīhin ibir rašīd lama wiṣl il-‘išrīn yōm — yōm wiṣl il-‘išrīn yōm tiḥarrak ibir rašīd — ‘ala l-gōm — w-xaḍāhum.

4. *Ibn Rašīd was counting the days until the twentieth day had come. When the twentieth day had come, Ibn Rašīd set out against the Bedouin and plundered them.*

5. hāḍa š-šārāri — yōminno rāḥ ta-yġīb inyāgo — ʾalla ġāblo da‘tūr tida‘tar — w-ḥalaf il-wa‘id — w-hāḍa ʾibir rašīd — gām ‘ala l-ḥalāl u-xaḍāh u-xaḍa nyāg iš-šārāri ma‘o.

5. *When the Šārāri went to fetch his camels, he suddenly—by the guidance of God—heard pounding of hooves. Ibn Rašīd, who had given the promise under oath, laid hands upon the flock and took it, and with the flock he also took the she-camels of the Šārāri.*

6. ‘ūgum-ma kisb ibir rašīd u-rawwaḥ w-irtāḥlo ġiṭ‘at īyām — saḥab ḥālo w-iġa rāyih ‘ala bir rašīd — ‘ala ‘bēd ibir rašīd<sup>64</sup>.

6. *When Ibn Rašīd had made the successful raid, gone back and taken his rest for some days, the Šārāri set out and went to Ibn Rašīd, to ‘Obēd Ibn Rašīd.<sup>64</sup>*

7. ga‘ad ib-ha-l-bēt — gallo<sup>h</sup> int mant ya-flān? — gāl ʾī walla — gāl ‘asa nwēgātak salim? — gāl lā walla — nwēgāti hassa‘ adillak bīhin — bugūl ha-č-čilimtēn gašīd — yifahhim ibir rašīd inno nyāgo mā xaḍāhin.

7. *He sat down in a tent there. Ibn Rašīd asked him, 'You, aren't you So-and-So?' He said, 'Yes, I am.' He said, 'I hope your she-camels got out?' He said, 'No, by God, I'll now tell you where my she-camels are.' He recited some lines of qašīda in order to let Ibn Rašīd understand that he had not had time to fetch his she-camels.*

8. [hāt ya-bu kamāl!] — bugūl:

8. [Let us hear it, Abu Kamāl!]

He said, 'Listen, 'Obēd's men!':

<sup>64</sup> ‘Obēd Ibn Rašīd (d. 1869), the military commander of the Šammar state during the reigns of his brother ‘Abdallah Ibn ‘Ali Ibn Rašīd and Ṭalāl, ‘Abdallah's son and successor, had the reputation of having been feared for his fraudulence, PHILBY, *Arabia*, pp. 130-137; MUSIL, *Northern Neġd*, Appendix III *History of the House of Eben Rašīd*, pp. 236-255; WINDER, *Saudi Arabia*, p. 240 (with several references); PALVA, *Ḥesbān*, p. 68.

9. ḡāna ‘bēd u-farrag il-‘iṣṣ w-il-bēḍ  
 ‘ugub il-ḡina xalla šyūxak fiḡāra<sup>65</sup>  
 9. *‘Obēd came to me and strewed about both the nest and the eggs.  
 After prosperity he left your sheikhs in poverty.*
10. w-ḡinētu ‘ala ḡ-ḡmū‘ miṭl il-fēḍ  
 ḡumū‘ lammat ḡāyil ma‘ ḡifāra<sup>66</sup>  
 10. *You attacked criminally our people, you came like a flood,  
 In bands collected by Ḥāyel and Ḡifār together.*
11. w-xallētna yā šēx ‘ala bi‘īrā bi‘īrēn  
 ‘amma ṭ-ṭalāṭe b-imrāḡana mā yitābāra  
 11. *O sheikh, you left to us a camel or two,  
 But three camels do not graze together in our cattle-yards.*
12. w-ḡarramtna ya-‘bēd farš il-‘arāḡīb  
 w-xallētna wubrān b-wuṣṭ iḡ-ḡihāra  
 12. *‘Obēd, you forbade us to live in plains between mountain slopes,  
 You made us live like marmots in their holes.*
13. ḡattētna ḡatt il-warag ib-wēḡaḡ il-ḡēḍ  
 min ‘ugub mā yabḏī zahr u-niwāra  
 13. *You scraped us off like the leaves are scraped off by the blaze of the mid-  
 summer  
 When the flowers and blossom have appeared.*
14. w-arḡāḡitna ya-‘bēd b-is-sēf tarḡī ḡ  
 w-kassābit minna lli mā ya‘rif il-xasāra  
 14. *‘Obēd, you put us down completely with sword,  
 And took of us such spoils that one does not know the measure of the loss.*
15. w-min ‘úḡubhin mā ḍuḡt darr il-miṣā‘īb  
 w-nuṭbux ‘ala l-mā ma ndūḡ il-ḡifāra  
 15. *After the loss of our camels I have not tasted camel's milk.  
 We cook our food in water, we do not taste fat.*

<sup>65</sup> The second syllable is lengthened for metrical reasons.

<sup>66</sup> Al-Ḡifār, a town 13 km southwest of Ḥāyil, one of the most important bases for the Ibn Rašīd dynasty against the Egyptians in 1837, PHILBY, *Arabia*, p. 132 (Qufar); WINDER, *Saudi Arabia*, p. 111. DOUGHTY, *Travels I*, p. 631, says that the inhabitants are of the tribe Bani Tamīm.

16. w-il-ḥukum ḥukm allāh u-ṭalāl<sup>67</sup> u-‘bēd  
w-il-ḥukum ġēr ixwān nūra<sup>68</sup> xisāra.

16. *But the rule belongs to God, to Ṭalāl,<sup>67</sup> and to ‘Obēd,  
And the rule of anybody else than Nūra’s brothers<sup>68</sup> is a loss.*

## Text VI

1. hāḍa bī ‘urbān yigūlhum<sup>69</sup> l-ihtēm<sup>70</sup> — ‘al-ihtēm haḍōla wuṣ raddu? — yiruddu š-šarārāt — w-haḍōla dayman nāzilīn — minzalhum ‘ind iṭ-ṭōr<sup>71</sup> — w-‘urbān ilhum ma‘ il-iḥwēṭāt<sup>72</sup> — garībīnhum<sup>73</sup> ‘urbān l-iḥwēṭāt.

1. *There are Bedouin called the Htēm.<sup>70</sup> Whom did they fight against? Against the Šarārāt. They always have their camps near eṭ-Ṭōr,<sup>71</sup> and the tribe living as their closest neighbours is the tribe of the Hwēṭāt.<sup>72</sup>*

2. w-nōba tiġīthum maddah — min bi‘īd — ‘a-l-ihtēm — ‘illi ygūlhum iš-šarārāt w-tagšīhum u-t...u-tšīlhum min alla w-ġāy — mā xallat ‘indəhum — lā nāga wala ġimal — haḍōla ġ-ġamā‘a ‘aṣfanu — ṣafanu w-‘ūgum-ma ṣafanu — gālu wēn iš-šarārāt?<sup>74</sup>

2. *Once a raiding troop came from far away and attacked the Htēm. It was a group of the Šarārāt, and it overcame them completely. They plundered everything, they didn’t leave anything, neither a she-camel nor a male one. The Htēm were perplexed. They considered the situation, and having considered they said, ‘Let’s pursue the Šarārāt!’*

<sup>67</sup> Ṭalāl Ibn ‘Abdallah Ibn Rašīd, prince of the Ġabal Šammar 1847-68, PHILBY, Arabia, pp. 117 and 134-140; WINDER, Saudi Arabia, pp. 239-242 and passim.

<sup>68</sup> The Ibn Rašīd dynasty was known as ‘ixwān nūra ‘Nūra’s brothers’, because their naxwa (war cry) was ana-xu nūra. Nūra was a popular name in the dynasty; thus, ‘Abdallah Ibn Rašīd had both a sister and a daughter having this name, DOUGHTY, Travels II, p. 39; OPPENHEIM, Die Beduinen III:1, p. 44; MUSIL, Rwala, p. 579f.; WINDER, Saudi Arabia, p. 280; PALVA, ‘Aġārma, pp. 56, 94 and passim. My informant Sim‘ān Ṭurfān claims that ‘ixwān nūra here refers to the Maġālye of el-Karak and not to the Ibn Rašīd dynasty.

<sup>69</sup> Haplological contraction yigūlūlhum → ygūlhum.

<sup>70</sup> The Htēm (adj. sing. htēmi) is a pariah tribe with a large black component, living in a great area in northwestern Saudi Arabia and southern Jordan, for the most part between al-Madīna, Tēma and Ḥāyil. In the 16th and 17th centuries numerous Htēmi tribesmen also moved to southern Balqa, OPPENHEIM, Die Beduinen IV:1, pp. 111-125 (“1500 tents”).

<sup>71</sup> iṭ-Ṭōr mentioned here is situated near Ṭubēg (according to three different Hwēṭi informants at Wādī Ramm and Dīse, January 1992). This was the scene of the bloody battle between the Hwēṭāt and the Bani Šaxar in 1909, immortalized through Gašīdat iṭ-Ṭōr, see SALMĀN, 47-54. AL-‘UZAYZĪ, Ma‘lama 3, pp. 183, 188 and 249, 4, p. 261.

<sup>72</sup> The Hwēṭāt are the paramount tribe of southern Jordan. Their tribal area also comprises the eastern coast of the Gulf of ‘Aqaba (Hwēṭāt at-Tahama) as well as parts of the area between the coast and Wādī Sirḥān, OPPENHEIM, Die Beduinen II, pp. 291-308; MUSIL, Arabia Petraea III, pp. 51-55; PEAKE, Jordan, pp. 210-214; AL-‘ABBĀDĪ, ‘Asā’ir, pp. 558-560; for their dialect, see PALVA, Hwēṭāt.

<sup>73</sup> Probably ← garībīn-lhum.

<sup>74</sup> This is a call to rally against an enemy, cf. a similar call combined with a naxwa (war-cry): ‘ē! wen Šammar! ‘ē! wen Hāis! wen xu Se‘da! MONTAGNE, Contes V 5-11.

3. gālu l-yōm u-lā kull yōm yā mīte yā ḥaya l-yōm — w-ḥaḍōl ‘úgum má-gfu b-il-bill u-humm yi‘addlu l-marāḡil — gallo wiš ḥinna? — min ba‘id mālna wiš ḥinna?

3. *They said, 'We'll take them today, not any day, dead or alive, but today.' When they had set out on camelback, wanting to have a balance of heroic deeds, they thought, 'What are we worth? Having lost everything what are we worth?'*

4. w-ḥaḍōla raddu — ‘aḡu rāddīn ‘alēhum w-allah ya‘fīhum is-sa‘ad — w-ifukku ḥalālhum — ‘úgum-ma trayyaḥu — ysawwi wāḥad minhum čilimtēn gašīd — w-illi yšalli n-nabi yistafīd — yigūl:

4. *They made a counterattack, God gave them luck, and they set their camels free. When they had taken their rest, one of them composed a couple of qašīda verses. He who prays for the Prophet will benefit. He said:*

5. yā rāčb-alli la-ḡ-ḡana ma-rzamanni<sup>75</sup>

ḥīn il-ihdād ilhin ‘an iz-zamil ḥarrās

5. *You who ride she-camels which have not groaned in foaling,<sup>75</sup>*

*From which male camels have been kept away during heat,*

6. w-ḥīlil lamā nībānhin bayyananni

w-‘an iḡ-ḡana yaṭwin yāsīn b-aṭar yās

6. *She-camels which are sterile when the canine teeth appear,*

*Impeded from foaling, kept sterile every time (of heat).*

7. w-ma háḡūti b-arḡ il-wahim rabba‘anni

yar‘in raṭīb w-bāḡi l-‘išīb yibbās

7. *I do not presume they have had their spring pastures in an arid land,*

*Grazing raṭīb and other dry plants.*

8. w-min ḡō r-rabda<sup>76</sup> maddin il-‘ašīr ‘anni

yīṭwin siwād il-lēl bī ḥaḡ‘āt in-nās

8. *They set out from Ḡaww ar-Rabda<sup>76</sup> in the afternoon,*

*Covering the distance in the darkness of the night while people were sleeping.*

<sup>75</sup> She-camels have more endurance than males. For long raids, especially during the hot season, only she-camels are used. The most persevering mount is the she-camel which already is *nāga* (from the sixth year), but not yet foaled, MUSIL, *Rwala*, pp. 331-334, 508, 547, 588. The eyeteeth, *nībān*, become fully developed during the sixth year, *ibid.*, p. 334.

<sup>76</sup> The locality is difficult to identify; Ḡō (Ḡaww) r-Rabda northeast of the Great Nafūd, ca. 200 km NE of Ḥāyil and 260 km ESE of al-Ḡōf, in the territory of the Singāra tribe, might be referred to, MUSIL, *Northern Neḡd*, pp. 12 and 18, but this is quite uncertain.

9. w-iz-zimle ʾahl ʿalyāčin<sup>77</sup> šabbahanni  
 w-tiwādaʿum yalli ʿala l-ḥiḡin ḡillās  
 9. *In the morning the caravan came to people of ʿAlya,<sup>77</sup>*  
*They took farewell of the man who is sitting on camelback.*
10. w-ḡintēn yamm iʿyāl nāyif<sup>78</sup> nišanni  
 ʾal-ḡulma halli ḡiḡirhum yirʿib in-nās  
 10. *Two headed for Nāyif's sons,<sup>78</sup>*  
*Young men whose reputation strikes people with fear.*
11. w-ḡalāt yamm iḡxūrana<sup>79</sup> wagrašanni  
 yā rīfhin yōm ḡan mil-lōn l-igwās  
 11. *Three went clattering to the Bani Šaxar.<sup>79</sup>*  
*When they came they were bent (of tiredness) like bows.*
12. w-ḡalāt yamm il-xrēša<sup>80</sup> nḡaranni  
 w-ḡadīḡa yalli ḡāsbin kill nōmās  
 12. *Three directed their steps to the Xrēša,<sup>80</sup>*  
*To Ḥadīḡa, doer of every kind of glorious deed.*

<sup>77</sup> ʾahl al-ʿalya refers to the Rwala tribe who call their white camel herds al-ʿalya, MUSIL, *Rwala*, pp. 335f. and 614; OPPENHEIM, *Die Beduinen I*, p. 129 n. 59. GLUBB, *Arab Legion*, p. 151f., writes about the camel flock as *naxwa* as follows: "The nomad has no land to call forth his devotion and sacrifice. The camel flock for him replaces the fatherland. Shaikhs make a speciality of their camel flocks, and most tribal leaders used to pride themselves on a flock of white camels." For -ḡin, see note 97 below. The use of a suffix other than -k suggests that the morpheme should be explained as a pronominal suffix used in an actualizing function rather than as a deictic particle. Cf. also *ḡxūrna* VI 10.

<sup>78</sup> Nāyif ibn ʿAbdalla ibn Šaʿlān was the head of the Murʿaḡ, the leading clan of the Rwala tribe. Nāyif had seven sons, who all died by violence; after Nāyif's death his son Ḥamad became the paramount sheikh of the tribe, and Nāyif was followed by his son Saḡḡām (d. 1901 or 1904, *Portrait* OPPENHEIM, *Die Beduinen I*, *Tafel VI*). After Saḡḡām, the leadership was taken by Fahad (d. 1905), son of Hazzāʿ ibn Nāyif, and after Fahad his brother an-Nūri ibn Šaʿlān (*portrait* OPPENHEIM, *Die Beduinen I*, *Tafel VIII*); MUSIL, *Rwala*, p. 57f.; OPPENHEIM, *Die Beduinen I*, pp. 102-108.

<sup>79</sup> The Bani Šaxar are one of the most powerful tribes of central Jordan. They came from al-Ḥiḡāz during the 16th and 17th centuries, and their present tribal area extends from the eastern outskirts of ʿAmmān to the wells of Bāyir ca. 150 km southeast of the capital city, OPPENHEIM, *Die Beduinen II*, pp. 232-250; MUSIL, *Arabia Petraea III*, pp. 112-119; PEAKE, *Jordan*, pp. 215-219; AL-ʿABBĀDĪ, ʿAŠāʾir, pp. 555-558; for the dialect of the tribe, see PALVA, *Bani Šaxar*.

<sup>80</sup> Ḥadīḡa Ibn ʿAlī Ibn ʿAbdalla al-Xrēša was the sheikh of the Xrēša section of the ʿCaʿābne subtribe of the Bani Šaxar. He was one of the most influential sheikhs in the early years of the Transjordanian Amirate, ABU NOWAR, *Hashemite Kingdom*, *passim* (*portrait* p. 34). He also was known as very well versed in the history of the tribes, OPPENHEIM, *Die Beduinen II*, p. 246; PEAKE, *Jordan*, p. 168; PALVA, ʿAḡārma, pp. 64 and 95. His son and successor as the sheikh is Nāyif al-Xrēša, living in al-Muwaggar, 25 km. southeast of ʿAmmān.

13. w-ṭalāṭ yamm ixwān ʿalya<sup>81</sup> niṣanni  
 ʾil-ḥāčm allī min wara ġirr il-iṭʿās<sup>82</sup>  
 13. *Three headed for ʿAlya's brothers,*<sup>81</sup>  
*To the ruler<sup>82</sup> living behind the deceitful sand-hills.*
14. w-ṭalāṭ yamm ixwān nūra<sup>83</sup> šbaḥanni  
 ḥabs is-sarāya fōg ṭōʿāt il-ifrās<sup>84</sup>  
 14. *Three hurried to Nūra's brothers,*<sup>83</sup>  
*To the custody of the castle, riding obedient mounts.*
15. ġāna min iṣ-šxūr iġmūʿin yiġannūn<sup>85</sup>  
 w-kuṭur šuʿāʿ il-ġiġ mixṭalt il-iġnās  
 15. *A band came to us from the Bani Šaxar yelling,*  
*In great numbers as the turbulent swarm of locusts of different kinds.*

<sup>81</sup> Refers probably to the Rwala, see n. 77 above. The Rwala used the name of their camel herd as their war cry: ʾana-xu ʿalya! 'I am ʿAlya's brother!', MUSIL, Rwala, pp. 262 and 601. However, also the Mṭērāt and Dahāmše clans of the Ṭwaga (Ṭūga) section of the Bani Šaxar used the same name as their war cry, see OPPENHEIM, *Die Beduinen II*, p. 247f., notes 6 and 8.

<sup>82</sup> Refers probably to the paramount sheikh of the Rwala, most likely to an-Nūri ibn Šaʿlān, Ḥadīṭa al-Xrēša's contemporary, cf. notes 69 and 71; *Arabian Personalities*, pp. 100 and 106. Since Nāyif's sons have been mentioned in verse 10, the possibility cannot be ruled out that reference is made here to Ḥācim ibn Muhēd (d. 1927), the chief of the Ḍana Kuḥēl section of the Fadʿān, next to an-Nūri perhaps the most powerful of the ʿAnaza chiefs, *Arabian Personalities*, pp. 98 and 107; OPPENHEIM, *Die Beduinen I*, p. 83, portrait Tafel I.

<sup>83</sup> According to Simʿān Ṭurfān, reference is here made to the Maġālye clan and not to Ibn Rašid; cf. n. 61 above.

<sup>84</sup> Simʿān Ṭurfān wants to correct this to ṭōʿāt il-imrās 'which obey the bridles'. For aṭ-ṭōʿāt as a metaphor of 'horse', see, e.g., MUSIL, *Arabia Petraea III*, p. 237, l. 3b.

<sup>85</sup> Plural form, due to *constructio ad sensum*; for metrical reasons to be read yiġanni.



16. ʾal-ganḡ<sup>86</sup> w-ibin māḡi<sup>87</sup> daʿilhinni  
w-hēl il-ḡibil<sup>88</sup> w-idrūz gaṭṭāʿat ir-rās<sup>89</sup>
16. *They were guided by el-Ganḡ<sup>86</sup> and Ibn Māḡi,<sup>87</sup>  
And People of the Mountain,<sup>88</sup> and Druzes, cutters of heads.<sup>89</sup>*
17. xaḡu misāḡir il-libin ma-bʿadanni  
w-tirāyaʿin<sup>90</sup> l-iʿyālhin ʿugb il-iyās — raddūhin ya-būna
17. *They took the milk camels, but these could not go far away.  
After despair they were returned to their owners. – They took them back,  
Father.*
18. w-ʿind il-ʿašāyir nrud il-lōm ʿanna  
la-nruddhin la-ʿyūn madḡūg il-inʿās
18. *We shall put an end to the blame (of us) among the tribes.  
We shall verily return the she-camels in front of the eyes of the tattooed  
beauties.*
19. ya-drūz mā tara s-sarāḡin<sup>91</sup> ḡinna  
w-illi ḡaʿagtūhum ib-gāzin u-girṭās
19. *You Druzes! Look, we are not from the Sirḡān,<sup>91</sup>  
Whom you scorched with petroleum and paper.*

<sup>86</sup> Mutʿib al-Ganḡ, the sheikh of the Sardīye tribe, SALMĀN, *Šarqī al-ʿUrdunn*, p. 54; also mentioned by LAWRENCE in *Seven Pillars*, p. 606. Salmān, pp. 54-57, has published a poem in which a victory of the Bani Šaxar over the Sardīye is glorified. Lines 12-14 of the poem describe the death of al-Ganḡ ("al-Kanḡ"); he was killed by Dūḡān Ibn Ṭalāl al-Ġābir. [AL-SUDAYRĪ writes his name al-Ġang, and reports that he was killed by Xalaf al-Iḡin in the battle of Mayḡūʿ in Wādi Sirḡān in which the Rwala won a victory over the Bani Šaxar and the Sardīye. Also Šlāš ibn Fāyiz was killed by Xalaf, whereas Trād ibn Zabn escaped, Abṭāl, p. 257-259.] Mutʿib (Mitʿab) was said to have been "the strongest of living men", *Arabian Personalities*, p. 114; see also OPPENHEIM, *Die Beduinen I*, p. 383.

<sup>87</sup> ʿAwwād Ibn Māḡi, the sheikh of the al-ʿIsa clan of the Bani Šaxar, SALMĀN, *Šarqī al-ʿUrdunn*, p. 275.

<sup>88</sup> ʾahl al-ḡabal (here in diminutive) is a common name for a number of sheep-rearing small Bedouin tribes living on the southern slopes of the volcanic mountain block of the ḡabal ed-Drūz with the edge of the lava as the boundary of the tribal area. They used to be enemies of all neighbouring tribes. Their raids were short but successful; they charged out on horseback in the dark, robbed isolated flocks of camels and raced back into the lava, where no pursuers ventured to follow them, GLUBB, *Arab Legion*, pp. 106-112; OPPENHEIM, *Die Beduinen I*, pp. 345-348.

<sup>89</sup> The Druzes are known among the surrounding tribes as formidable warriors. They started colonizing ḡabal Ḥōrān at the end of the 17th century, and by the end of the 18th century they had driven away both the sedentary and nomadic Muslim population from the most fertile areas of the mountains. During the 19th century there was continual fighting between Druzes and Bedouin tribes on the one hand, and between Druzes and Turks on the other; see, e.g., CANTINEAU, *Ḥōrān*, pp. 31-37.

<sup>90</sup> Glossed raḡaʿin by Simʿān Ṭurfān. y is here probably a reflex of ḡīm, attested for many North Arabian Bedouin dialects, see, e.g., CANTINEAU, *Nomades I*, p. 24f., II, pp. 136-138; JOHNSTONE, *The Sound Change J > Y*, pp. 233-244.

<sup>91</sup> The Sirḡān tribe had been defeated by the Druzes in Ḥōrān, probably in the last years of the 19th century. According to JAUSSEN, *Moab*, p. 103f., the Bedouin of the area sometimes would rob the killed enemies but they strongly disapproved of the Druzes who had massacred some Bedouin at Muwaggar ("Mawqar") and burnt the corpses.

20. w-ḥinna lya šār il-‘adu bi-waṭanna  
w-iršāšana yaḥdir ‘ala l-‘aḍim w-ar-rās  
20. *When the enemy comes to our land,  
Our bullets will penetrate the bones and the heads.*

21. w-čin šār ṭēḥ igrūm minkum u-minna  
w-ib-sā‘atin yimadd biha l-ḥabil u-yigās.<sup>92</sup>

21. *And if heroes from you and us will fall,  
In a while the rope will be stretched out and (the need for revenge) will be  
measured.<sup>92</sup>*

## Text VII

1. wāḥad min šammar ibdúwi — min šammar il-gašīm — haḍīč l-iblād — ḡismo  
mḥammad — l-axx ič-čibīr — w-ilo ḡaxu ḡismo<sup>h</sup> nāšir — hāḍa l-axx ič-čibīr šāx b-il-  
‘arab — w-iz-zḡayyir ṭun-nhāro b-il-bēt.

1. *A Šammari Bedouin from the Šammari of al-Gašīm—somewhere there—called  
Mḥammad, was the elder brother, and he had a brother, Nāšir by name. He—the  
elder brother—was the sheikh of the tribe, and the younger brother used to stay in the  
tent day in and day out.*

2. yōm yisawwūlhum iṭlāba — yišīr ‘indhūm ḡāla čibīre ṭala‘ ḡagg ma ṭalaḡ ḡagg  
ḡāmu nādu<sup>93</sup> ‘ala mḥammad ibin ḡēt — yigḍu ‘indo w-yiṭla‘ il-ḡagg — w-ir-riḡḡāl  
kiṛim.

2. *When there were disputes and hot arguments about the right decision, people used  
to appeal to Mḥammad Ibn Ḡēt and let him give the judgment.<sup>93</sup> He always gave the  
right decision. He was a high-minded man.*

3. yōm mil-l-īyām — haḍōla l-bidāwa — yisraḥn il-banāt b-il-bill — banāt il-bidāwa  
yisraḥn b-il-bill — w-yōm mil-l-īyām winn — nāšir — rā‘i — ḡal-bill baṭṭal — w-ḡām  
‘ala l-bill xaḍāha — w-ḡa‘ad yisraḡ bīha — ma‘ il-banāt.

3. *One day the girls of the tribe were tending the camels. One day it happened that  
when the herdsman of the flock quitted, Nāšir went to the camels and took charge of  
them. He began to tend them together with the girls.*

<sup>92</sup> The traditionally weak pariah tribe here declares its intention henceforth to defend itself and to take full revenge for every violation.

<sup>93</sup> The sheikh can act as a judge, but there are also recognized hereditary judges (sing. ‘ārifa). If at least one party is not satisfied with the decision of a judge, the parties may submit their case to any other judge; among some tribes this can only be done once, among some others up to three times, whereas some tribes have no restriction as to the number of renewed lawsuits. If there is a natural hierarchy among different judges, the case will be removed by appeal to a higher judge, GRÄF, *Rechtswesen*, pp. 114-117; MUSIL, *Rwala*, pp. 426-437; SALMĀN, *Šarqī al-ʿUrdunn*, p. 98f. Mḥammad Ibn Ḡēt is here portrayed as the highest instance.

4. xaḍa l-bill u-yisrah bīha ma' il-banāt w-il-banāt yōm šāf il-banāt winn il-banāt ḡamīlāt — 'il-banāt ḡamīlāt — w-il-walad ibin suṭṭā'iš sabaṭa'šar sane — yīḡi 'ala bint hāḡi — 'ala bint tānye yigullha ya-bint ana rāydič 'ana ḡabbīč.

4. *He took the camel herd and tended it together with the girls. When he saw the girls he noticed that they were beautiful. The girls were beautiful, and the boy was sixteen or seventeen years old. He came to the girls one after the other and said, 'I want to kiss you.'*

5. 'ala t-tānye 'ala t-tālṭe haḡōla banāt il-bidāwa kṭār — w-kull-ma ḡa 'ala bint iḡuṭṭ īdo 'ala rgubitha — yḡibbha — w-ma ḡada tiḡdar idgūl la' — 'ibin šēx — 'ida biddha dgūl — w-hāḡi 'idgūl la-hāy u-hāy idgūl la-hāy w-iṭ-ṭalāba dāmat ilha šaharēn — w-il-banāt xaḡlānāt iḡūlin l-āhalhin.

5. *In this way he went to another girl, to a third girl; the Bedouin girls were many, and every time he came to a girl, he threw his arms around her neck and kissed her. No one could say 'No' even if she would have wanted to say, because he was a sheikh's son. One girl told another, and this to the next. The affair continued for a couple of months, and the girls felt embarrassed to tell their families.*

6. fī wāḡadin 'ind ... 'ind 'ibin ḡēṭ šāni'<sup>94</sup> — šāni' — mahu min 'urbān id-dīre — luh bint w-il-bint mazyūna — w-šār yugluṭ 'alēha w-isawwi bīha mīṭil-ma sawwa b-il-banāt haḡōlāk.

6. *There was a man in the camp of Ibn Ḡēṭ, a blacksmith.<sup>94</sup> He was a blacksmith, he was not from the Bedouin of that area. He had a daughter, and the girl was handsome. The boy started making approaches to her and doing with her as he had done with those other girls.*

7. rawwaḡat il-bint il-'ašir ḡālat l-abūha — yubá — 'il-yōm wald iš-šēx ḡaḡabni — w-laff irgubti ... 'īdo 'ala rgubto ... 'a-rgubti w-bāsni — ḡāl allá' — ḡāl<sup>95</sup> wukād.

7. *In the evening the girl went to her father and said, 'Daddy, the sheikh's son caught me today, threw his arms around my neck and kissed me.' He said, 'By God, did he?' She said, 'Indeed, he did.'*

8. simi' ir-riḡḡāl hāḡ — 'il-bint haḡīč ḡālat w-ana kamān sawwa bī w-haḡīč sawwa bī haḡīč sawwa bī — za'alu l-'arab 'alē<sup>h</sup> — w-baṭṭalu la-yīḡu 'ala š-šigg 'indo 'a-l-gahawa.

8. *The man heard what had happened. Now one girl told, 'He did it to me, too', another: 'He did it to me', and so on. The Bedouin grew angry with the sheikh and ceased coming to his tent to have coffee.*

<sup>94</sup> The blacksmiths living in Bedouin camps are not members of Bedouin tribes but are considered as strangers, and as such they enjoy immunity. Bedouin and blacksmiths have been created by God as separate groups, MUSIL, *Rwala*, p. 281f.; cf. also PALVA, 'Aḡārma, p. 58, n. 5.

<sup>95</sup> The schematic structure of the narrative style rather often leads to lack of agreement (*ḡāl* instead of *ḡālat*); cf. XV 32 below.

9. yduḡḡ il-mihbāš — ya-flān ta<sup>c</sup> iṣrab ḡahawa — kull xamis sitt ibyūt yit<sup>c</sup>allalu <sup>c</sup>ind ba<sup>c</sup>aḡhum u-hū la-ḡālo — wuṣ is-sīre? wuṣ is-sīre?

9. *The sheikh stamped the mortar: 'You So-and-So, come and have coffee!' The men of every five or six tents spent their evenings with one another, but the sheikh was left alone. 'What has happened? What has happened?'*

10. ḡaḡa ha-ṣ-ṣāni<sup>c</sup> — gallo ma tidri ya-bin ḡēṭ? — gallo lilla — ḡāl ma ḡinna rmēkāt w-axūk iḡṣān<sup>96</sup> — ma ḡinna rmēkāt w-axūk iḡṣān — w-ḡinna ḡamā<sup>c</sup>a lant minna wala ḡiḡna minnak — ḡāl allā? — ḡāl ḡāḡa lli ḡāk<sup>97</sup>.

10. *The blacksmith came and said, 'Don't you know, Ibn ḡēṭ?' He said, 'No, by God, I don't.' He said, 'We are just old mares; we are just old mares, but your brother is a stallion.'<sup>96</sup> We are a group of our own. You don't belong to us, nor do we belong to you.' He said, 'By God, you don't say!' The blacksmith told what had happened.*

11. ḡāḡi ḡumm il-walad — ḡumm nāṣir — tidri — w-mā darratha hū — ḡaḡat <sup>c</sup>ala waladha ḡālat ya-walad ḡāl ḡā — ḡālat tara xūk irīd yidḡaḡak — w-ma ḡēr ḡaḡt allā — w-dinyāk<sup>98</sup> mā ḡāḡat <sup>c</sup>a-raḡil fāliḡ — kūd biḡḡḡḡ ḡa-z-zalame r-radi.

11. *The boy's mother—Nāṣir's mother—knew the affair, but she had not told it to the sheikh. She came to her son and said, 'Look, my son.' He said, 'Yes?.' She said, 'Look, your brother wants to kill you. There is nothing to do but to be off. Look, the world you live in will not leave a successful man in straits, only a good-for-nothing fellow is left in straits.'*

12. ḡāḡa ḡā minḡizim min taḡat lēle — yīḡi minḡizim — wēn inhāzam? ḡinhāzam <sup>c</sup>a-l-irāḡ — l-i<sup>c</sup>raḡ ḡaḡīḡ — ḡiblād iḡūlūlha taḡat rūm<sup>99</sup> — buḡḡād il-imsamma taḡat rūm.

12. *He took to flight in the dark of night. He ran away. Where did he run away? He ran away to Iraq—to Iraq there far away—to a place called Taḡt Rūm,<sup>99</sup> to Baghdad which was called Taḡt Rūm.*

<sup>96</sup> ḡṣān 'stallion' is symbol for power; the only means for the ordinary Bedouin to express their discontent with the sheikh family is isolation, a kind of boycott.

<sup>97</sup> As to its grammatical form, the suffix -k is an object marker, but in narrative style it is used in the same way as *dativus ethicus*, PALVA, *The form jāk*, p. 63; SOWAYAN, *Arabian Narrative*, p. 61f., calls this suffix "the -k of courtesy", which refers to "a postulated idealized abstract listener, a poetic motif like the deputy (*an-nidīb*), the confidant (*an-nidīm*), the blamer (*al-ḡaḡūl*), and the rest of the stock characters"; cf. BLAU, *Syntax*, pp. 102 and 130; PALVA, *ḡesbān*, p. 54, n. 112; see also n. 69 above. It can scarcely be regarded as a deictic particle comparable with the -k element in the demonstrative pronouns (*ḡāḡāḡ*, (*ḡāḡōlāk*, etc., see JOHNSTONE, *The Verbal Affix -k*.

<sup>98</sup> Cf. n. 97. In this case the suffix is probably a pronominal suffix used in an actualizing function; cf. *belḡāk* 'your Balqa' and *fendīk* 'your Fendi' used in the same way, MUSIL, *Arabia Petraea III*, p. 237.

<sup>99</sup> According to my informants, Taḡt Rūm is another name for Baghdad. At the time of the story ḡabal Ṣammar was autonomous, whereas Baghdad was under direct Ottoman control. Thus Taḡat Rūm in the *qaṣīda* (VII 26) probably refers to the fact that Mḡammad Ibn ḡēṭ came to a foreign land which was in Turkish hands, which enhances the dramatic effect of the poem, and, from the practical point of view, provides the poet with a rhyming word.

13. ḡā hināk — ḡā hināka — wlēd — ḡibin ṭamanṭa 'iš saba 'ṭa 'iš sane — lā yištīḡil u-lā ya 'tāmīl — ḡāḡa 'ala šēx min ha-š-šyūx — w-galaṭ 'ala ha-d-dlāl u-ga 'ad.

13. *When he came there, he was just a young boy, eighteen or seventeen years old, he neither worked nor toiled. He came to a sheikh, went to the place of the coffee-pots, and sat down.*

14. wlēdin ḡilu — w-il-im 'azzib zēn — yōm yiḡī ha-ḡ-ḡēf — min bá 'id-ma ga 'ad ṭalat tūyām<sup>100</sup> — yiḡi ḡ-ḡēf u-ygūm idīr il-gahawa — w-hāḡa ḡ-ḡēf widdo yḡill ifruso w-iḡillo yḡībha — w-iraččbo — w-gīm u-ḡuṭṭ šār l-im 'azzib ḡaggo.

14. *He was a pleasant young man, and the host was good. When a guest came and had stayed three days,<sup>100</sup> the guest used to get up and serve coffee, the guest used to unharness the host's horse, and he used to fetch it and help the host to saddle and mount. So Nāšir started doing now this, now that, and became his servant.*

15. ga 'ad 'indo sanōtēn — šār 'umro b-il- 'išrīn — gallo ya-walad ḡimnēn int? — gallo ma...ma widd-agullak imnēn ana — ḡana riḡḡāl ha-š-šaxš illi gbālak — čānni zēn xallīni 'indak w-čān māni zēn ḡul alla ysahhil 'alēk — gallo ḡayyāk alla xallīk ib-hāḡa.

15. *He stayed with him a couple of years. When he had become about twenty years old, the host asked him, 'Boy, look, where do you come from?' He said, 'I don't want to tell you where I come from. I'm just a man, a person in front of you. If I'm good, let me stay with you, if I'm not good, just say good-bye.' He said, 'May God preserve your life, stay here.'*

16. ba 'id isnōtēn tānyāt — gallo ya-walad ma ṭārye 'a-bālak iḡ-ḡīza? — widdi ḡaḡawwzak — hāḡa 'indo banāt — gallo ḡilli tsawwih inte hu-z-zēn — gām 'alē<sup>h</sup> — ḡāblo ḡil-māḡūn<sup>101</sup> u- 'agad 'agdo 'alēha — w-aṭla 'lo bētīn hināka w-barrazlo<sup>102</sup> hināka — w-gallo fūt 'ala bētak.

16. *After further two years the host said, 'Boy, look, haven't you thought of getting married? I would like to get you married.' The host had daughters. The boy said, 'Whatever you do is good.' He set about carrying out his plans. He brought a marriage registrar,<sup>101</sup> and he signed the marriage contract with her. The host had a tent pitched there. He pitched the wedding tent<sup>93</sup> for him there and said, 'Enter your house.'*

<sup>100</sup> After the normal duration of the hospitality (three days and a third of the fourth day), the guest who remains with his host is supposed to take part in the daily work.

<sup>101</sup> *ma'ḡūn šar'ī* is, according to the Islamic law, an official authorized by the *qāḡī* to perform civil marriages.

<sup>102</sup> *barza* or *birze* is a little round wedding tent where the newly wedded couple remains for some days. Among many tribes there are no special wedding ceremonies; nobody is invited, there is no party, no dancing, but the tiny tent alone shows that there has been a wedding, MUSIL, *Rwala*, p. 229; id., *Arabia Petraea III*, p. 205; WETZSTEIN, *Zeltlager*, p. 41, n. 44; MARX, *Negev*, p. 107f.

17. fāt ir-riġġāl — ‘ind-ma fāt ir-riġġāl — daxal — ‘a-l-ḥōl ġāh walad — ‘a-l-ḥōl iṭ-  
tāni ġāh walad — taṭṭ isnīn ḡāh taṭṭ i‘yāl — ḡil-walad il-ḡawwali sammāh daxīl —  
daxīl — w-iṭ-tāni sammā ‘ali — w-il-‘abd illi ‘indo — ḡilo ‘abid ḥaṭṭūlo ‘abid ‘indo  
ba‘id — w-faras — w-il-‘abd ismo<sup>h</sup>... sallūm.<sup>103</sup>

*17. The man entered his house. Having entered his house he consummated the marriage. After a year he got a son. After another year he got another son. Three years passed, and he got three sons. He called the first son Daxīl, the second he called ‘Ali, and the slave which he had—he had a slave, they gave him also a slave, and a mare—the name of the slave was Sallūm.*

18. yamraḡ — ḡir-riġġāl hāḡa — yamraḡ — ‘inid-ma maraḡ — šāf ḥālo hū winno<sup>h</sup>  
baddo mūt — ḡaxū<sup>h</sup> ma yidri ‘anno<sup>h</sup> — ḡāl ḡarīd axābr axūy — ḡinni b-il-iblād il-  
iflāniye — ‘ind iṣ-šēx l-iflāni.

*18. The man fell ill. Falling ill he found that he would die. His brother did not know about him. He thought, ‘I must send a message to my brother and tell him that I am living in Such-and-Such country, with the sheikh So-and-So.’*

19. ‘ādet il-‘arab gabil — yōm il-maktūb fī xaṡar — ‘ind il-maktūb ma-yṡīr fī xaṡar  
— ya‘mil šuḥbār ‘alē — ‘ala l-maktūb — b-il-ḥibir — hēk hēk iṡīr ḡaswad ya‘ni hāḡa  
zāmūr xaṡar ya‘ni.

*19. It was the custom of the Bedouin before, when they sent a letter with an alarming message, to mark the letter with black colour, with ink. They did like this (the narrator shows), it became black, you see. It was a sign of danger.*

<sup>103</sup> The narrator has some difficulties in trying to recall the personal names occurring in the poem. This explains the drawing structure of the paragraph.

20. ġāh il-maktūb — gāl axūy — mahu zēn — sawwa ‘alē — gašīda — w-yifham wēn hū — widdo yīġi ‘alē<sup>h</sup> — ygūl<sup>104</sup>:

20. *The letter came to his brother (i.e., Mḥammad Ibn Ġeṭ). He thought, 'My brother is not well.' He made on a qašīda about him. He learned where his brother was and wanted to visit him, and he recited:*

<sup>104</sup> According to a version which I recorded in 1970 among the ‘Aġārma at Ḥisbān, from Ḍāmin ‘Abd il-‘Azīz il-Barārī, the Bedouin sheikh ‘Abdallah ibn Ġeṭ was a wealthy merchant living in Egypt. One day his brother Nāšir left for Baghdad in order to practise commerce there. He was followed by three servants: ‘Ali, Daxil and Sallūm. After some years he fell ill, and when he was about to die, he wrote a letter to his brother. ‘Abdallah left immediately for Baghdad, only to find that Nāšir was dead. Now he composed the following qašīda:

1. ġāni l-iktāb u-xaṭṭ b-il-gara ma‘lūm  
ḥayyit yalli min ba‘īdin ‘anāli
2. ċabdi wuġi‘a w-lā baġat kill maṭ‘ūm  
w-iš-širb lawwhū min ḥalīb il-mitāli
3. šaddēt allī yāta l-fiyāfi min al-kōm  
jintēn lama tarrakin il-iġfāli
4. tiwāga‘in ‘ugb iz-za‘ānif w-iz-zōm  
w-marrin ‘ala gašr l-imsayyib ‘aġāli
5. ċam mawridin ma‘ ṭal‘at id-ḍaww mārūd  
yardin u-nawridhin garāhin izlāli
6. ‘iddi dalīl mutaḥaddirin manġūm  
muntahyin bi-šawb id-drūb iš-šimāli
7. xaššēt baġdād imsamma taḥat rūm  
rabbi kirīm u-lā adri wiš niwāli
8. xammēt iṭrāf al-bēt w-al-ḥabil mabrūm  
xammēt iṭrāf al-bēt w-al-bēt xāli
9. walā lagēt alla daxilin u-sallūm  
w-‘ali yixaḍḍa yōm šāf all ḥačāli
10. ‘in čān hammak nāširin ġil marḥūm  
ġabrak ‘ala lla w-i‘tašim lā tbāli
11. kuṭr āl-bča yawrid ‘ama l-‘ēn w-ihmūm  
ḥaznin ‘ala l-mayyit w-lā ġubin ġāli
12. čēf ab-anām u-xātm al-bēt maṭlūm  
‘axūya lli b-al-maḥabba šafāli
13. ‘axūya lli ma‘āna dīmt id-dōm  
w-lā gaṭṭ gāl il-yōm ḍālak u-ḍāli
14. ‘axūya lli sikin dīrt il-hinid w-ir-rūm  
ḥāšš il-marāġil diġġha w-il-ġalāli
15. yā ‘ēn afrāġ il-ṭariyēn mālīm  
‘ibči waḥīd imfāragit čill ġāli
16. tammēt lā gaf u-lā g‘ad u-lā ġūm  
w-šabri šabr imḥaġġizāt il-iġmāli
17. ‘il-‘ali ‘ayya l-ward w-az‘ag ma‘ al-būm  
w-a‘wi ‘awīy id-ḍīb w-ad-daww xāli
18. = 14.
19. lah nigirtin yiṭla‘ baha z-zād w-il-lḥūm  
w-il-‘abid ‘ind imsokarāt id-dalāli

21. gāl ʾibin ġēt ʾinn hārabat ʿēnoh an-nōm  
 ʿabdallah aš-šābir ʿala ḥukum wālī<sup>h</sup>
21. *This is the poem by Ibn Ġēt, whose eyes wage war against sleep,  
 ʿAbdallah Ibn Ġēt, who patiently waits for the judgment of his Lord:*
22. čabdi wuġī ʿa mā tabi kull maṭʿūm  
 w-iš-šurb u-laww hū min ḥalīb il-mitāli
22. *My innermost is in anguish, it does not want anything to eat,  
 Nor anything to drink, be it milk of recently calved camels.*
23. galbi ḥazīn u-min šady il-bēn mašlūm  
 w-min šabir ʾayyūb<sup>105</sup> awwalīyin bī w-tālī
23. *My heart is grieved, broken down as by death;  
 I have suffered like Job,<sup>105</sup> both the first and the last sufferings.*
24. ġāni l-iktāb u-fōg il-xaṭṭ marsūm  
 w-libbēk yalli min biʿīdin ʿanāli
24. *I received a letter, and a black stroke was drawn on it;  
 I was devoted to him who had sent a message to me from far away.*
25. w-dannēt min yāṭa l-fiyāfi min il-kōm  
 ṭintēn<sup>106</sup> ilyā mā tarrakin il-iġfāli<sup>107</sup>
25. *From the camel herd I brought mounts which can walk through deserts,  
 Two she-camels which had not yet ceased bolting.*
26. b-igrānhin<sup>108</sup> min nayf il-buʿud b-iḥzūm  
 w-yizhin yigṭaʿin imzabbarāt ir-rmāli
26. *In their steps there is an endurance that wins great distance,  
 Comely they wander through gravelly sands.*

<sup>105</sup> The narrator first says yaʿgūb, but when repeating the verse, he corrects the name to ʾayyūb.

<sup>106</sup> Immediately explained by the narrator: danna ʾiġmāl iṭnēn – ʾaxaḍ – hū w-il-ʿabīd – w-maša ʿala-xū<sup>h</sup> 'he brought two camels, he and his slave took them, and he went to his brother'.

<sup>107</sup> Young she-camels, bkār, still moving with light, coltish steps.

<sup>108</sup> grān was glossed mašy by Simʿān Ṭurfān; cf. SOCIN, Diwan III, Gl., s.v. garīn "Gehen, Ziehen, ganz unsicher"; apparently synonymous with mašīr, cf. ibid. I 74,8, note 8b.



27. w-ba‘id il-mišāḥi yīdirčīn mib‘id il-ḥōm  
w-marrin ‘ala gaṣr il-imsayyiḡ<sup>109</sup> ‘aḡābi<sup>110</sup>
27. *They reach remote destinations like far-flying flocks of birds,  
With astonishing speed they pass by the fort of Msayyiḡ.*<sup>109</sup>
28. w-tihaddadin ‘ugb iz-za‘ānīf w-iz-zōm  
w-yā fāṭari ṣabrin u-hāḡi ḡif‘āli
28. *But after all the struggle and exertion they got exhausted.  
O my old she-camel, patience! It is my duty to get there.*
29. naḡart buḡdād il-imsammā taḡat rūm  
w-ḡarīb u-madri wiš rabbī niwālī
29. *I directed the course toward Baghdad, called Taḡt Rūm,  
As a stranger, not knowing what my Lord had planned for me.*
30. w-‘idd il-ḡašīm allī ‘an id-darb maḡḡūm  
w-miṭṭālimsin šār iḡ-ḡanūb iš-šimālī
30. *I was perplexed like one having gone astray from the way,  
I became dizzy, south became north.*
31. ḡib-dīrti mā baha šāḡib walā ḡōm  
kūd iṭ-ṭiyūr u-hāra‘ id-ḡīb ḡālī
31. *In the region where I wandered there was neither friend nor enemy,  
I met only birds of prey and packs of wolves.*
32. w-il-‘ili ‘ayya l-wird w-az‘ag čīma l-būm  
w-‘awīyi ‘awi ḡībin b-id-daww xālī
32. *The Most High did not allow me to arrive in time, and I howl like the owl.  
I lament as the wolf laments in the desert waste.*
33. lifēt dār il-‘izz w-il-ḡabil mabrūm  
w-laddētlah winn ṭaraf il-bēt xālī
33. *I arrived at the tent of my beloved brother and found the rope in skeins.  
When I looked at it, I saw that the surroundings of the tent were empty.*

<sup>109</sup> The audition is clear, but the name is probably incorrect. Gaṣr il-Msayyiḡ is an ancient fort 110 km SSE of ‘Ammān, 80 km NNE of Ma‘ān, MUSIL, Map of Northern Arabia k4. However, this locality does not fit in the geographical setting of the narrative, since a place between al-Gašīm and Iraq should be referred to. Place names are a trait characteristic of this kind of poetry, and inexactness and confusion in their use are not uncommon. In the ‘Aḡārma version of the poem, the name is Gaṣr il-Msayyib.

<sup>110</sup> Read rather ‘aḡālī ‘with hurried steps’ (cf. the rhyme and the ‘Aḡārma version, l. 4).

34. w-lā lagēt illā daxīlin u-sallūm  
w-‘ali tixaḍḍa yōm šāf il-biĉā-li  
34. *I found none but Daxīl and Sallūm,  
And ‘Ali, who bowed down seeing me cry.*
35. sāyaltəhum ‘an nāširin ġīl marḥūm  
w-ġabrak ‘ala llā w-i‘tašim lā tsāli  
35. *I asked them about Nāšir; I was told: ‘May God have mercy upon him.’  
The power is in God’s hands, suppress your cry, don’t ask questions.*
36. ĉēf ab-anām u-wāṣṭ il-bēt magsūm  
ʾaxūya halli b-al-miwadda ṣifāli  
36. *How could I sleep when the mid-pole of the tent is broken?  
He was my brother, who loved me and was fair to me,*
37. ʾaxūya halli mā za‘al dāyim id-dōm  
w-lā gaṭṭ ‘umro ġāl dālak u-ḍāli  
37. *My brother, who never grew impatient,  
Who never in his life said, ‘This is yours and that is mine.’*
38. mithayyrin lā-gaf u-lā-g‘ad u-lā-gūm  
w-ṣabri ṣabr imḥaġġizāt il-ġimāli  
38. *I am perplexed, I cannot stand, I cannot sit, I cannot get up.  
I must have patience like that of fettered camels.*
39. laww hū b-kēfi ʾašrīh w-aġrīh b-is-sōm  
ʾaġrīh ana b-rōḥi w-māli w-ḥāli  
39. *If I could do as I would like, I would buy him and ransom him with all I have.  
I would ransom him with all my soul, my property, and my self.*
40. w-lah rab‘atin yiḍhar baha r-ruzz w-il-lḥūm  
w-il-‘abid ‘ind imbahaṛāt<sup>111</sup> id-dlāli  
40. *He had a family where rice and meat were seen,  
And where the slave was busy with the shining coffee-pots.*
41. min xaṣab singāra<sup>112</sup> ‘a-l-ḥadd lamlūm  
hāḍa manāxa<sup>b</sup> la-rikāyib iḥyāli  
41. *There were piles of wood from Singār<sup>112</sup> close by the wall,  
It was the resting-place for sterile riding-camels.*

<sup>111</sup> Probably pass. part. of Form IV (<—mubahaṛāt <— mubharāt).

<sup>112</sup> Explained by ST: hāḍa xaṣab ṣall, kēnu yġību min blād singār, kēnu ykirmūno kīr, iḍ-ḡēf. ‘This was ṣall wood, which they used to bring from the land of Singār; they honoured the guest very much’. LANE, Lex. ṣill ‘species of trees’.

42. w-alli sakan bī dīrt il-hind w-ir-rūm  
 ḥāšš il-marāḡil diḡḡhin w-il-ḡalāli  
 42. *For those living in the lands of India and Asia Minor*  
*He was the reaper of glory for his great deeds, the foremost and noblest of all.*
43. w-kuṭr āl-ibča warraṭ ‘ama l-‘ēn w-ihmūm  
 w-ḡubnin ‘ala l-mayyit w-lā ḥazin ḡālī  
 43. *Much crying caused me blindness and concern,*  
*I have met with annoyance and sorrow because of the deceased.*
44. w-lā-ṣfug ‘ala l-čaffēn manīš<sup>113</sup> malyūm  
 w-aṭum ‘ala l-xaddēn w-aḡīm ḥālī.  
 44. *If I clap my hands (as a sign of sorrow), I cannot be blamed,*  
*And I slap myself on both cheeks and pain myself.*

### Text VIII

1. fī snīn il-’amīr ‘abdalla<sup>114</sup> — kān fī wāḥad durzi — ma‘ā<sup>h</sup> ṣwayyit maṣāri — w-filo wlād ‘amm būṭulbu minno maṣāri w-‘ayya ya‘fihum — ḡālu ’il-yōm — ’iḥna biddna nirmī<sup>h</sup> bi-dāhye — nirmī<sup>h</sup> bi-dāhye — la-ḥatta nintagi minno nōxuḍ ha-l-maṣrīyāt minno.

1. *In the years of Prince ‘Abdallah<sup>104</sup> there was a Druze who had some money. He had cousins who asked him for money, but he refused to give it to them. They said, ‘Today we’ll bring a disaster upon him. We’ll bring a disaster upon him and squeeze money out of him. We’ll take his money.’*

<sup>113</sup> The suffixed negative marker -(l)š is very seldom used in Bedouin dialects, and is then, of course, much more affective than in dialects where it is frequent. It might be astonishing to find the form in a Bedouin poem, but the case is not totally unparalleled, cf. *yā man ‘alēk al-ḥāl mā ḥūš xāfi* ‘O Thou from whom my condition is not hidden’, SPOER&HADDAD, *Nimr*, ZS 7, p. 294 (XX 19b), *rāḥat biḥadd as-sēf mā hīš ibḡimīla* ‘She went at the edge of the sword, not willingly’, *ibid.*, p. 276 (II var. 4a, *min ba‘du yābūi mānāmī al-lēl* ‘After losing him, O my little man, I have not slept by night’, *ibid.*, p. 286 (XIII 5); MUSIL, *Rwala*, p. 326 *ana ‘aḡīḍ al-ḡalṭ low ḡīl mā bīš* ‘I am bitten by a mad dog, though they say nothing ails me’; SOWAYAN, *ZAL* 7, p. 70 l. 26 *ḡēr as-salām mn ayyāš al-‘ēn mā-bīš* ‘wishing only to hear from her [the lady with thick eyelashes] a word of greeting’.

<sup>114</sup> ‘Abdallah b. Ḥusayn (1882-1951), Amir 1921-46, King of Transjordan 1946-48, King of the Hashemite Kingdom of Jordan 1948-51.

2. 'aḡa fī wāḡad — 'aḡa fī wāḡad — durzi — 'insaraglo ma'za — 'anzāt — 'aḡu 'alē<sup>h</sup> gālu 'iḡna šifna 'illi sarag — kiḡib ya'ni — gāl gaddēš baddku? — gāl baddna kull wāḡad xamsīn dīnār — 'a'ṡū<sup>h</sup> xamsīn dīnār gālu flān — hū mā sarag — lākin za'lān minno baddhum mašāri.

2. *Now they came to a man, a Druze, who had been robbed of goats, and said, 'We saw who stole them.' It was a lie, you see. He asked, 'How much do you want to have?' They said, 'We want to have fifty dinars both.' He gave them fifty dinars, and they said, 'It was So-and-So.' That man had not stolen anything, but they were angry with him and wanted to have money.*

3. ḡābū<sup>h</sup> ḡabasū<sup>h</sup> — b-il-karak — ga'ad — sit-tušhur u-hu mwaggaf — wala ḡukum wala rayḡa wala ḡāye marmi bi-ha-s-sahle — wadda la-šyūx il-karak — la-l-maḡālye<sup>115</sup> — wadda la-l-ma'āyṡa<sup>116</sup> — wadda la-ha-š-šyūx yitraḡḡa bīhum — ma gidru yfukkū<sup>h</sup>.

3. *He was caught and sent to jail in el-Karak. Six months he sat there imprisoned without trial. He could neither go nor come. He was lying on the ground. He sent messages to the sheikhs of el-Karak, to el-Maḡālye,<sup>115</sup> to el-Ma'āyṡa.<sup>116</sup> He sent messages to sheikhs and applied to them for help, but they could not free him.*

4. gāl 'ana lāzim 'ašrab imn-in-nabi' — wēn 'aḡa? — 'aḡa gāl baddi 'ala ... 'ala sayyidna 'abdalla — 'aktiblo maktūb w-awaddīlo ḡašīde — biwaddi b-il-maktūb bigullo ya-sīdi 'ana riḡḡāl bari — miṡ il-lēl w-in-nahār — 'alla w-imḡammad rasūl allāh — w-ha-ḡ-ḡamā'a 'illi šihdu 'alēyi šhūd zūr — b-il-ḡašīde bugullo:

4. *He thought, 'I must drink from the spring.' Whom did he turn to? He thought, 'I'll turn to Prince 'Abdallah; I'll write a letter to him and send him a ḡašīda'. He sent it in a letter and said to him, 'Sire, I am an innocent man, (this is as plain) as night and day, by God and Muḡammad, God's Prophet, and those people that witnessed against me are false witnesses.' In the ḡašīda he told him:*

5. nibtadi bi-ḡiḡir xallāḡ il-'abīd  
fōḡ sab' ibrūḡ rāḡi ma'tali

5. *In the beginning we mention the name of the Creator of mankind,  
Him, who is high, exalted above seven towers.*

6. min ḡarār il-ḡabis 'allaft il-ḡašīd  
mwaggafin min ḡēr ḡaggin 'alzami

6. *From the bottom of jail I compose a ḡašīda,  
Arrested without due trial.*

<sup>115</sup> The Maḡālye, descended from the Tamīm ed-Dāri family in Hebron, established themselves in el-Karak in the 17th century, and during the next few generations became the most powerful clan of the town, a position they still have. For the history of the clan, see PEAKE, Jordan, pp. 188-192; for the pedigree, *ibid.*, p. 246, and OPPENHEIM, *Die Beduinen II*, pp. 260-263; see also MUSIL, *Arabia Petraea III*, pp. 89 and 97; JAUSSEN, *Moab*, p. 394; GUBSER, *Karak*, pp. 14-24 and *passim*.

<sup>116</sup> The Ma'āyṡa, like the Maḡālye, originally hail from Hebron, and belong to the mightiest clans in el-Karak, GUBSER, *Karak*, pp. 53-58, 85, and *passim*; PEAKE, *Jordan*, p. 187f.

7. gult māli ġēr kassāb il-ḥamīd  
bi-guṣūr il-maġid bāli minzali  
7. *I thought: there is no other course open to me than to approach the winner of  
praise.  
My mind enters palaces of glory.*
8. yā šarīf<sup>117</sup> ʾinte š-šarīf w-inte sayyid  
sayyidin min sayyidin mitsalsali  
8. *You noble prince, you are šarīf<sup>117</sup> and you are sayyid,  
A sayyid in the chain of sayyids.*
9. b-iš-šiġāʿa bāsilin ʾinte l-waḥīd  
ʾantaxīka yā simūw il-ʿabdali<sup>118</sup>  
9. *You alone are brave in courage;  
I appeal to you, Your Highness, the Lord of al-ʿAbdali.<sup>118</sup>*
10. baʿid ḥātim<sup>119</sup> tumme kisra<sup>120</sup> w-al-walīd<sup>121</sup>  
w-yā ʿabdalla la-š-šahāba ʾamṭali  
10. *After Ḥātim,<sup>119</sup> then Chosroes<sup>120</sup> and al-Walīd,<sup>121</sup>  
Come you, ʿAbdallah, equal to the Companions of the Prophet.*
11. ʾil-ʿafuw yā sayyidī mānī bilīd  
dōm aġāhid fi ʿadūwin lak w-īlī  
11. *Sire, I beg your pardon; I am no fool,  
I always fight the enemy of yours and mine.*
12. ʾil-yōm ġūwa s-siġin magfūl il-ḥadīd  
w-il-iʿyāl imšattaṭin u-tarḥali  
12. *Today I am in jail, bolted with iron bars,  
And my children are scattered and thrown on the world.*

<sup>117</sup> The Hashemite dynasty derives its origin from the ʾašrāf (sing. šarīf), the descendants of the Prophet Muhammad, who trace their line from the Prophet's daughter Fāḥima and his son-in-law ʿAlī.

<sup>118</sup> ʿabdali/ʿabdillī, member of the ʿAbādila, the Šarīf family of Mecca. Their eponymous ancestor was ʿAbdallah b. al-Ḥasan, who was the šarīf of Mecca 1630-31, OPPENHEIM, *Die Beduinen* II, p. 430f.

<sup>119</sup> Ḥātim aṭ-Ṭāʾī (d. ca. 605) is the personification of the Bedouin ideal of hospitality, HITTI, *Arabs*, p. 95f., with reference to Ibn Qutayba, *aš-Šiʿr wa-š-šūʿarāʾ*, ed. DE GOEJE, Leiden 1904, p. 124.

<sup>120</sup> The Persian king Chosroes II, who in 611-614 defeated the Byzantine army in Syria, HITTI, *Arabs*, p. 264f.

<sup>121</sup> Al-Walīd I (705-715) was the greatest Umayyad builder who enlarged the great mosque of Mecca and rebuilt that of Medina, HITTI, *Arabs*, p. 221.

13. ʔallaḡī bāʕū waṭanhum b-iz-zahīd  
lā turāʕīhum bi-ʕēn il-mikmali  
13. *Those who sold their homeland at a low price  
Do not look at them with favourable eyes.*

14. bāyiʕīn id-dīn<sup>122</sup> šayyin ʕan ʔakīd  
kēf tismaʕlahum daʕāwin bāḡili  
14. *They have sold the true religion<sup>122</sup> for falsehood.  
How could you listen to their unrighteous claim!*

15. w-la-ṭlub ir-ruḡmān la-ʕumrak yizīd  
timnaḡni ʕafw il-kurāmi l-fāḡili  
15. *I pray that the Merciful will add years to your life.  
Pardon me in your overflowing magnanimity!*

16. ṭalabū<sup>h</sup> mn-ihnāk — ḡakālo l-ḡaḡīye ḡallo ʔabadan? — ḡallo ṣaḡīḡ — ḡāb ḡaḡōlāka  
— kull wāḡad ṭalaṭ sanawāt ḡabis — w-hāḡa r-riḡḡāl ʔaʕṭā<sup>h</sup> mīt dīnār u-ḡallo yalla maʕ  
is-salāme.

16. *He was brought from the jail, and he explained the matter. The prince asked, 'Is it certainly true?' He said, 'Yes, it is true.' The prince sent for those men, and both of them were sentenced to three years in prison, but to this man he gave one hundred dinars and said, 'You can go home, go in peace!'*

## Text IX

1. ʕala zamān il-ʕurbān ḡabil ḡallu yitəḡārabu l-ʕurbān — bani ṣaxar — w-il-ʕadwān<sup>123</sup> — yitəḡārabu — w-yiḡbaḡu baʕaḡhum — yiṭuxxu baʕaḡhum b-bārūd — w-ḡaḡōla ḡōm yigūlhum il-ʕadwān — dāyman subḡān allāḡ maṣṣūrīn.

1. *At the time of the Bedouin in the past, the Bedouin tribes Bani Ṣaxar and el-ʕAdwān<sup>123</sup> used to carry on war against each another. They killed one another, they shot one another with rifles, and those called el-ʕAdwān always came off victorious, thank God.*

<sup>122</sup> Refers to false oath.

<sup>123</sup> The ʕAdwān are an alliance of clans united by the sheikh family with the same name, who settled down in the Balḡa in the 17th century. During the next two centuries, and still in the two first decades of the 20th century, i.e., the time of the present story, the tribe struggled successfully for supremacy in the area with the Bani Ṣaxar, who were newcomers from the south. The tribal area of the ʕAdwān stretched from the mountains northeast of es-Saṭṭ via Šūnet Nimrīn down to the lower course of the river Jordan, OPPENHEIM, *Die Beduinen* II, pp. 208-218; MUSIL, *Arabia Petraea* III, p. 111f.; PEAKE, *Jordan*, pp. 168-172, 243 (pedigree), 253 (tribal map).

2. w-yōm intaṣaru — ʾintaṣaru ʿala bani ṣaxar — wāḥad ʾismo<sup>h</sup> — ʾimsallam iṣ-  
šōbaki — min ha-š-šiwābka<sup>124</sup> — ʿúgum-ma rāgat il-ḥāl — winno yibdi b-čilimtēn  
gaṣīd w-isawwi — la-rāʿi l-faʿil:

2. *When they had won a victory over the Bani Ṣaxar, and when the battle was over, a  
man called Msallam eš-Šōbaki, of the Šōbaki tribe,<sup>124</sup> composed some qaṣīda verses  
in honour of those who had done the heroic deed. He said:*

3. ʾawwal mibdāy dīcr allāh  
yā līlāh yā ruḥmān

3. *In the beginning I mention the name of God,  
O God, the Merciful!*

4. ʾana lli ʾagūl ib-ḥīb ifʿūl  
ʾana magbūl ʿind iṣ-šēxān

4. *I who compose verses about heroic deeds,  
I am popular among the sheikhs.*

5. ʾimsallam nāf ib-ḥīb il-gāf  
sēlin yiğrī min ʿaddān

5. *I am Msallam, and I excel in the beauty of verses,  
Which are a stream flowing from a spring that never runs dry.*

6. gum yā ġimīl šidd iḍ-dīfī<sup>125</sup>  
ʾil-ʾašʿal madmūğ iḍ-ḍirʿān

6. *Get up, Ğamīl, harness the riding-camel,  
The ash-grey camel with vigorous shoulders.*

7. ʾirčab fōgīh ya-bayy ġiddī  
šarrig talfi ʿa-l-bidwān

7. *Mount it, my son, guide it to the way,  
Ride eastward, and you will come to the Bedouin.*

8. talga šyūx ib-libs il-ğūx  
byūtin tabna l-iḍ-ḍēfān

8. *You will find sheikhs dressed in broadcloths  
And tents pitched for guests.*

<sup>124</sup> The Šiwābka (sg. **šōbaki**) is a small tribe belonging to the Balgawīya. At the beginning of the 20th century they had about 100 tents in their habitat west of Ḥisbān, JAUSSEN, Moab, p. 399 and Pl. IX; MUSIL, Arabia Petraea III, p. 108. PEAKE, Jordan, p. 196 and Map 2, locates the tribe ca. 20 km east of ʿAmmān.

<sup>125</sup> Poetic licence allows the form **ḍāfīl** instead of **ḍāfūl**, in this case used in order to rhyme with the name Ğamīl in the same hemistich.

9. talga ṣḥūn u-kabb idhūn  
w-fōg irdūfhum mtūn iḡ-ḡān  
*9. You will find bowls and grease in abundance  
And backs of sheep heaped up in piles.*
10. talfi ‘a-rabī‘ iḡ-ḡēf  
ḡāhir<sup>126</sup> yā rīf il-ḡī‘ān  
*10. You will come to the spring pasture of the guest,  
To ḡāhir<sup>126</sup> who is the green grass for the hungry.*
11. ya-bn idyāb<sup>127</sup> sami‘t iḡṭāb  
ṣāyib yilḡā ‘ib-ṣēxān  
*11. You son of Diyāb,<sup>127</sup> you have heard speech,  
Among sheikhs a grey-bearded man speaks.*
12. w-lā yā fanxūr<sup>128</sup> la-tḥāci zūr  
ma txabir xūrhin w-il-ḥīrān  
*12. Look, Fanxūr,<sup>128</sup> do not tell lies;  
You cannot discern their milk camels from the foals.*
13. yōm sa‘adna ḡām u-ḥaḡḡak nām  
yōm il-liḥām ‘ilhin ḡiṭrān  
*13. When our luck got up and your fortune fell asleep,  
When the battle was raging hottest, they are smeared with pitch.*
14. ‘ind dōr idyāb la-l-balḡa nṣāb  
‘il-yōm inṣāb ilḥā sulṭān<sup>129</sup>  
*14. At the time of Diyāb he was the hilt of the sword for the Balḡa,  
Today Sulṭān<sup>129</sup> is its hilt.*
15. ḥaḡōla ṭyūr mākar iṣḡūr  
lan ṭabbu b-il-mil‘ab fursān  
*15. They are birds of prey, their camps are falcons' nests.  
When they encounter heroes in the battleground,*

<sup>126</sup> Unidentified.

<sup>127</sup> Diyāb Ibn Ḥmūd el-‘Adwān was the paramount sheikh of the ‘Adwān in the middle of the 19th century (reported as still living in 1888), OPPENHEIM, *Die Beduinen II*, pp. 213-215; PEAKE, *Jordan*, p. 171.

<sup>128</sup> The sheikh of the Muṭjērāt clan of the Ṭwaga subtribe of the Bani Ṣaxar, JAUSSEN, *Moab*, p. 400; SALMĀN, *Šarqī al-‘Urdunn*, p. 275; AL-SUDAYRĪ, *Abṭāl*, p. 262: w-fanxūr abu ḡabha ‘ibīr il-miṭjērāt (in a poem by Xalaf al-Iḡīn).

<sup>129</sup> Sulṭān Ibn ‘Ali l-‘Adwān, the paramount sheikh of the ‘Adwān ca. 1900-35, also known as Sulṭān Pasha, OPPENHEIM, *Die Beduinen II*, pp. 213-215; JAUSSEN, *Moab*, p. 401; PEAKE, *Jordan*, p. 243 (the pedigree of el-‘Adwān); ABU NOWAR, *The Hashemite Kingdom*, pp. 101-106, portrait p. 105.



16. ʾilku ǧarbāt minhum ḥārrāt

ʾilku ḥārrāt imn-il-ʿadwān

16. *They strike you fervently,*

*You will get heavy blows from the ʿAdwān.*

17. w-ḥaḍōla gāmu — ʾiǧ-ǧamāʿa — w-xitmat il-ǧaṣīde — w-šārat ǧarāma bēn bani šaxar w-bēn il-ʿadwān.

17. *When the qaṣīda was at an end and they broke up, hostilities were taken up again between the Bani Šaxar and the ʿAdwān.*

18. fī wāḥad — fāris — m-il-ʿadwān ʾismo<sup>h</sup> iḍyāb — ḥāḍa ḍyāb yinṭaḥ xamsīn xayyāl — šaxiṣ yinṭaḥ xamsīn šaxiṣ.

18. *Among the ʿAdwān there was a man, a horseman, Ḍiyāb by name. Ḍiyāb had defeated fifty horsemen. He had alone defeated fifty men.*

19. w-ḥaḍōla bani šaxar dāyman yixiznu ḥabb b-il-ǧaṣīr — ǧaṣr iz-zarga<sup>130</sup> — ḥaḍōla l-bidāwa yōmin ixaṭru yǧībūn il-ḥabb — yōxdūn maʿāhum banāt — w-il-banāt il-bidāwa — ḥurriye kāmla hināk — mā fī ʾintigād — yōminnhum ṭabbu — b-iz-zarga — w-ičtālu l-ḥabb u-ḥaṭṭu ʿala s-sēl yirīdūn yāklūn — w-illi ʾilo bint ʿamm — ǧaʿdat timšuṭ bī<sup>h</sup> — w-iṭḥaswas ʿa-rgubto.

19. *The Bani Šaxar used to have their grain stores in the fort of Zarqa.<sup>130</sup> Those Bedouin, when they made up their minds to fetch grain, they took girls with them. The Bedouin girls—you see there was a complete freedom there, it was not disapproved—well, when they came to Zarqa, they loaded the grain, sat down on the bank of the river in order to eat, and one who had his female cousin with him, sat there while the girl was caressing him and throwing her arms around his neck.*

20. wiš yigūl wāḥad? — ǧāl ya-llāh tirmīna b-il-ʿadwān il-yōm išūf fáʿilna — min fáʿilhum — gallo<sup>h</sup> wāḥad lah ya-raǧīl ḥaḍōla yibxatūn ʿalēna — yibxatu — ḥāḍa ma nīto ʾinn il-ḥači yšīr šaḥīḥ.

20. *As it was, someone who saw what they were doing, said, 'Heavens, you will throw us in the hands of the ʿAdwān today!' Another one said to him, 'Oh no, man, don't say that, they are luckier than us. They are lucky.' With this he hoped that the word wouldn't come true.*

<sup>130</sup> The fort of Zarqa, also known as Qaṣr Šabīb, 20 km northeast of ʿAmmān, lay between the tribal areas of the ʿAdwān and the Bani Šaxar, OPPENHEIM, *Die Beduinen II*, p. 212; for the fort, see LANKESTER HARDING, *Antiquities*, pp. 162-164.

21. yōm laddu winn faras idyāb — gālṭa ‘alēhum mn-iš-š‘ib<sup>131</sup> — gallo<sup>h</sup> int yalli ṭalabt il-‘adwān — gallo ṽā — gallo ṽinṭa<sup>132</sup> ‘ind rōḥak — haḍōla gōm u-haḍōla gōm šāfu ba‘aḡhum mḥarrič il-ba‘aḡ ṽiḡbaḡ.<sup>133</sup>

21. *Right then they saw Diyāb's mare approaching them from the mountain pass. One said, 'Look, was it you who called the 'Adwān?' He said, 'Yes, it was me.' He said, 'Fight for your life!' When the two hostile bands saw each other, they set upon each other and started killing.*

22. w-gūm<sup>134</sup> il-‘adwān u-yiksibu bani šaxar — w-yāxḍu l-banāt — w-ḥammlūhin<sup>135</sup> ‘a-l-ba‘ārīn — w-gōṭru<sup>136</sup> bīhin — ga‘din yizāgirtin il-banāt — banāt ... ṽil...bani šaxar yizāgirtin.

22. *The 'Adwān won a victory over the Bani Šaxar, and they took the girls as captives. They seated them on camelback and went away with them. Now the girls—the girls of the Bani Šaxar—started shrilling.*

23. gālūlhin il-‘adwān li-min tizāgirtin ya-banāt? — gāl l-ahil il-fa‘il — gāl tarāku kasbānīn ḥinna mithaḡḡīn minku — gāl wīšiddīn? — gāl widdna halna — gallhin ma‘ is-salāme — mišān xāṭirīn il-ma‘ is-salāme.

23. *The 'Adwān asked them, 'In whose honour are you shrilling, girls?' They said, 'In the honour of the victors. Look, it's you who have won the victory. Listen, we have a petition to you.' They asked, 'What do you want?' They said, 'We want to go to our people.' They said to them, 'Then go in peace! We let you go for your sake.'*

24. w-isawwi ‘ād čilimtēn gašīd — w-min iṣalli ‘a-n-nabi yistafīd:

24. *Now Msallam composed again some verses of qašīda, and he who prays to the Prophet will benefit:*

25. maddat xēlana šōb il-mišārī‘  
‘ala bilādin u-ṭārīfīn xarāba<sup>137</sup>

25. *Our chargers marched toward the watering places,  
To a region near a ruin.*

<sup>131</sup> According to the narrative associated with a longer and in part different version of the same poem, recorded among the ‘Aḡārma, a patrol (mišil dawriye ‘a-ḥdūd) of about twenty horsemen led by Diyāb attacked a group of the Xrēša clan of the Bani Šaxar while they were watering their horses and camels near the fort of Zarqa.

<sup>132</sup> yinṭaḡ ‘ind → yinṭa ‘ind.

<sup>133</sup> Descriptive imperative of narrative style.

<sup>134</sup> Descriptive imperative of narrative style.

<sup>135</sup> Descriptive imperative of narrative style.

<sup>136</sup> Descriptive imperative of narrative style.

<sup>137</sup> In a version recorded among the ‘Aḡārma at Ḥisbān, the latter line reads ‘ala l-balga w-ṭārīfa xarāb.

26. w-ḥigg iz-zōlə yid'ī šōbə nīya  
bi-šarg il-gašrə ʔāfiḥ b-is-sarāba  
26. *What they saw enticed them to carry out a plan:  
To the east of the fort there is a spectacle surpassing the mirage.*
27. w-ṭabbin b-aṭ-ṭarad xēl il-biwāsil<sup>138</sup>  
yišdin zayyə šaxtūr is-saḥāba  
27. *The horses of the intrepid warriors opened the battle,  
They came down like a violent shower of rain.*
28. b-awwalhin fārə'in wald il-xərēša<sup>139</sup>  
šabī la-l-mōt yilkid mā yihāba  
28. *The foremost horse was ridden by Fāri',<sup>139</sup> son of al-Xrēša,  
A youth spurring his horse toward death without fear.*
29. ṭarad ġirwānə<sup>140</sup> b-awwal xēlə rab'o  
bə-rās ir-rumiḥ maslūb iḍ-ḍibābi  
29. *Ġirwān<sup>140</sup> speeded after him with the first horse of his clan,  
With a sharp point on the end of his lance.*
30. ḥalaf fayyāḡ<sup>141</sup> 'an ḍabḥ il-fidāwi<sup>142</sup>  
w-mir-rāsa w-lā 'alāwi<sup>143</sup> yišābi  
30. *Fayyāḡ<sup>141</sup> swore that the sheikh's bodyguard<sup>142</sup> would not be killed.  
He swore by his head that 'Alāwi<sup>143</sup> would not be hit.*
31. šaḥatlo bizrətin min čaffə xayyir  
'alēh il-biḍ bi-'uyūnha yšābin  
31. *He was hit by a bullet from the hand of a valiant soldier,  
On whom the eyes of the white-faced (women) were fixed.*

<sup>138</sup> *il-bawāsil* is a *naxwa* (war-cry) of the Bani Šaxar and can therefore be used as a poetic name of the tribe, see AL-ABBĀDĪ, 'Ašā'ir, p. 249. According to OPPENHEIM, *Die Beduinen II*, p. 247, the war-cry of the Tūga (Ṭwaga) subtribe is *el-bewāsel ru'ūt el-'arfā*.

<sup>139</sup> Hero of the Bani Šaxar, according to the above-mentioned (n. 137) version, he was Ḥanifa (?) l-Xrēša's son.

<sup>140</sup> Hero of the Bani Šaxar.

<sup>141</sup> Hero of the Bani Šaxar.

<sup>142</sup> *fidāwi*, pl. *fidāwīye*, is a free servant of a sheikh, belonging to another tribe than his master, either from an 'ašīl or a Ḥtēm tribe, here the sheikh's bodyguard, who with his own life protects his master. See MUSIL, *Rwala*, pp. 136 and 616; cf. SOCIN, *Diwan I*, 9,7 and 61,9 ("Diener, Angehörige, Klienten des šeyx"); SCHMIDT&KAHLE, *Volkserzählungen I*, 45,4, 61,1 ("Räuber").

<sup>143</sup> Unidentified.

32. w-ašūf il-xēl mā-‘ğabni midīda  
w-aṭāri l-xēl ḥassin ġind dīyābi<sup>144</sup>  
32. *I watched the horses, their gallop did not please me.*  
*Look: the horses had caught sight of Dīyāb's band.*
33. w-lā tiz‘alu tara z-zallātō minkum  
w-hāḍa fa‘lanā yā-bu šahābi  
33. *Don't be offended, look, the mistakes were made by you,*  
*And the heroic deed was done by us, oh friend!*
34. w-difla w-ḥanḍal wird il-mišāri‘  
ma ṭūl idyāb l-is-surbah inšābi.  
34. *(We shall be as bitter as) the oleander and colocynth of the watering places,*  
*As far as Dīyāb is the hilt of the sword to the troop.*

## Text X

1. hāḍa ya-būna fi šēx mn-išyūx bani šaxar ismo rmēḥ ‘abu ġnēb<sup>145</sup> — hāḍa maskano ha-l-lubban<sup>146</sup> — w-haḍīč iğ-ğihāt — w-ilo<sup>h</sup> walad ‘ismo<sup>h</sup> is-sayyid — yi‘azzib b-aṭ-ṭarš ġihāt is-sardīye<sup>147</sup> — ha-ğ-ğihā š-šamaīye.

1. *Look here, Father. There was a certain sheikh among the sheikhs of the Bani Šaxar, called Rmēḥ Abu Ġnēb.<sup>145</sup> He lived at al-Lubban<sup>146</sup> and the areas in that direction. He had a son called as-Sayyid, who tended a herd of camels near the area of the Sardīye,<sup>147</sup> in the northern part of the area.*

<sup>144</sup> In the variant of the poem recited by Dāmin ‘Abd al-‘Azīz al-Barāri from the ‘Ağārma at Ḥisbān, the line runs:

‘ašūf al-xēl ma-‘ğabni misīra  
‘atar al-xēl ḥassat bī dīyāb.

<sup>145</sup> Rmēḥ Abu Ġnēb Ibn al-Fāyiz was one of the leading sheikhs of the Ṭwaga subtribe of the Bani Šaxar, cousin and brother-in-law of Ṭalāl, who was the paramount sheikh of the tribe 1890-1907. Rmēḥ is a central figure in narratives and poems associated with the war between the Rwala and the Western tribes (the Ḥwēṭāt, Bani Šaxar, Šarārāt, and their allies) in 1902, see MUSIL, Rwala, pp. 603-618; id., Arabia Petraea III, pp. 239 and 398; OPPENHEIM, Die Beduinen II, pp. 239 and 241.

<sup>146</sup> Village 18 km south of ‘Ammān, belonging to the territory of the Bani Šaxar. Pl. al-Lēbābēn is used in the rhyme-word in a poem by Xalaf āl Iqīn against the Bani Šaxar and Rmēḥ, MUSIL, Arabia Petraea III, p. 239; a variant of the same poem by Xalaf is found in AL-SUDAYRĪ, Abṭāl, pp. 255-257.

<sup>147</sup> The Sardīye tribe is, according to Les tribus nomades et semi-nomades des Etats du Levant sous mandat français (publ. par le Service des Renseignements du Haut-Commissariat), p. 196f. (cited by CANTINEAU, Nomades II, p. 120), a group detached from the Bani Šaxar. They live to the west of Ġabal ed-Drūz. The historical picture drawn by OPPENHEIM is rather different: According to him, the Sardīye were in the 17th and 18th centuries the most powerful tribe of Ḥōrān and ‘Ağlūn to whom the Bani Šaxar and Ḥamāyde used to pay xūwe tax. After a long and bitter struggle the Bani Šaxar, who were newcomers from the Ḥiğāz, freed themselves from the yoke of the Sardīye at the end of the 18th century. At the same time the tribes had to unite their forces against ‘Anazi tribes, the Wild ‘Ali in particular. During the 19th century the Sardīye sheikhs lost most of their privileges, and the tribe has since been reduced in size and power. They are still allied with the Bani Šaxar, while the ‘Anazi tribe of the Rwala are their traditional enemies, Die Beduinen I, pp. 379-384, II, p. 233f.; PEAKE, Jordan, p. 216f.

2. yōminno<sup>h</sup> ‘azzab hināka b-ha-ṭ-ṭarš — yidḡāwirlo b-wāḥad — w-tizzā‘alu hū wīyā — w-gūm<sup>148</sup> is-sayyid u-ṭuxxo<sup>149</sup> — ṭaxxo w-lākin ma ḥada šāfo — ma ḥad šāfo — yōminno<sup>h</sup> ‘ankaro<sup>h</sup>.

2. *One day when he was tending the herd there, a man joined his company. They got to quarreling with one another, and as it happened, as-Sayyid shot the man. He shot him, but nobody saw it. When he then denied it, there was no eye-witness.*

3. ba‘id sitt sabi‘ isnīn — ‘aḡa wāḥad — ‘ala s-sardīye w-gāl — hari wēn izlimitkum ‘ind iflān — zlimitkum ‘ind is-sayyid — wald irmēḥ abu ḡnēb — b-il-lubban.

3. *After six or seven years a man came to the Sardīye and said, ‘Look, the man you are looking for is living with So-and-So. The man you are looking for is living with as-Sayyid, son of Rmēḥ Abu Ḡnēb at al-Lubban.’*

4. w-hāḍa d-damm ma-ysawwus<sup>150</sup> — ‘id-damm ma-ysawwus — hāḍa wēn kān sākīn? — ‘iṭ-ṭarš im‘azzab mn-il-lubban b-umm il-‘amad<sup>151</sup> — girīb ha-ṭ-ṭalāba la-ba‘aḡha — w-hāḍa ‘aḡa ṭārīš min hināka — w-ga‘ad yiḡiss min ‘arab la-‘arab — min ‘arab la-‘arab — lamā wiṣl umm il-‘amad.

4. *The blood guilt is not prescribed.<sup>150</sup> Where had he been living? The herd had been left in charge from al-Lubban and was (now) tended at Umm al-‘Amad.<sup>151</sup> The parties in this blood-feud were living near each other. The man (i.e., the avenger) set off from there and started scouting from camp to camp until he came to Umm al-‘Amad.*

5. ‘ind-ma wiṣl umm il-‘amad ḥaḍāk<sup>152</sup> il-lēle bātlo b-xarābīš — w-b-il-xarābīš ‘abīd — mahum iḥrār — gāl ya-raḡil immnēn ‘int?

5. *It was nighttime, when the man came to Umm al-‘Amad, and he got his lodgings for the night in poor tents. There were slaves in the poor tents, they were not free men. They asked him, ‘Look, man, where do you come from?’*

<sup>148</sup> Descriptive imperative of narrative style.

<sup>149</sup> Descriptive imperative of narrative style.

<sup>150</sup> Lit. "blood does not rot", a proverb.

<sup>151</sup> Village about 18 km south of ‘Ammān on the road to Mādaba, in the territory of the Bani Šaxar.

<sup>152</sup> Refers probably to the avenger ("that man") rather than modifies the following noun (cf. agreement); a similar case in XIV 36.

6. gāl min ha-d-dīre ha-ḏēf<sup>153</sup> — ḏall isāyil il-min ha-l-byūt haḏōla w-minhillo w-il-min ha-ṭ-ṭarš hād wiš isim ha-l-iblād u-kaḏa w-kaḏa — gālu hāḏa ṭ-ṭarš la-rmēḥ abu ḡnēb — w-haḏāka-bu ḡnēb b-il-lubban — w-hāḏa ṭ-ṭarš im‘azzib ‘indo wldo...’ ač-čibīr ḡismo<sup>h</sup> is-sayyid — lamanno r-riḡḡāl ḡaxaḏ ‘ōzo ya‘ni.

6. *He said, 'I come from hereabouts, I'm just a guest.' Then he started asking, 'Whose are these tents? Whose are all these things? Whose is this herd? What's the name of the region?' and so on. They said, 'This herd belongs to Rmēḥ Abu ḡnēb, and Abu ḡnēb himself is living at al-Lubban, and the herd is tended by his eldest son called as-Sayyid.' So they told until the man had got all the information he needed.*

7. bukūn il-bēt — ḡil-bēt — bukūn iṭ-ṭarīḡ mārga min ‘indo — w-ir-raḡḡāl hāḏa nāyim ‘ind iṭ-ṭarš — w-bī ṭarīḡ ṭānye tuṣlub b-iṭ-ṭarīḡ hāḏi — ya‘ni darbēn — bīḡi ‘ala r-raḡil yōm ḡāḡ<sup>h</sup> winno<sup>h</sup> nāyim ḥaṭṭ rāso ‘ala ha-l-ḡarḏ — yamm ishāb<sup>154</sup> ha-l-igdimīye bukūtlo winno ḏābḥo.

7. *The road passed by as-Sayyid's tent, and he was sleeping near the herd. There was another road which crossed this road; there were two paths, you see. The man came to as-Sayyid. Coming to him he found that he was sleeping with his head on the ground. Quickly he drew out his dagger and killed him.*

8. ṭala‘ in-nhār — šāḥat...šāḥ in-nabāḥ wēn rāḥ in-nišāma? — ḡis-sayyid maḏbūḥ — hāḏa šēx mahu hwayyin — šēx — wēn rāḥ wēn ḡāḡ wēn rāḥ wēn ḡāḡ?

8. *At sunrise cries were heard from hill-tops: 'Where are you, you brave men, es-Sayyid has been killed!' He was a sheikh, not just anybody. Yes, he was a sheikh. 'Where are you, where have you gone?'*

9. bikūn sulṭān ḡabu māḡid<sup>155</sup> — bikūn za‘lān min ...min ‘āḡārma<sup>156</sup> — za‘lān min ‘āḡārma — biwizz ‘alēhum — bugūl hāḏa má-ḏbaḥo ḡēr ... ḡēr il-‘āḡārma — ya‘ni wazze mahu šaḥīḥa — wazze.

9. *Sulṭān, Māḡid's<sup>155</sup> father, was angry with the ‘Aḡārma.<sup>156</sup> He plotted against them. He said, 'He has not been killed by anyone else than the ‘Aḡārma.' This was trickery and not right, you see, just trickery.*

<sup>153</sup> The concretizing *ha-* is here exceptionally used instead of the normal *ha-l-*, in order to mark indefiniteness, see below, 3.2.3.

<sup>154</sup> Descriptive imperative of narrative style.

<sup>155</sup> Sulṭān Ibn ‘Ali l-‘Adwān, see note 129 above; as the paramount chief of the ‘Adwān, Sulṭān was followed by his son Māḡid (portrait ABU NOWAR, Hashemite Kingdom, p. 110).

<sup>156</sup> The ‘Aḡārma (adj. sg. ‘aḡrami) belong to the small tribes called el-Balgawīya. The tribe lives between the northeastern corner of the Dead Sea and the village of Nā‘ūr southwest of ‘Ammān. JAUSSEN estimated the number of their tents at about 300 (Moab, p. 399f.), OPPENHEIM to 325 (Die Beduinen II, p. 221); see also PEAKE, Jordan, p. 173f. and Map 2; for the dialect of the tribe, see PALVA, ‘Aḡārma, and id., Ḥesbān.

10. w-ḥaḍōla — bug<sup>157</sup>udu w-hu baddo ‘alēhum — waddūlum iṭrūš — bani šaxar — ‘a-l-‘aḡārma — ya-rḡāl — ‘an-naṭiḡe — sālfet il-‘ašāyir.

10. Now they set off. He wanted to set upon the ‘Aḡārma. The Bani Šaxar sent messengers to the ‘Aḡārma and told them the matter. It resulted in a dispute between the tribes.

11. bōxdu ‘aṭwāt<sup>157</sup> uḡūh dafa w-uḡūh wafa<sup>158</sup> w-ib-ha-š-šakil ḥāḍa — šāru ḥaḍōla yiṭharu<sup>159</sup> w-ḥaḍōla yiṭharu — w-biḥilfūlum yamīnāt buddūlum<sup>160</sup> wasāyiṭ — w-bigīmu buḥuṭtu.

11. They took respites,<sup>157</sup> chose guarantors<sup>158</sup> for both parties, and did other things like that. Now was one party freed, now the other. They took oaths, they sent go-betweens, they did now this, now that.

12. ba‘dēn iṭ-ṭalāba yōminnha nabba‘at — ‘iṭ-ṭalāba yōminnha nabba‘at winnhum bigūlu ḥāḍa ḍabbāho — ‘abid min ‘abīd is-sardīye.

12. Finally, when the truth leaked out, the lawsuit was cleared. They could say, ‘This man is the killer.’ He was a slave of the Sardīye.

13. bugūm wāḥad ‘ismo ḡatyān il-ḡānim — min ‘aḡārma — baddo ybarri ṭaraf ‘aḡārma — w-iwarri ‘abu ḡnēb — ‘inno zlimtak ‘ind iflān — bugūl:

13. A man from the ‘Aḡārma, Ḡatyān al-Ḡānim by name, wanted to whitewash the party of the ‘Aḡārma and show Abu Ḡnēb that the man he looked for was living with So-and-So. He recited:

14. gūmu rkabu min ‘indōna fōḡ iṭintēn  
‘imkallafātin b-al-ḡalaf w-al-iḡgāba

14. Get up and ride from us on two camels,  
Saddled with saddlebags and housings.

15. w-gūmu ‘alēhin b-ad-difāfič ‘āḡlīn  
w-b-iḡ-ḡāš min ḡāl il-‘adu mā nhāba

15. Mount the camels at daybreak and hurry up,  
With no fear for the enemy in your heart.

<sup>157</sup> ‘aṭwa is a respite agreed upon by the two parties before the final settlement of serious acts of violence, JAUSSEN, Moab, pp. 145 and 212; MUSIL, Arabia Petraea III, p. 362; ASHKENAZI, Palestine du Nord, p. 92; GRÄF, Rechtswesens, pp. 79-91.

<sup>158</sup> wḡūh dafa are the victim's guarantors, who guarantee that no murder in revenge will be committed; wḡūh wafa, the murderer's guarantors, guarantee the payment of the blood money agreed upon. The guarantors are provided from within the respective tribes. See EL-AREF, Bedouin, p. 97f. (kafil ed-dafa and kafil el-wafa).

<sup>159</sup> Haplological contraction from yiṭharraru.

<sup>160</sup> Contracted from biwaddūlum.

16. talfūn bētin miṭil sūg id-dičāčīn  
 bētin čibīr imnahhaḡāt igṭāba  
 16. *You will come to a tent as long as a line of booths in the market,  
 A big tent the midpoles of which are high.*
17. talfu ‘a-bu turki<sup>161</sup> rīf il-misāčīn  
 ya-rmēḡ hačy iz-zōr mā yinḡačāba  
 17. *You will come to Abu Turki,<sup>161</sup> the green grass of the poor;  
 Look, Rmēḡ, it is of no use to tell lies there.*
18. wallāḡ u-ṭumm allāḡ u-ḡīnin b-aṭar ḡīn  
 ya-rmēḡ mā ḡīna l-xaṭa w-il-‘atāba  
 18. *By God, and again by God, I swear once and over:  
 Rmēḡ, we are not guilty of any crime or blameworthy act.*
19. čannak tirīd iṣ-ṣiḡḡ bēn il-ḡībīlēn  
 tišālagūḡ halli suwāt id-ḡiyāba  
 19. *If you want to know the truth about the feud between the two tribes, listen:  
 He was torn by people like wolves.*
20. ṭār l-imzēbag<sup>162</sup> min ikfūf il-imḡallīn  
 w-ir-rūḡ min kill il-ḡiwānib itsāba  
 20. *Up flamed the gunpowder from hands of angered men,  
 And the life flew away in all directions.*
21. ‘ixwān ḡība<sup>163</sup> lōn ṭyūr iṣ-šiyāḡīn  
 w-il-kill b-is-sayyid imḡammig ṣiwāba  
 21. *ḡība's brothers<sup>163</sup> attacked him like fierce hunting falcons,  
 And they all cut deep slashes in as-Sayyid.*
22. ma‘ak xabar diṭilhum aṣfar il-‘ēn<sup>164</sup>  
 min umm il-‘amad yā šēx nāḡil zihāba  
 22. *You will know that they were guided by a yellow-eyed man.<sup>164</sup>  
 Look, sheikhs, what was needed to find the way came from Umm al-‘Amad.*

<sup>161</sup> An unidentified sheikh of the Sardīye.

<sup>162</sup> Immediately glossed by the narrator l-imzēbag ḡāḡa bārūd. In a poem by Xalaf āl Iḡīn there is an almost identical hemistich: ṭār al-emzeybeg min kfūf al-farīḡēn "es entzündete sich das Schiesspulver aus den Händen der beiden Reihen", MUSIL, Arabia Petraea III, p. 239, -6; SALMĀN, Šarqī al-‘Urdunn, p. 56, line 2 is almost identical; cf. AL-SUDAYRI, Abṭāl, p. 255: w-ṭār ad-daxan mā bēn kill al-ḡībīlēn.

<sup>163</sup> Immediately glossed by the narrator ‘ixwān ḡība ḡadōlāk is-sardīye 'ḡība's brothers, they are the Sardīye'; see also SALMĀN, Šarqī al-‘Urdunn, p. 55, lines 2 and 8; OPPENHEIM, Die Beduinen I, pp. 379-484.

<sup>164</sup> 'Yellow-eyed' refers to black slaves.



23. w-illi ḡbaḥo ya-rmēḥ ṭallābt id-dēn  
yōm iḡbaḥūno mā ḥsibūlo ḥsāba  
23. *Look, Rmēḥ, what he was killed for was demand for blood revenge.  
When they killed him, they did not think of the consequences.*
24. w-ḡazzu r-ruḡma<sup>165</sup> w-ṣār mā bēn darbēn  
w-b-il-miftaliḥ mit'allgin bī xarāba  
24. *They piled up a cairn<sup>165</sup> in the place where two paths meet,  
In the place where the cultivated land meets the desert.*
25. w-min xalaf ḡā yalli tiḥūš il-ba'īdēn  
w-muḡṣab ḡidīd alli lā bī sarāba  
25. *Hereafter the thing that stands in the way of the two parties, far from each  
other,  
Is a new stone heap from which there is no return.*
26. wallāh u-ṭumm allāh u-dīnin b-aṭar dīn  
wa-ḥayāt makka mā darēna sbāba  
26. *By God, and again by God, I swear once and over,  
By the life of Mecca: We did not know what had caused it.*
27. wallāh yā fawwāz<sup>166</sup> yā nādir il-ʿēn  
wa-ḥayāt makka mā darēna sbāba  
27. *By God, Fawwāz,<sup>166</sup> you sharp-eyed,  
By the life of Mecca: We did not know what had caused it.*
28. min sabbōna ya-rmēḥ w-iḥna birīyīn  
ʾallāh yi'attir sābḡih bi-ḥarāba  
28. *Look, Rmēḥ, he who insulted us although we are innocent,  
May God make his runner stumble in the battle.*
29. w-min xalaf ḡā yalli tiḥūš il-ba'īdēn  
muḡṣab ḡidīd lā bī sarāba  
29. = 25.
30. ḥuṭṭ išdādo w-ḥūfo b-al-kalaf zēn  
w-idwērō'in min fōg il-imtūn ḡāba  
30. *Saddle your horse and harness it well, with care,  
Put hidden armour plates on its back.*

<sup>165</sup> Probably Ruḡm as-Sāmi 3 km east of al-Lubban.

<sup>166</sup> Fawwāz as-Saṭṭām, from the Fāyiz clan, the paramount sheikh of the Bani Ṣaxar 1909-17 and the Qā'immaḡam of Ġiza (Zīza), OPPENHEIM, *Die Beduinen II*, p. 239; LAWRENCE, *Seven Pillars*, p. 547.

31. w-talfi byūtin imbannayātin ib-nimrīn<sup>167</sup>  
w-hēl ir-rbā' illi daxalhin ḡibāba
31. *Go to the tents pitched at Nimrīn,<sup>167</sup>*  
*To people of camps where seekers of protection come in swarms like flies,*
32. 'adwān 'an dōr iṣ-ṣaḥāba l-miḡīmīn  
ʾixwān šēxa<sup>168</sup> m'aṭṭbīn iṣ-ṣiwāba
32. *To the 'Adwān, who have been established since the time of the Companions*  
*of the Prophet,*  
*Šēxa's brothers,<sup>168</sup> smiters of deep wounds.*
33. ya-šēx ḡēḡak 'alēna māhu 'ala šēn  
ʾaš-šēx illi miṭlak mā ṣanat l-il-'atāba
33. *Sheikh, your hatred of us is ungrounded.*  
*A sheikh like you does not lend an ear to slander*
34. ʾaš-šēx abu māḡid inḥāz il-ḡībīlēn  
miṭl ir-ra'ad illi ygūd is-saḥāba
34. *The sheikh Abu Māḡid takes sides in favour of the two tribes.*  
*He is like thunder that goes ahead of rain clouds.*
35. w-ḡamā'atak yā šēx maḥna radīyīn  
w-ḥinna tiwābi'kum w-intum inṣāba
35. *Look, sheikh, we are your followers and not wicked.*  
*We follow you, and you are our sword hilt.*
36. w-in bi'tāna yā šēx nanṣa l-'azīzīn  
ʾil-bēt mā yibna ʾiḡa tgalla'in iṭnāba
36. *If you, sheikh, sell us, we must look for other supports;*  
*A tent cannot stand up if its ropes are torn loose.*

<sup>167</sup> Locality in the Šūnet Nimrīn passage on the road from es-Salṭ to the Jordan valley, about 20 km southwest of es-Salṭ, in the territory of the 'Adwān.

<sup>168</sup> The war-cry of the leading aṣ-Ṣāliḥ clan of the 'Adwān was ʾaxu šēxa, OPPENHEIM, *Die Beduinen* II, p. 217.

37. bani ḥasan<sup>169</sup> w-is-salṭ yalfu miḥīlīn  
 w-il-midrasīye sēlin yiḡiššin ihḡāba  
 37. *The Bani Ḥasan<sup>169</sup> and es-Salṭ will turn and follow us,  
 And our troops will wipe out all obstacles like a stream.*

38. ʾal-xōx w-ir-rummān yiḡīrin maḥāḡīn  
 w-ʿanbari ḥisbān<sup>170</sup> mālo mahāba.  
 38. *Plums and pomegranates will shrivel,  
 And the ambergris-perfumed waters of Ḥisbān<sup>170</sup> will be worthless.*

## Text XI

1. fī wāḥad min hōn — ʾiḥsīni — bugūlūlo ʾibin ḡadīr — hāḡa biṭṭāwiš ʿurbāno  
 hināka — w-biḡīr bēnāthum ṭaxx bārūd — w-biḡṣawwab wāḥad — w-ʿādet il-ʿurbān —  
 yōminno ṭiḡawwab — ḡēr yōxuḡ ʿaṭwa<sup>h</sup> u-yiḡla — w-iḡuṭṭ wiḡīh<sup>171</sup> ʿalē<sup>h</sup> u-yiḡla —  
 w-hāḡa r-riḡḡāl nīto ha-ṣ-ṣawāb ḡamīḡ — raḡal — min bani ḥasan ʿala bani ṣaxar —  
 haḡḡ haḡīḡ.

*1. There was a man from hereabouts, from the Bani Ḥasan, Ibn Ḡadīr by name. His tribesmen started quarreling with each other there, and they began to shoot each other with rifles, and a man was wounded. According to the custom of the Bedouin, when someone is wounded, the culprit has to take a respite and go to exile. He has to call for protection<sup>171</sup> and go away. The man believed that the wound he inflicted was deep. He moved as an exile from the Bani Ḥasan to the Bani Ṣaxar.*

<sup>169</sup> The Bani Ḥasan (adj. sg. ḥsīnī) is a large (OPPENHEIM's estimation: 2450 tents) sheep-raising tribe living in southwestern ʿAḡlūn, north of the river Zarqa. As for their origin, they are a conglomeration of villagers, mostly from southern Transjordan, OPPENHEIM, *Die Beduinen II*, pp. 202-207. The verses 31 to 38 seem to refer to the events of 1867 and the subsequent years when the Ottomans sent a small force to es-Salṭ and established a Turkish administration there. They restored the old citadel of the town and built block houses at Nimrīn and Ḥisbān, but as soon as the Turkish detachment had left, the ʿAdwān attacked the new garrisons held by troops recruited from the Bani Ḥasan. However, the Turks intervened, arrested Ḍiyāb, the sheikh of the ʿAdwān and established their rule over the Balqa, OPPENHEIM, *Die Beduinen II*, p. 211f.

<sup>170</sup> The ancient pools outside the town walls of Ḥisbān, Heshbon of the Old Testament, are already praised in the Bible, Song of Songs 7, 4. There is still one great reservoir to the east of the village, and several remains of old pools and conduits may be seen in the wādi of Sēl Ḥisbān.

<sup>171</sup> waḡh is protection granted by a man, usually a sheikh, against his tribesmen or allies to a person, regardless whether present or not, in order to secure a safe travel in the territory controlled by the protector, MUSIL, *Rwala*, pp. 438-440; id., *Arabia Petraea III*, pp. 182, 338 and 363; SALMĀN, *Ṣarqī al-ʾUrdunn*, pp. 90-95; GRĀF, *Rechtswesen*, pp. 22-24.

2. 'il-'urbān il-yōm — ydawwru 'ala... 'ala rġāl yi'azzūhum — haḍōla bani šaxar gōm 'ala...ala bani ḥasan — w-lākin il-wāḥad mita-ma kān daxīl<sup>172</sup> — lāzim yiḥtaḍno w-iṭawwil rōḥo 'alē<sup>h</sup> — 'il-'ādāt ya'ni.

2. *Today the Bedouin customarily look for men who help them. But the Bani Šaxar were enemies of the Bani Ḥasan. However, when someone was a protégé,<sup>172</sup> one had to take care of him and to be patient with him. This was the custom, you see.*

3. 'iġa 'ind 'awwād 'ibin saṭṭām — 'ind ha-l-fāyiz<sup>173</sup> — sakan hināk — w-hāḍi ṭalābto ṭālat — santēn ṭalāte w-ga'ad 'ind ha-ġ-ġamā'a hnāk — yōminno yisal 'an zilimto — winn izlimto ṭayyib — ba'id sane — sa'al 'anno — yōm 'allāh 'aḥyā<sup>h</sup> ṭāb.

3. *He came to 'Awwād Ibn as-Saṭṭām, to the clan of al-Fāyiz,<sup>173</sup> and settled down there. This lawsuit of his was drawn out. Two years, three years passed, and he stayed with those people there. When he asked about his plaintiff, he learned that he had recovered. After one year he asked about him. When God lent life to him, he recovered.*

4. haḍōla kull inhār 'id — yinġam'u ha-ġ-ġamā'a — tiṭra 'a-bālo ḡamā'to — tiṭra 'a-bālo ḡamā'to — w-lākin haḍōla mahum dāryīn 'anno — hū yīġi hināka w-yug'ud.

4. *Every holiday those people used to come together, and his people were brought to his mind. But the hosts did not pay any attention to him, and so he just sat there alone.*

5. 'id ar-rmaḍān — 'id aḍ-ḍaḥīya — 'at-ta'īla — mā ṭṭiblo — la-'annhum gōm 'ala ba'aḍhum il-ba'aḍ ma yāxuḍ ḥurrīto 'indhum — santēn ṭalāte b-it-tāli mall — ġāl 'alli ma ydāwi ġarḥo — mā yitēdāwa.

5. *The Feast of the Ramadan, the Sacrificial Feast, the evening entertainment, nothing pleased him. Because the hosts were his enemies, he could not take his ease with them. Two years, three years passed, and at length he became bored. He thought, 'He who does not heal his wound, will not be healed.'*

<sup>172</sup> *daxīl* is a person—a member of the tribe or a stranger—who seeks protection in an acute danger, usually with a sheikh or another person capable of protecting. See MUSIL, *Rwala*, pp. 431, 442 and 529; JAUSSEN, *Moab*, pp. 208-214 (with examples); SALMĀN, *Šarqī al-'Urduḥ*, pp. 128-130; GRĀF, *Rechtswesen*, pp. 22-24.

<sup>173</sup> Al-Fāyiz is the leading clan of the Ṭwaga (Ṭūga) subtribe of the Bani Šaxar, OPPENHEIM, *Die Beduinen II*, pp. 238-243 PEAKE, *Jordan*, p. 218f.; JAUSSEN, *Moab*, p. 400; MUSIL, *Arabia Petraea III*, p. 398; LAWRENCE, *Seven Pillars*, p. 517. Saṭṭām (d. 1890) was the paramount chief of the tribe; of his sons, Fāyiz (father of Miṭġāl Pasha) and Fawwāz were well known, 'Awwād less known.

6. fī ha-l...ha-ḡ-ḡamā‘a halli... ‘alli mašhūrīn ib-bani ḥasan b-al-gallāb<sup>174</sup> — mawḡūdīn — wāḥad ismo sa‘ūd iṣḥāde — w-wāḥad ‘amm ilo — rāḥ ‘ismo ‘an bāli — sawwīlhum ha-l-maktūb u-b-ha-l-maktūb yḥuṭṭilhum ha-l-ḡaṣīde w-ifahhimhum — ‘ala ‘inni riḡḡāl šārli ṭalṭ isnīn ḡāni — w-izlimitku ṭayyib u-mābo<sup>h</sup> ixlāf — bugūl:  
 6. *Among those people of the Bani Ḥasan who were well known in the Gallāb<sup>174</sup> clan there was a man called Sa‘ūd Ṣḥāde and an uncle of his—his name has slipped out of my mind. He wrote a letter to them. In the letter he put a qaṣīda to inform them about the situation: ‘I have now been (staying in exile as) a culprit for three years, and your plaintiff is well, he is all right.’ The qaṣīda runs like this:*

7. ‘allāh u-ṭumm allāh u-ḏīnin bāli šhād  
 ḥatt ir-rasūl u-ḥagg rabb il-barīya

7. *By God and again by God! I swear*

*By the statute of the Prophet and by the justice of the Lord of creation!*

8. ‘iddi ‘aḥīl u-mā tihannēt b-iwsād  
 w-lī ‘illtin b-aḡṣa ḡ-ḡamāyir xafiya

8. *I feel ill, I have not enjoyed rest on cushions.*

*I have an insidious disease in my innermost.*

9. ‘an-nafis ‘ayyat lā tmaḡḡid min iz-zād  
 w-il-‘ēn ‘an laḡḡet manāmōha mi‘ayya

9. *My mind is in despair, it does not find pleasure in eating,*

*And my eyes abstain from the sweetness of sleep.*

10. sihirt u-šārat síhimti ‘irḡ il-ingād  
 w-‘ala rifāḡi yōm yaṭru ‘alayya

10. *Staying awake I recalled the honour of the brave men*

*And my comrades, when they occur to me.*

11. w-min xalaf ḡā yā rāčbin fōḡ maddād  
 fōḡ mánūt allī yigṭa‘ūn id-diwīya

11. *And after this, you who ride far-going camels*

*Desired by those who cross the desert,*

12. ḥurrin simīḥ iz-zōr w-il-matin misnād  
 w-iswāḡ immo fāṭerīn šē‘adīya

12. *A thorough-bred camel, with a stately chest and steady shoulders,*

*Light-footed, whose mother is an old she-camel of Ṣa‘īdi stock,*

<sup>174</sup> Al-Gallāb is the leading clan of the aṭ-Tabte subtribe of the Bani Ḥasan, OPPENHEIM, *Die Beduinen* II, p. 204; JAUSSEN, *Moab*, p. 403.

13. yā rākba darbak ‘ala sēl fayyāq<sup>175</sup>  
 ‘al-marāda yisrāk w-irča l-maṭīya  
 13. *O you rider whose way goes to the creek of Fayyāq!*<sup>175</sup>  
*The watering-place is on your left side, water the mounts.*
14. w-talḥi ‘ala mirḥib<sup>176</sup> ‘asāha l-ir-r‘ād  
 ḥēṭinn šōf il-garāyib ḥarīya  
 14. *When you come to Mirḥib,*<sup>176</sup> *I hope there is water of thunderclouds,*  
*As it would be fair to see the relatives.*
15. w-in sāyalak ‘anni mn-il-ḥayy waddād  
 gullo čifāk iš-šarr ḥāle dīriya  
 15. *If a friend in the camp asks you about me,*  
*Tell him: ‘It is bad enough for you (to know that) his condition is miserable.’*
16. w-in sāyalak ‘anni mn-il-ḥayy ḥassād  
 gullo šidīd il-xēl ‘a-l-ma‘nagīya<sup>177</sup>  
 16. *But if an envier in the camp asks you about me,*  
*Tell him: ‘He is a powerful horseman, mounted on a Ma‘nagi<sup>177</sup> mare.’*
17. ‘an-nafs karhat wakt iz-zabn w-iṭrād<sup>178</sup>  
 w-laww yiḡḥakūli ḏāḥikhum samm ḥayya  
 17. *The mind hates the time of Zabn and Ṭrād,*<sup>178</sup>  
*If they smile at me, their smiles are the poison of a snake.*
18. ‘an-nafs karhat wakt iz-zabn w-iṭrād  
 w-tabḡa l-garāyib ḡannt iḏ-ḏāhrīya  
 18. *The mind hates the time of Zabn and Ṭrād,*  
*And it longs for the relatives, the paradise of the visible world.*
19. w-yā ‘āzūti w-yā dānūti čēf l-imrād  
 w-miškāy lā ya-ḡwād ḏāḡat ‘alayya  
 19. *My kin, my kinsmen, what shall I do?*  
*My grievance disturbs me, you good people.*

<sup>175</sup> Creek in the territory of the Bani Ḥasan.

<sup>176</sup> Rās al-Mirḥib, hilltop 8 km east of ‘Ammān.

<sup>177</sup> A first-class horse breed, so called because of the stately bent neck, MUSIL, Arabia Petraea III, p. 271; JAUSSEN, Moab, p. 268.

<sup>178</sup> Ṭrād Ibn Gam‘ān Ibn Zabn (died at the beginning of the 20th century) was the sheikh of the Zabn section of the Ṭwaga (Tūga) subtribe of the Bani Ṣaxar, MUSIL, Arabia Petraea III, pp. 116-119, 386, 398; PEAKE, Jordan, p. 218 ("d. ca. 1900"). Zēdān Šwēš (Zeidan Sweiss, Abu Maṣṣūr), well-known peasant poet and connoisseur of Bedouin poetry whom I met in ‘Ammān in January 1970 and in his new home at al-Ḥummar (near l-Fḥēš) in November 1981, could not accept this verse because of its insulting character. When the poem was broadcast on the Jordanian television, the unbecoming verse was therefore replaced by a new one composed by Zēdān.

20. furg il-garāyib yinuḡṣ il-ʿumur laww zād  
w-šōf il-garāyib miṭil ʿīd iḡ-ḡahīya  
20. *The separation from the relatives shortens the life, if it lasts too long.  
To see the relatives is like the Sacrificial Feast.*
21. ʾalfin hala b-rabʿi ʿa-gadd ramlin b-il-iblād  
w-ʾalfin šabāḥ il-xēr w-ʾalfin taḥīya  
21. *A thousand times 'Welcome!' to my people who are numerous as the sand of  
the land,  
One thousand times 'Good morning!' and one thousand times 'May God give  
life to you!'*
22. w-sēl iṭ-ṭamad<sup>179</sup> yiḡkar li-giṭʿānkum mīrād  
widdna manāzilna nawāḥ il-iḡbayya<sup>180</sup>  
22. *The creek of aṭ-Ṭamad<sup>179</sup> is referred to as a watering place for your herds.  
We want to go to our camping grounds in the direction of al-Ġbayya.<sup>180</sup>*
23. w-maʿ mīṭilku namši b-ḡarbāt il-isʿād  
w-maʿ ḡērkuṃ nuḡsur imn-il-ḡabil ṭayya  
23. *With people like you we lead a happy life,  
But with others than you we miss a pleat of the rope.*
24. ʾalfin hala b-isʿūd w-ʾalfin b-ʿawwād<sup>181</sup>  
w-ʾalfin šabāḥ il-xēr w-ʾalfin taḥīya  
24. *A thousand times welcome to Saʿūd, a thousand times to ʿAwwād,<sup>181</sup>  
A thousand good-mornings and a thousand welcomes!*
25. w-marḥūm yā ʿōde<sup>182</sup> ʾil-ḡada b-is-saxa zād  
w-marḥūm yā rāʿi l-īmīn iṣ-ṣaxīya  
25. *May God have mercy on you, ʿŌde,<sup>182</sup> your meals were open-handed beyond  
measure.  
May God have mercy on you, you owner of the generous right hand!*

<sup>179</sup> Aṭ-Ṭamad, about 40 km south of ʿAmmān, is the main watering-place of the Ġaʿābne section of the Bani Ṣaxar, MUSIL, *Arabia Petraea* III, p. 120. The creek is an upper tributary to Sēl Wāla and its continuation Wādi Hēdān, which joins Sēl /Wādi I-Mūḡib (the Arnon of the Old Testament) before its outflow into the Dead Sea.

<sup>180</sup> Locality in the territory of the Bani Ḥasan.

<sup>181</sup> Sheikhs of the Bani Ḥasan. The first mentioned is S(a)ʿūd Šḡāde from the al-Gallāb clan, mentioned above, the latter is probably ʿAwwād ibn Gallāb, OPPENHEIM, *Die Beduinen* II, p. 205; *Arabian Personalities* p. 152.

<sup>182</sup> Sʿūd Šḡāde's uncle, whose name the narrator did not remember above (XI 6), already dead by that time.

26. w-lawinno ṭayyib ṽinčān ma ḍigt il-inkād  
 w-lawinno ḥayy ṽinčān yišfag ʿalayya  
 26. *If he were well, mayhap I had not got into straits/suffered hardships,  
 And if he were alive, mayhap people would have mercy on me.*

27. w-mā tāxdūni yā rifāgāt warrād  
 warrād šammālin<sup>183</sup> ʿalē<sup>h</sup> ḥagg liya  
 27. *Take, take me among you, you companions, as a water carrier,<sup>183</sup>  
 To be a water carrier, filler of water-skins, that is what I deserve.*

28. w-mā tāxdūni yā rifāgāt šayyād  
 ṽarmīlkum yōm il-milāga šiwīya  
 28. *Take, take me among you, you companions, as a hunter;  
 On the day of encounter I shall shoot your enemies.*

29. rāḥu ʿala... ḡābūlo xaḍū<sup>h</sup> ʿa-l-abāʿir — waššalū<sup>h</sup> la-hināka — w-istāhalo l-ḡamāʿa  
 lli ʿindhūm — w-bayyaḍūlhum u-kattar alla xērku — w-imraḥ ʿindhūm haḍīk il-lēle w-  
 ṣubḥīyāt ḥammālū — w-nizilu ʿind ibin gallāb hināka — w-ḡābu ḍibīḥa w-yiḍbaḥūha  
 w-yiṣṣālahu ḡ-ḡamāʿa maʿ baʿaḍhum u-salāmitku.

29. *They brought camels, put him on camelback, and took him there. The people  
 there welcomed him, and they whitewashed him and he said, 'May God increase your  
 welfare!' He spent that night with them, and in the morning they loaded the camels.  
 They dismounted at the tent of Ibn Gallāb. They brought a sheep and slaughtered it,  
 and they were reconciled. And peace be upon you.*

## Text XII

1. fi ʿurbān min ʿurbān ir-rašīd — w-ʿilhum — ʿibyār — hināka byār mayye — w-  
 ha-l-ibyār imxaššašāt iflān ilo bīr iflān ilo bīr iflān ilo bīr ḥaḍōla yirda ʿalēhin ṭaršhum  
 yisḡū<sup>h</sup> — ʿisgu minhīn — w-illi tiʿadda ʿala ṭāni maḍbūḥ.

1. *The Bedouin of Ibn Rašīd had wells, and the wells belonged to different people.  
 So-and-So had one well, So-and-So had another, and so on. Their herds used to  
 come to the wells to drink, and they used to water them there. They watered their  
 animals from the wells, and if someone violated someone else's rights, he was killed.*

<sup>183</sup> Water carrier has a low social status, cf. the use of the word in ḥaḡw satire ḡarrabna miṭl as-sammāle (sic) '[wir] wandten uns gegen Westen gleich zerlumpten Wassersuchern', MUSIL, Arabia Petraea III, p. 251, l. 17. The status of a professional hunter is also low; it is characteristic of this view that the men of the pariah tribe of Šlēb are known as skilful hunters, MUSIL, Rwaia, p. 26; DICKSON, The Arab, p. 515.



2. hāda fī wlēd — miṭil ha-l-ḥamāyil — miṭil-ma dgūl iṣwēḥāt ‘azīzāt karāci miṭil hāda — ‘aww miṭil-ma dgūl ‘ahil māḍaba w-ahl l-ifḥēṣ u-ḡilūl u-manḡa w-ha-ḡ-ḡamā‘a<sup>184</sup> — ḥdād ba‘aḡhum — b-il-arāḡi.

2. *There was a young man like the youths of the families here, for instance the Šwēḥāt or ‘Azīzāt or Karakis, like that, or, for instance, people of Mādaba, el-Fḥēṣ, ḡilūl, and Manḡa, and the people there,<sup>184</sup> whose lands border on each other.*

3. bit‘addu ‘ala bīr — wāḥad — bīḡi ‘alēhum igūl ya-n-niṣāma — yā ḥābbīn ir-rīḥ hāḡi mayyti — ḡālūlo ḡōṭir — mayye ma mayye — ‘in-naṭiḡe bit‘ālagu — bugūmu l-ixwān iṭ-ṭnēn ‘alē<sup>h</sup> u-buṭuxxo.

3. *Once when people came to a well, he came to them and said, ‘Look, you brave men, you generous people, this water belongs to me.’ They said, ‘Be off!’ They started arguing about the water, and at last they began to fight. The two brothers fell upon him, and one of them shot him.*

4. šēx hū — ‘amma ḥaḡolāka — mā kān ha-l-midde ‘illi... ‘illi ‘āšūha — šāxu — lākin hāda šēx — bīḡi ṣ-ṣayḥ bīḡi l-xabar — wuṣ il-‘ilim wuṣ is-sīre? ḡāl walla flān maḡbūḥ — w-‘ādet il-‘arab miṭil ḥēč — ‘illi yidbaḥ yiḡla — yiḡla ‘ala bani s‘ūd — yiḡla ‘ala...

4. *He was a sheikh, but those—at the time they were living in—they had not become sheikhs. But the killed man was a sheikh. Crying was heard, the news was told. ‘What’s the matter? What has happened?’ Someone said, ‘Look, So-and-So has been killed.’ The custom of the Bedouin was that the killer had to go into exile. They went into exile to Ibn Sa‘ūd and so on.*

5. ‘istiḡāru ḥaḡōla — raḥḥalu min iblād ‘ala ḡēr iblād — ḡāmu ‘alēhum dafanūhum — fī wāḥadin hināka ḡarābilhum — ‘imsawwi ḡaṣīda — bindib bīhum — bugūl:

5. *They sought protection, they moved from one land to another. Then avengers killed them and buried them. There was a relative of theirs there, who made a qaṣīda in which he bewails them in these words:*

6. ya-llāh yalli tisma‘ an-namil lā dabb  
fōḡ aṣ-ṣafa sarsāb b-lēl aḡ-ḡalāmi

6. *O God who hears the sound of ants when they creep  
In file over a rock on a dark night!*

<sup>184</sup> The Šwēḥāt are a Latin Christian family belonging to the ‘Azīzāt clan, who together with three other clans in 1881 migrated from el-Karak to the then uninhabited Mādaba; for the exodus of the clan there is a detailed description in JAUSSEN, Moab, pp. 417-432; see also MUSIL, Arabia Petraea III, pp. 94 and 106; PEAKE, Jordan, p. 177. Father Bishara Shweihat (d. 1981), the neighbour of the narrator, belonged to that family. The narrator’s family, el-Maxāmre, came to Šāfūt from l-ifḥēṣ, a village about 5 km southeast of es-Salt. Manḡa is a village about 7 km northeast of Mādaba, inhabited by members of the Fāyiz clan of the Bani Ṣaxar. ḡilūl, 5 km east of Mādaba, is its nearest neighbour, and its inhabitants belong to the Zabn clan of the Bani Ṣaxar, JAUSSEN, Moab, p. 244.

7. ya-llāh ya-‘allām b-al-ḥāl yā rabb  
yalli daxīlak dāyman mā ydāmi  
7. *O God who know thoroughly the condition of men, O Lord!*  
*He who always seeks protection with you, is not wronged.*
8. yalli xalagt aṭ-ṭēr w-as-sabi‘ w-ad-dibb  
w-razagit mā bēn al-waṭā w-al-ḡamāmi  
8. *You who have created the bird of prey, the lion, and the bear,*  
*And provide for everything that is found between heaven and earth!*
9. tarḥam ḡarīb ad-dār b-al-bēt minkabb  
w-ḥaznān u-min kuṭr al-‘ana ma ynāmi  
9. *You have mercy upon a homeless stranger lying on the floor of a house*  
*Worried and sleepless because of many troubles.*
10. ḏḥēt ‘ala čibdi ḡiḥimin lāhab  
ḏabči ‘ala furg al-ḏahil w-al-‘amāmi  
10. *I felt a flaming hell in my heart.*  
*I weep over the separation from my family and kinsmen.*
11. yā ‘ēn yalli ‘idd w-ib-ḥādirha šabb  
w-šūf dam‘i fōg xaddi ḥawāmi  
11. *O my eyes which are as if there were alum in them,*  
*Look, how warm tears are running over my cheeks.*
12. w-min ‘úgum-ma kunna ‘ala l-kūr narkab  
w-al-yōm zōli lōn zōl al-ḥarāmi  
12. *After having ridden on camel saddles,*  
*My condition is today like the condition of the thief.*
13. yā wannāti tiwannētha tagṭa‘ al-galb  
w-tixaffarinha ḡimī‘ al-‘iḏāmi  
13. *My lamentation breaks the heart,*  
*And all my bones have been paralyzed.*
14. ḏaḡūḥ čima dībin min al-ḡū‘ yaṭnab  
w-‘iṣrīn lēla ma ydūg aṭ-ṭa‘āmi  
14. *I moan like a wolf howling of hunger,*  
*When it has not tasted food in twenty nights.*

15. ʔaš-šyūx iqbaḥūhum mālhum ḍanb  
mitʿab u-mišʿal<sup>185</sup> ʿizz kill al-ḡihāmi  
*15. They killed the sheikhs who were not guilty of any crime:  
Mitʿab and Mišʿal,<sup>185</sup> dear to the whole company of men.*
16. w-ḍabbāḥhum sulṭān dibbin walad dibb  
w-ma šāx ḡiddah min ḡidīmin u-ʿāmi  
*16. They were killed by Sulṭān, a bear, son of a bear.  
No one of his ancestors has been a sheikh, not for ever so long.*
17. w-min ʿúgubhum galbi bah an-nār talhab  
ʔēḍa w-ʿiddi b-waṣṭ ḥabs aḍ-ḍalāmi  
*17. In my heart there is a flaming fire after their death,  
And I feel myself as if in a dark jail.*
18. ʔawwāh ʿa-dahrin ḡafāni w-ana šabb  
ʔagfa w-xallāni b-dār al-miḍāmi  
*18. Oh how I miss the time which fled from me, the time of my youth!  
It turned its back and left me in a house laid in ruins.*
19. w-mā yilḥag aṭ-ṭallāb ḥaḍḍi la ṭlab  
w-la háḡūti ʿugb it-tifarrig ilyāmi  
*19. The avenger does not pursue them because of my luck, if he wants to pursue.  
I don't think there will be reconciliation after the separation.*
20. w-daggēt šidri daggtēnin ʿala l-galb  
w-ʿaḍḍēt b-an-nībān bašmet ibhāmi.<sup>186</sup>  
*20. I stroke my breast, two blows on my heart,  
And I bit the tip of my thumb with my front teeth.<sup>186</sup>*

<sup>185</sup> The two brothers mentioned above without names.

<sup>186</sup> Sign of mourning.

### Text XIII

1. hāḍa kamān sālfe warāha — fī zamān il-ʾatrāk — ʾalabu ʿaskar min hōn baddhum yōxḍu ʿaskar — tiḡnīd ʾiḡbāri<sup>187</sup> — ʿa-zamān ʾalʿāt bāša w-anwar bāša w-turki w-muṣṭafa kamāl.<sup>188</sup>

1. *There is still a story after that. In the time of the Turks they levied soldiers from here. They wanted to take soldiers. It was a forced conscription<sup>187</sup> and took place in the time of Talaat Pasha, Enver Pasha, Turki, and Mustafa Kemal.<sup>188</sup>*

2. ʾaḡu ʿa-ha-l-iblād hōna — ʿala s-salṭ — gālu ʾiḡna ʾummna l-karak<sup>189</sup> — ʾiḡna ʾummna ʾil-karak — ʾiḍa l-karak ʿaddat — ʾiḡna binʿidd ma-ʿaddātiš w-iḡna ma binʿidd.

2. *The Turks came to the country around here, to es-Salṭ. People said, 'Our capital is el-Karak.'<sup>189</sup> If el-Karak will muster, we shall muster, too. If it will not muster, we shall not muster either.'*

<sup>187</sup> In November 1910 a revolt broke out in el-Karak where the Turkish authorities had started disarming the tribes and carrying out a census for military service and a land registration scheme. El-Karak had formerly been virtually independent, and the Ottomans had reoccupied the district as late as in 1893. The revolt, led by Gaḍr al-Maḡāli, lasted for ten days. For details, see PEAKE, *Jordan*, p. 93f.; GUBSER, *Karak*, pp. 106-110; for a contemporary episode, see SCHMIDT&KAHLE, *Volkserzählungen I*, p. 22; a local account of the revolt is included in PALVA, *Karak*, p. 243.

<sup>188</sup> Talāt Pasha (1874-1921), Turkish political leader, one of the "Young Turks", Ottoman Grand Vizir 1917-18. Enver Pasha (1881-1922), together with Talāt Pasha and Cemal Pasha formed a triumvirate that ruled Turkey 1913-18. Mustafa Kemal Atatürk (1881-1938), founder and first president of the Turkish Republic.

<sup>189</sup> The Balqa and ʿAḡlūn had since 1905 belonged to the Sanjak of el-Karak, PEAKE, *Jordan*, p. 93.

3. haḍāk il-wakit k̄an šēx mašāyix ḡil-maḡālye — ḡil-karak — gadir<sup>190</sup> — ḡibin maḡalli — w-irfēfān<sup>191</sup> — w-ithayrān<sup>192</sup> — w-idlēwān<sup>193</sup> — šyūx — miṭil...miṭil širšil w-...šambirilin<sup>194</sup> w-ha-ḡ-ḡamā‘a haḍōl — šyūx — rā<sup>195</sup> ‘a-l-karak gāl ḡā — ti‘iddu?  
 3. *At that time the paramount sheikh of the Maḡāli clan in el-Karak was Gadr al-Maḡāli.<sup>190</sup> There were also Rfēfān,<sup>191</sup> Thērān (Frēwān?),<sup>192</sup> and Dlēwān.<sup>193</sup> They were sheikhs—men like Churchill, Chamberlain<sup>194</sup> and all those. The Turks went to el-Karak and asked, ‘Well, will you muster?’*

4. ḡin-niswān ithayyaru ... ḡil-ḡizlām ithayyaru gāmin in-niswān ‘alēhum — gālu hāku — ḡint ḡurma — xuḍ ḡinti w-hāti li-l-i‘gān — ya‘ni šārin n-niswān ḡaṭyab mn-ir-rḡāl — w-šawwašin l-izlām ‘ala l-ḡukūma.

4. *The women were baffled ... (no,) the men were baffled. But the women set themselves against them and said, ‘You take (this), you are a woman. You take (the veil) and give me the headband.’ It appeared that the women were stronger than the men, and they stirred the men up against the government.*

5. šār ḡabḡa b-il-karak — šār ḡabḡa w-‘iṣyat — w-silmāt l-iblād hāḡi — min haḍāka l-mišwār — gālu — ḡā mā zāl hāḡa gadir ... — gālat t-turkīye — ḡiḡa ma bidḡibu gadir — w-ibtidḡabūh — mā fī saḡab ‘askar wala fī ḡiṣi.

5. *A massacre happened in el-Karak. A massacre happened. They refused to muster, but the countryside hereabouts was saved. After that errand the Turks said—well, Gadr was still free—the Turks said, ‘If you catch Gadr and kill him, there will be neither conscription nor anything else.’*

<sup>190</sup> Gadr Šāliḡ al-Maḡāli was the paramount sheikh of el-Karak at the beginning of the 20th century (1900-18 according to GUBSER, Karak, p. 81) and the charismatic leader of the 1910 revolt against the Ottoman government, *ibid.*, pp. 106-110. OPPENHEIM, *Die Beduinen II*, p. 261, gives his name in the form ‘Abd el-Gāder; according to GUBSER, p. 44, Gadr had a brother by that name. Portrait, AL-‘UZAYZI, *Ma‘lama 4*, p. 260; according to al-‘Uzayzī, he died in Damascus in 1917.

<sup>191</sup> Rfēfān Pasha al-Maḡāli (d. 1945), Gadr’s uncle, qāḡl and one of the most powerful Karaki leaders, GUBSER, Karak, pp. 22, 44 and *passim*; OPPENHEIM, *Die Beduinen II*, pp. 261 and 266; according to him, Rfēfān was the paramount sheikh of el-Karak. In 1920 Rfēfān, who then was the Governor of el-Karak, was instrumental in establishing the Government of Moab; in 1929 he was elected member of the First Transjordanian Legislative Council, ABU NOWAR, *The Hashemite Kingdom I*, pp. 31 and 232f., portrait p. 23.

<sup>192</sup> Incorrect name, probably to be read Frēwān, less well-known brother of Rfēfān and Dlēwān, OPPENHEIM, *Die Beduinen II*, p. 263

<sup>193</sup> Dlēwān Pasha al-Maḡāli, Gadr’s uncle, became the president of the municipal council of el-Karak in 1918 and held this position more than half a century, GUBSER, Karak, pp. 71 and 144.

<sup>194</sup> Churchill and Chamberlain are obviously mentioned by the narrator in order to give the writer an idea about the power of the Maḡāli.

<sup>195</sup> rāḡ ‘a-l- —> rā ‘a-l-.

6. bōxdu gadir — ‘ala ştabūl<sup>196</sup> — ma‘āh ʔalt iṣxāš — w-ba‘malūlum gahwa — miṭl il-gahwa hāḡi — w-buḡuṭtu bīha samm — buḡuṭtu bīha samm.

6. *They took Gadr to Istanbul.<sup>196</sup> Including him there were three men. The Turks made coffee for them—like this coffee—and they put poison into it. They put poison into it.*

7. fi wāḡad — wallāh māni dāri ʔin hū turki l-ḡēdar<sup>197</sup> hāḡa willa ḡiddo willa min... stalḡaḡ — šār ‘indo šī kabb il-fiṡḡān ‘ala šidro — yōm šāf haḡōla mātu māt ma‘hum — gaḡbūhum barra — ʔala‘ hāḡa nhazam.

7. *One of them—well now, I don't know whether it was Turki l-Ḥēdar<sup>197</sup> or his grandfather or who it was—suspected evil. He pretended that something happened to him, and he turned the cup upside down on his dress (under the ‘abāʔ). When he saw the other men die, he "died" with them. They were taken outside. This man got out and took to flight.*

8. hāḡa nhazam rāḡ silim — haḡōlāka ʔ-ʔnēn rāḡu — gadir u-ma‘āh ba‘id wāḡad — hāḡa silim — burūḡ il-ixbār l-axūh — ʔaxūh ismo ‘aṭūwi<sup>198</sup> — w-ḡamā‘a kṭār hināk — ʔaxūh ʔab‘an — bug‘ud yirṭāh — bugūl:

8. *He took to flight and was off. He escaped. Those two, Gadr and one besides him, died, but this man escaped. The news came to Gadr's brother. His brother was called ‘Aṭūwi.<sup>198</sup> There were lots of people there, and his brother, of course, started bewailing him. He said:*

9. yabči l-‘aṭūwi b-idmū‘in sikība  
yabči ‘ala gadir ʔawwal il-miḡība  
ma-dri ma‘ il-ḡizwān fōḡ in-niḡība  
willa tifarsax markabo b-al-baḡar ‘ām

9. *‘Aṭūwi weeps with copious tears,*

*He weeps for Gadr whose absence has become long.*

*I do not know whether he is with the raiders, mounted on a riding-camel of noble breed,*

*Or whether his boat lies at the bottom of the sea, wrecked long ago.*

<sup>196</sup> As a matter of fact, Gadr was not taken to Istanbul, but, as also appears from the poem (XIV 12), to Damascus. According to PEAKE, Jordan, p. 94, the leaders of the revolt were put to death, but Gadr escaped and later submitted to the Turks. Shortly afterwards he was invited to Damascus where he died, it was said, as the result of drinking poisoned coffee. GUBSER, Karak, p. 109, gives another version: throughout 1911 punitive expeditions were sent to all parts of the district, many Karakis were arrested, and some lesser leaders and common tribesmen were killed or executed. A few of the leaders were able to remain at large until the Ottomans, late in 1911, declared an amnesty for all except Gadr, who was pardoned in 1912. AL-‘UZAYZĪ, Ma‘lama 4, p. 260, in the text under a photograph of Gadr states that he was poisoned in Damascus in 1917.

<sup>197</sup> According to local tradition it was Turki l-Ḥēdar, the legendary sheikh of the Zabn lineage of the Twaga (Tūga) subtribe of the Bani Šaxar, a generally respected man of an exceptionally short stature. He is said to have been about 90 years old at his death in the summer of 1981.

<sup>198</sup> ‘Aṭūwi Šāliḡ al-Maḡāli, brother of Gadr, the paramount sheikh of el-Karak 1918-37, GUBSER, Karak, p. 44; PEAKE, Jordan, p. 246 (ca. 1911-38).

10. ʾams iḏ-ḏaḥa šaddēt kūr in-niḡība  
 tasri maʿ id-ḏīyān mašya ʿaḡība  
 ʾaš-šubih min šīḥān<sup>199</sup> dabb id-dabība  
 ʾal-ʿašir milfāh dimašg iš-šām
10. *Yesterday forenoon you fastened the saddle of the riding-camel of noble breed,  
 And by night you strangely rode away in waste deserts.  
 At daybreak the mount set out from Šīḥān,<sup>199</sup>  
 In the afternoon it arrived at Damascus.*
11. la-ṭall min bawwābt allāh w-ašīḥ  
 w-ašīḥ b-šōtin yiḡraḥ al-galb tiḡrīḥ  
 w-agūl ya-hal allāh u-ya-hal al-misārīḥ  
 yā min yiʿaddil ḥaggna ʿind al-ḥukkām
11. *I look down from God's gate and shout.  
 I shout with a voice that gashes the heart.  
 I say: O God's people, o reasonable people,  
 Who will plead our cause before rulers?*
12. ʾinčān tibīʿum<sup>200</sup> gadir b-al-māl našrīḥ  
 b-az-zilim w-an-niswān nāṭa l-ḡala bīḥ  
 w-lā naḥtisif amwālna laww ḡābat bīḥ  
 w-tibāšīru hēl al-karak ʿizzkum dām
12. *If you sell Gadr for money, we shall buy him.  
 The high price for him would not matter, neither for men nor for women.  
 We would not care if our properties would vanish for his sake,  
 If you could bring good news: People of el-Karak! Your beloved is alive!*
13. wallāh laww tiḥuṭṭu kyās u-malāyīn  
 w-ithaddmu byūt iš-šaʿar w-id-diwāwīn  
 w-itgaddmu zīnāt il-banāt il-mizāyīn  
 ma hāḡūti yiḡhar lakum gadir b-idyār
13. *By God, even if you (Karakis) would give bags filled with millions,  
 And would destroy both the tents and the saloons,  
 And offer the jewellery of the beautiful girls,  
 I do not think that Gadr would be handed over to you, ever.*

<sup>199</sup> Mountain 20 km north of el-Karak, the highest point (1065 m) in Jordan (Transjordan); for annual feasts of sacrifice on its top, see SALMĀN, Šarqī al-ʾUrdunn, p. 254; JAUSSEN, Moab, p. 359.

<sup>200</sup> When the narrator repeats the verse, he uses the local dialectal form tibīʿu.

14. ma ġer ġūlu la-‘ammi<sup>201</sup> la-ybāṭi ‘alēya  
 ḥālu ‘alēya t-turk u-māli ġinīya  
 ṭal‘āt w-anwar ma ya‘arfu xaṭīya  
 ’irfaḍ ma yá‘arfu ṣalātin wala ṣyām
14. (*Gadr.*) *Do tell my uncle that he would not let me wait too long.  
 The Turks fell upon me though I was innocent.  
 Talaat and Enver do not know what a sin is.  
 They are renegades, they do not know the prayer, nor the fast.*

15. ‘a-l-yōm winni mittasi‘ b-al-faḍīya  
 mitwaġġhin yamm il-fġūġ il-xalīya  
 w-i‘yāl ‘ammi lli yarkabu wagim mīya  
 rfēfān maḥḥum b-awwal al-xēl giddām
15. *Oh that I would be free to go at my liberty!  
 I would direct my course toward the open defiles,  
 And to the sons of my uncle who ride in a group of hundreds,  
 With them Rfēfān at the head, riding the first horse.*

16. wiġdi ‘alēku b-asnīn il-miḥīla  
 yā bānyan bētak ib-rās aṭ-ṭiwīla  
 yā miġ‘idin il-‘abid ḥadd in-niḥīla<sup>202</sup>  
 yā šēx niġrak l-al-maxāliġ ‘azzām
16. *I long ardently for you in years of drought,  
 You who built your house on the highest top,  
 You who wake up the slave at the side of the heap of ashes and coffee  
 grounds,  
 You sheikh, your mortar calls in all people.*

17. wiġdi ‘alēku la-lifa ḥāsil il-lēl  
 yā miġ‘id il-xōda w-hinni marāfila.<sup>203</sup>
17. *I long ardently for you who, when a wanderer comes by night,  
 Wake up the women though they are ungirded.<sup>203</sup>*

<sup>201</sup> Refers to Rfēfān Pasha al-Maġāli, Gadr’s uncle.

<sup>202</sup> i and f vary in this word. Thus, SALMĀN, Šarqī al-’Urdunn, p. 49, l. 1 and note 1, writes *nafīla*.

<sup>203</sup> Immediately glossed by the narrator *šu miġ‘id il-xōda w-hinne marāfila? — ḥāda gadd ma bigīh qyūf b-il-lēl — ’il-ḥurma bigūllha xōda - yā miġ‘id il-xōda w-hinne marāfila — ma‘ kuṭr ... ‘ala s-sā‘āt bitgūm il-ḥurma w-hi marafle — ta‘ġin w-taxbiz u-tsawwi gahwa* ‘What does miġ‘id etc. mean? Whenever guests come by night, the housewife, called *xōda* (‘sweetheart’), most often gets up having the long skirts on, to make bread, and to prepare coffee.’



## Text XIV

1. šēx 'arab — karīm — ya'ṭi — ya'ṭi bill — w-ya'ṭi xēl — ya'ṭi mašāri — yiksi l-'aryān — w-iḍ-ḍibāyih w-il-manāsif ṭun-n-nhār mištiḡlāt 'indo — w-inādi 'ala ḡāl iṭ-ṭarīg w-igūl ya-ḡī'ān 'a-l-'ēš — ḡannib.

1. *There was a Bedouin sheikh who was generous. He used to give camels, he used to give money, he used to clothe the naked, and sheep were slaughtered and mansaf meals were served day in day out in his tent. There was a man by the wayside who called, 'You hungry one, come and eat! Drop in!'*

2. maḡālo xamsīn sane — w-hū mištiḡil ha-š-šaḡle hāḍ — lama šār gaffat iṭ-ṭalāba ma'ā<sup>h</sup> — ga'ad ir-riḡḡāl ya'bid alla ḡāl 'ana widd-a'bid alla — w-il-karam m-ātirko bi-ha-l-bēt.

2. *Fifty years passed, and he had (all the time) been doing this, but then all these things in his tent ran dry. The man began to worship God. He said, 'I want to worship God, and I shall never give up generosity in this tent.'*

3. bī<sup>h</sup> 'indo zlām iṭnēn — ḡāllhum ya-rḡāl — ḡassētu — bī 'akram minni? — lā tistaḡu — bī 'akram minni bi-ha-l-iblad? — 'ismi'tu? — ma yxafa 'alēku šī — 'ana ... māni ... ma bī xlāf lākin widd-ašūf.

3. *There were two men with him. He said to them, 'Look, men, is there anybody more generous than me, have you seen? Don't be shy; is there anybody more generous than me in this land? Have you heard? Nothing remains unknown to you. As for me, there is nothing wrong with me, I just want to know.'*

4. ḡālu yā-mīr mā fī — ya-'amīr mā fī — ḡāl 'ana badd-a'fīku sane — badd-a'fīku xēl w-a'fīku mašrūf — w-ṭaṣlu la-ḡarār id-dinya — w-itšūfu ddawwru — 'iḍa laḡētu 'aṭyab minni — lāzim idḡūlu — w-iḍa ma-laḡetūš lāzim idḡūlu — 'intu 'umana ya'ni.

4. *They said, 'Look, Prince, there is no one.' He said, 'I'll give you one year's term. I'll give you horses, and I'll give you money to spend. You must go to the ends of the world to look and seek. If you find someone better than me, you must tell me, and if you don't find, you must tell me. You are my trusted agents.'*

5. w-ḡaḍōla — 'iḡ-ḡamā'a mašu — yšūfu — mīn 'akram minno — 'aww fī miṭlo — hāḍa 'ismo<sup>h</sup> — 'ismo hāḍa ya-būna bigūlūlo 'abu l-xazrag — 'illi ḡaka l-ḡaki hāḍa — ḡaḍōla ḡ-ḡamā'a — 'it'āḡadu bi-'alla — 'innhum ma yxūnū<sup>h</sup> — 'in ligu 'aḡsan minno 'aww 'arda minno — yaḡku ṣ-ṣaḡīḡ.

5. *They set off to see who was more generous than him, or whether there was someone like him. The man who spoke like that—look, Father—was called Abu l-Xazrag. The men swore by God that they would not betray him. If they would find better or worse people than him, they would tell the truth.*

6. wuṣlu ʔaššu b-ha-l-barrīye ġ-ġamā‘a — ḥurrīthum ma‘āhum kāmle — maṣrūfhum ma‘āhum imkayyifīn — lamannhum wuṣlu haḍīč l-iblād — ʔāxir ma‘mar rabbna — baddhum yirġa‘u — gazu min wara ha-l-ḥazim — yōm laddu ‘ala ha-l-‘arab — winn ha-l-ibyūt imsaḥḥabāt — fī-ha-s-sahle — winnhin ibyūt ikbār — miṭl ibyūt ‘urbānhum — gālu baddna naṣalhum.

6. *They started wandering around in the wilderness. They had completely free hands, they had money to spend, they were happy. At last they came to a country, the last one populated by our Lord. They would turn back. But they still continued over a ridge. They caught sight of a Bedouin camp and saw that there were tents pitched on a plain, and that the tents were big, as big as those of their own tribe. They said, 'We must go to them.'*

7. wuṣlūhum — yōminnhum wuṣlūhum — ḥawwalu b-ha-l-ibyūt — kān il-ġada ġāhiz — yōm laddu ‘ala l-minsaf — winn il-minsaf ‘ala l-ʔagall miṭl minsaf ʔabu l-xazrag — laddu ‘a-l-laḥim — winno miṭlo — laddu ‘ala s-samin — ʔis-samin yinkabb min fōġ il-minsaf — yinādi — yā ġī‘ān ‘a-l-‘ēš.

7. *They came to the camp. When they came, they dismounted at one of the tents. The meal was ready. When they looked at the mansaf they found that it was at least as good as Abu l-Xazrag's mansaf. They looked at the meat; it was similar, too. They looked at the butter and found that butter was being poured on the mansaf. A man called, 'You hungry one, come and eat!'*

8. ʔiṣ-ṣubih itlāġi š-šu‘ār ‘indo zēḥ — ʔitlāġi wāḥad baddo faras ya‘fī faras — baddo ḍulūl ya‘fī ḍulūl — daxīl ‘alē<sup>h</sup> yiġī<sup>h</sup> — gāl hāḍa ... yis’alu — min ha-l-‘urbān hāy? — ma-ddillūha? — gāl ʔē bi-llāh indill — ʔintu ġšima? ma tá‘irfu ḥamad ʔabu rīše? — hāḍa ḥamad ʔabu rīše — ma fī<sup>h</sup> miṭl ha-š-šaxiṣ b-il-iblād kullha — w-la ʔaxlag alla miṭl iḥčāyto.

8. *In the morning you would find lots of poets there. If you would find someone who wanted to have a horse, he would give him a horse, someone who wanted to have a guide, he would give him a guide, if someone who seeked protection, he would come to him. They asked, 'Who are these Bedouin? Could you tell us?' Someone said, 'Yes, we'll tell you, of course. Are you totally ignorant? Don't you know Ḥamad Abu Rīše? He is Ḥamad Abu Rīše. There is no one like him anywhere. God has not created anyone like him.'*

9. gālu haḍōl iġ-ġamā‘a — gālu ġaraḍna lagēnā<sup>h</sup> — ġaraḍna lagēnā<sup>h</sup> — ga‘adūlhum ṭalaṭ arba‘ tīyām — sa’alhum ir-riġġāl — gallhum ya-rġāl ʔintu ma ġītu bala ġaraḍ — ʔalli ġītu bī<sup>h</sup> — ʔibišru bī<sup>h</sup> — wišiddku yyā<sup>h</sup>?

9. *They thought, 'We have reached our goal.' They stayed there three or four days. Then the man asked them, 'Look, men, you haven't come without an object. What's the thing you came for? I'll give it to you; what do you want?'*

10. gālu wallah ma nrīd ġēr salāmtak ya... — gāl sālfitku? — gālu walla sālfitna — ħinna ‘ind amīr — šarwāk — w-il-amīr šār ‘umro b-al-xamsīn b-as-sittīn sane — w-il-amīr waddāna — nšūf ib-ha-l-iblad fīha nās miṭl iḥčāyto — willa ‘aṭyab minno — w-hāḍi ‘amāne b-irgābna — walla laww tingisim rgubt il-wāḥad ġēr naḥči.

10. They said, 'We don't wish anything else than your well-being.' He said, 'What's your story?' They said, 'Well, we'll tell our story. We are living with a prince equal to you, and the prince sent us to see whether there are people as good as him in the country, or better than him. This is a commission of trust at the risk of our lives. By God, even if our heads would be cut off, we have to tell (the truth).'

11. gallhum wuṣ šuftu minni? — gālu wallah šufna minnak — ‘inno la šār iġib ‘abu l-xazrag — ‘abu l-xazrag — w-ingūl ‘abu rīše mičāno — w-la šār iġib ‘abu rīše ngūl ‘abu l-xazrag mičāno.

11. He asked them, 'How do you look upon me?' They said, 'Well, we look upon you like this: in the absence of Abu l-Xazrag we could say that Abu Rīše fills his place, and in the absence of Abu Rīše we could say that Abu l-Xazrag fills his place.'

12. za‘al ma ṭāblo — widdo ṭ-ṭalāba kullha — gāl ya-wlidi čbīr b-al-‘umur? — hāḍa ‘abu l-xazrag — gāl lah — b-al-xamsīn — b-al-xams u-xamsīn — gāl hāḍa māhu karam — gāl wuṣḥū — gāl hāḍa naṣīb.

12. He got angry. He was not pleased. He wanted to be alone with all those things. He asked, 'Look, my son, is Abu l-Xazrag old?' He said, 'Oh no, he's about fifty or fifty-five years old.' He said, 'It's not a question of generosity.' 'What is it, then?' He said, 'It's trickery'.

13. ḥaṭṭ bī<sup>h</sup> — [ṭa‘an bī] — ṭa‘an bī<sup>h</sup> — [gāl hāḍa naṣīb māhu karam] — haḍōla ġ-ġamā‘a ma-ṭala‘ūs yigūlu lā kiṭīr wala galīl — naṣīb naṣīb saḥabu ḥālhum w-iġu nāksīn — lama wuṣlu ‘abu l-xazrag.

13. Abu Rīše insulted Abu l-Xazrag. He hurt him. The men could not say anything, neither much nor little. 'It's just trickery and nothing else.' They got going and returned home to Abu l-Xazrag.

14. 'ind-ma wuṣlu 'abu l-xazrag — ḥačūlo b-aṣ-ṣaḥīḥ — gallhum il-ʾamāne lli ma'ku? — gālu l-ʾamāne kaḍa kaḍa kaḍa — lagēna miṭlak — b-il-minsaf u-b-il-ʾakil u-b-il-ʿaṭa w-b-iš-šurub u-b-il-ġēr u-b-il-ġērāt u-b-il-bēt kanno hū — w-il-āxir — 'inid-ma ġīna ta-nimši tifāhamna 'iḥna wīyā kilmētēn gāl hāḍa karamo naṣib — gāl naṣib? — gālu 'ā gāl wuṣ 'alē.

14. *When they had come to Abu l-Xazrag, they told him the truth. He asked, 'Have you carried out your commission of trust?' They said, 'We carried out the commission of trust so and so. Then we found a man like you as far as the mansaf, the meals, the presents, the drinks, and all other things, the tent included, are concerned. After everything, when we would get going, we exchanged some words with him, and he said, 'The generosity of Abu l-Xazrag is nothing but trickery.' He said, 'Trickery?' They said, 'That's what he said.' He said, 'Never mind.'*

15. hāḍa 'ilo ḥurma — 'abu l-xazrag — w-il-ḥurma ġamīle ġiddan<sup>204</sup> — ma nwaġdat ib-hāḍi ġ-ġihāt — 'isimha ṭall in-nawāhi — ḥurmt abu l-xazrag — 'isimha ṭall in-nawāhi — gallha ya-ṭall in-nawāhi — gālatlo na'am — gāl id-dinya šarat ṭāni nhār — w-ana wīyāč baddna na'mil šaṭṭa nšimm il-hawa — fahhamha b-is-sīre 'ala 'inno kaḍa kaḍa kaḍa kaḍa — w-baddna nšuf naṣal ha-r-riġġāl hāḍa nšuf halli 'aṭyab minni.

15. *Abu l-Xazrag had a wife, and the wife was very beautiful, the most beautiful woman found hereabouts. Her name was Ṭall an-Nawāhi. Abu l-Xazrag's wife was called Ṭall an-Nawāhi. He said to her, 'Look here, Ṭall an-Nawāhi.' She said, 'Yes?' He said, 'Let's make an escapade, you and me, tomorrow; let's have a little trip' — he told her what had happened — 'and have a look; let's go to the man and see whether he's better than me.'*

16. gālat wuṣ 'alē — ġābu ha-l-maṭāya — ričbūhin — w-ḥaṭṭilhum zād u-zuwwād w-ummā'in — w-iġu gāšdīn bāb allāh bāb iš-šarg wusī' — 'ahā — 'an-naṭiġe wuṣlu — 'indarriġ bihum ṭalāīn yōm — 'išrīn yōm — w-wuṣlūhum.

16. *She said, 'Why not?' They brought riding-camels and mounted them. They took provisions and clothes, and set out for their long journey toward the remotest east. Well, at last they arrived there. It took them thirty or twenty days to come to the Bedouin of Abu Rīše.*

<sup>204</sup> Loan from the fuṣṣā.

17. 'ind-ma wuṣlu — 'aḡu 'ala l-ba'ārīn illi taḥtīhum — gaṣṣūhin u-ṭalūhin ib-gīr — hāḍa l-gīr — dawa la-ḡ-ḡarab — guṭrān u-gīr — dawa la-ḡ-ḡarab — w-aḡu l-muḡrib — 'ugb is-sā'a sab'a — w-banu xarbūshum wara bēt 'abu rīše — w-haḡḡa'u l-ba'ārīn hināka.

17. *When they arrived, they went to the camels which they had ridden, cut off the camels' hair and smeared them with pitch.—Pitch is used as a medicine for the mange. Tar and pitch are medicines for the mange.—At sunset, after seven o'clock, they came and pitched their poor tent behind Abu Rīše's tent and put the camels to sleep near it.*

18. 'iṣ-ṣubḥīyāt yōm ṭala' in-nhār gāl wall il-min ha-l-mahlūbāt haḍōl? — minhillo 'alla yil'an 'abu ṣḥābhīn — 'indku yyāhin ya-ru'yān! — gāmu 'alēhin ir-ru'yān b-il-xizirnāt — ḡallu yīḡildu bīhin lama 'addūhin — gāl hāḍa 'awwal ragīṣ ḥayḡalān.<sup>205</sup>

18. *In the morning at sunrise Abu Rīše said, 'Dear me, whose are those clipped creatures? Whose are they? God's curse upon the father of their owner! Away with them, you herdsmen!' The herdsmen fell upon the camels with cane sticks and kept on beating them until they could drive them away. Abu l-Xazrag said, The dance started with hopscotch.<sup>205</sup>*

19. ḡābu ha-l-xarbūš — w-banat il-ḥurma ha-l-xarbūš wara ha-l-bēt — w-hāḍa r-riḡḡāl wara ha-l-bēt — w-ha-l-lḥūm u-ha-r-ruzz — w-ha-l...il-gahawa — w-hāḍa r-riḡḡāl māriḡ 'anno miṭl in-nada — ma yšūfo — w-sitt sabi' nīyām lā sa'al u-lā mas'ūl.

19. *They had brought with them a poor tent, and Abu l-Xazrag's wife pitched it behind Abu Rīše's tent. Abu l-Xazrag stayed there behind Abu Rīše's tent and saw all that meat, rice and coffee which were served in the tent. Abu Rīše passed by him like the dew without seeing him. For six or seven days he did not ask Abu l-Xazrag anything, nor did Abu l-Xazrag ask him anything.*

20. gālatlo ḥurmto 'ihna ḡāyīn hōna — maḥābīs? — 'a-l-gālīl rūḥ iṣrab g<sup>a</sup>hawa 'ug'ud 'ind ha-r-rḡāl — gīm ḥuṭṭ — w-lākin hāḍa 'islāḥo w-ihdūmo ha-z-zēnāt ma'ā<sup>h</sup> — w-lākin islāḥo dāyman — w-lawinn ummā'īno lābis ihtārīš — 'ā.

20. *Abu l-Xazrag's wife said to her husband, 'Have we come here as prisoners? Go at least, have coffee and sit with the men.' He planned now this, now that. He had with him his weapons and his fine clothes. The weapons he had always with him, but as clothes he wore rags, you see.*

<sup>205</sup> Variant of a proverb, "with hopscotch" or "at slow pace"; cf. FRAYḤA, Dict. Prov., no. 740 'awwal ir-ra'ṣ ḥanzālī w-āxirto mahzālī "Dancing starts as an affected walk; it ends silly"; ABBOD, 5000 Sprichwörter, no. 1018 'awwal ir-ra'ṣ ḥanzālī «sa-ya'tī mā huwa 'a'zam»; FEGHALI, Proverbes, no. 1434 id. "Toute dance commence par la ḥanzalé".

21. ʔala<sup>c</sup> in-naʔiḡe širib g<sup>h</sup>hawa — ʔiḡ-ḡuhur itḡadda — w-il-<sup>c</sup>ašir ti<sup>c</sup>ašša — gāl yā raḡil immēn int? — gāl wallā-na gašīrilku<sup>206</sup> šārli ḡumlet īyām — ʔiḡāba hēč yōm iḡāba hēč šāf il-ḡurma — šāfha min wara l-xīša — yōm šāfha winnha btōḡi.

21. *At last he went and had coffee. At noon he had lunch, at sunset he had dinner. Now Abu Rīše asked him, 'Look, man, where are you from?' He said, 'Well, I've been living as your neighbour<sup>206</sup> quite a time.' Abu Rīše turned around to see (the neighbour's tent). When he turned around to see, he saw the wife. He saw her behind (the rear wall of) the tent. When he saw her, he found that she was dazzlingly beautiful.*

22. gāl wallah ana ha-l-ḡagg <sup>c</sup>alēk yā... — ma txabbir idḡul — gāl walla yā... — hāḡa bumrug iḡ-šēx — ʔabu rīše hāḡa bumrug<sup>207</sup> — lā ḡaraḡ wala ḡāḡe yōminno laddilha — ʔinxáwaḡ — mā ḡall ma<sup>c</sup>ā<sup>h</sup> <sup>c</sup>agil — gāl ḡibīḡa — ḡibīḡa la-l-ḡšara.

22. *He said, 'You are not telling the truth, you must tell it to me.' Abu l-Xazrag said, 'Well, look...' The sheikh, Abu Rīše, got in the habit of passing by Abu l-Xazrag's tent<sup>207</sup> without any aim or reason. When he had seen her, he had gone out of his senses, he had lost his reason. He said, 'Slaughter a camel for our neighbours.'*

23. ḡabaḡ ḡibīḡa — gāl sawwi šidāh — la-ra<sup>c</sup>it il-bēt<sup>208</sup> — ḡābu ha-l-fāḡir — willa ḡiḡḡ — willa mafrūd — willa ḡiḡa<sup>c</sup> — ḡiḡḡ u-mafrūd u-ḡiḡa<sup>c</sup> — haḡōla wlād la-ḡ-ḡamal — ḡiḡḡ bikūn <sup>c</sup>a-l-ʔawwal šēl — w-mafrūd u-ḡiḡa<sup>c</sup> u-ḡwār — w-izḡayyir hāḡa ʔibin la-ḡ-ḡamal.<sup>209</sup>

23. *He slaughtered a camel and said, 'Prepare the haunch for the hostess.'<sup>208</sup> The servants brought a fāḡir or a ḡiḡḡ, or a mafrūd or a ḡiḡa<sup>c</sup>—ḡiḡḡ, mafrūd and ḡiḡa<sup>c</sup> are foals of camel, ḡiḡḡ is the first-born, mafrūd, ḡiḡa<sup>c</sup> and ḡwār (come then), and this little one is a male foal of camel.<sup>209</sup>*

<sup>206</sup> gašīr is a member of another tribe who is living in a camp as a neighbour. He is not only a protected neighbour like ʔanīb, but he has come to an agreement about mutual protection with a member of the tribe. Both partners, ḡšara, protect each other against their tribesmen. The foreign gašīr is not subject to the ordinary regulations of the tribe with which he is living, and a suit cannot be brought against him, MUSIL, Rwala, pp. 267-269; JAUSSEN, Moab, pp. 218-220 (with examples); SALMĀN, Šarqī al-ʔUrdunn, p. 142f.; GRĀF, Rechtswesen, p. 27f.

<sup>207</sup> While the ʔanīb is not in his tent, it is not appropriate to pass by the tent, the less to enter it, EL-AREF, Bedouin, p. 136f.; GRĀF, Rechtswesen, p. 27.

<sup>208</sup> Before the guest begins to eat he is expected to take the choicest morsel from the dish and ask it to be sent to the hostess. This is done if the food has been brought from another tent. If the food is prepared in the tent of the host, the offering to the hostess is not considered necessary, EL-AREF, Bedouin, p. 138. In the present story the situation is different, but the host uses the same kind of courtesy as an excuse to meet the guest's wife.

<sup>209</sup> ḡwār (pl. ḡīrān) is a sucking camel calf, mafrūd (pl. mafārūd) a camel calf in its second year, ḡiḡa<sup>c</sup> (pl. ḡiḡān) in its fourth year, MUSIL, Rwala, p. 333; id., Arabia Petraea III, p. 257; DICKSON, The Arab, p. 413.

24. ḡabaḡu — ḡaḡa ṡidāto bitkūn ḡeḡ ṡalaṡ irṡāl — sawwu ṡ-ṡidāḡ — ḡāl min iwaddīḡa? ḡāl ṡana-waddīḡa — ṡiz-zalame — b-il-bēt 'ind ir-rḡāl — ṡaḡ ir-riḡḡāl yōminno ṡaḡ — w-hu zāmm ladd 'alēḡa — ṡixṡalaṡ — wuḡi' — wuḡi' iṡ-ṡabīx 'alē — ṡabu rīṡe ḡaḡa.

24. *They slaughtered the camel, and its haunch weighed three raṡ. When they had prepared the haunch, they asked, 'Who will take it (to the hostess)?' Abu Rīṡe said, 'I'll take it.' Abu l-Xazrag was in Abu Rīṡe's tent with the men. Abu Rīṡe went, but when he went, he walked proudly, and when he looked at her, he stumbled, and the meal was spilled over him.*

25. lāḡato ḡalat salāmtak ya-'umēmi salāmtak ya-'umēmi — ṡalla yiḡ'al lā ḡada kala — ḡāl mahu ḡaḡa wāḡib 'alēna — ḡa'ad 'indəḡa mistaḡáto ḡābatlo ha-l-mayye mistaḡat ihdūmo — w-rāḡ u-lākin ma ṡala' w-inna ṡārib ṡarba' ḡabbāt 'āfyē<sup>210</sup> — maṡārīno ḡa'din igargarin — w-girbat iṡ-ṡalāba.

25. *She met him and said, 'Speedy recovery, my dear uncle, speedy recovery, my dear uncle! God grant that no one was watching!' He said, 'This is our duty towards our neighbours.' He sat down beside her, and she became embarrassed in front of him. She brought water for him, since she felt embarrassed because of his (filthy) clothes. Then he went, but when he got out, he had taken four pills of well-being.<sup>210</sup> His stomach started rumbling, and the affair was becoming critical.*

26. ṡir-rāy ir-rāy? — ḡaḡa 'abd ir-riḡḡāl — flān ta'al la-hān — flān ta'al la-hān iflān ta'al la-hān — kull-ma sawwa ṡabxa — ywaddīlḡa — ḡaḡi ṡu xaḡat maḡḡa? — xaḡat maḡḡa maḡraṡ miṡil ḡaḡa ysawwūhin wisāyid ḡabil il-'arab — wisāyid ṡūf — ḡaḡi ṡil-laḡim ṡaḡṡi b-ḡāl u-r-ruzz ṡaḡṡi b-ḡāl — maḡi ḡāye ydawwir bāṡinha ḡāy.

26. *What to do? What to do? Abu Rīṡe called his slave: 'You So-and-So, come here! So-and-So, come here! So-and-So, come here!' As soon as the slave had prepared a meal, Abu Rīṡe brought it to her. But she had taken with her bedclothes like these (the narrator shows)—the Bedouin used formerly to make cushions filled with wool. She packed the meat in one side of the cushion and the rice in the other side. She got no bellyache.*

27. ṡāni ṡabxa — ṡaḡṡi — ṡāliṡ ṡabxa — ṡaḡṡi — lākin ḡu nxawaṡ — ḡāl ir-rāy? — ḡaḡa r-riḡḡāl ṡafan ṡabbat ma'ā miṡl is-safne — w-īlo ḡaṡīro — w-īlo 'ēno ḡa'dat til'ab 'ala marato — w-īlo ṡismo maṡḡūr biḡayyaḡ-ḡālo — ḡālo ṡabbat bī miṡl is-saṡla u-ma-drīṡ ṡu biddo ysawwi.

27. *She put there the second meal, and she put there the third meal. But Abu Rīṡe got puzzled. He thought, 'What to do?' He pored, a blank look came over him. He had a neighbour, and his eyes had started playing with his wife. And his good name was well known. A blank look came over him, and he didn't know what to do.*

<sup>210</sup> He had taken an overdose of medicine, i.e., he had fallen madly in love and got lovesick.

28. hādi l-mara ṣ-ṣubhīyāt — gāmat — w-aḡat ‘ala l-bīr — w-mallat mayye — mallat mayye — w-ma margatišš — hū farāš il-‘abāh u-ga‘ad iṣalli w-hī tumrug — yōminnha margat — w-šāfha — gaḡab il-‘aba nakatha w-aḡa muṭlib warāha.

28. *In the morning the woman got up and came to the well. She fetched water. Before she passed by, Abu Rīše spread out his cloak and began to pray. Right then she passed by. When she passed by and he saw her, he took up his cloak, shook it, and rushed after her.*

29. lāṣ b-il-bēt u-hī tfaḡḡi l-mayye w-túurgo b-il-xarbūš — mn-il-bēt hād yurkuḡ — gāl ‘abrat m-il-bēt hād — ‘a-l-bēt haḡāk — mn-il-bēt hād l-il-bēt haḡāk — lamanno masāfe bīḡi — miṭil hōn u-šwēliḡ<sup>211</sup> u-hū yurkuḡ warāha w-ma šāfhāš.

29. *He peeped into the tent but she emptied the bucket and hurled the water in the tent. He started running from tent to tent, and she crossed the camp from one tent to another, from one tent to another, until the distance they had run was about as from here to Šwēliḡ.<sup>211</sup> He was running after her but couldn't see her.*

30. mā raḡa‘ ‘a-l-bēt ḡēr inno mamzū‘ — galbo bōḡa‘o — ḡaṭṭ rāso b-il-ifrāš — ‘iš-šēx marīḡ — ‘iš-šēx marīḡ — ‘iš-šēx marīḡ — ‘iš-šēx marīḡ — ‘iš-šēx marīḡ — ṭamṭamu ha-l-bēt ‘alē<sup>h212</sup> — ‘alf xayyāl inḡama‘ ‘ala rāso — salāmtak ya-šēx salāmtak ya-šēx — gāl kull manhū yrawwiḡ ‘al-ahlo.

30. *When he returned to his tent he was at the point of choking and his heart was in pain. He lay down on the bed. The sheikh is ill, the sheikh is ill, the sheikh is ill! They slackened the tent over him.<sup>212</sup> A thousand horsemen flocked together around him: ‘Speedy recovery, O sheikh! Speedy recovery, O sheikh!’ He said, ‘Go home everybody!’*

31. ‘abīš — lā m‘aššir wala sāmi l-xūri — wala razzāz — wala... — bī ‘išēbe — bī xaḡra r-rḡayyil — bī ḡamdi l-maṭlag<sup>213</sup> u-bī ha-n-niswān — bisḡin ‘išba — bisḡin mēramīye — bisḡin karāwya — nādūli flāne nādūli flāne nādūli flāne — gāl wāḡad xan-niḡwīk — waḡade xal-ānišḡak — gāllha ma bī xlāf.

31. *There was neither M‘aššir nor Sāmi l-Xūri there, nor Razzāz, there was just ‘Ošēbe, there was Xaḡra r-Rḡayyil, there was ḡamdi l-Maṭlag,<sup>213</sup> and there were the women who make one drink herb extract, who make one drink marjoram, who make one drink caraway. (They said,) ‘Call So-and-So’, ‘Call So-and-So’, ‘Call So-and-So’, ‘Call So-and-So’. One said, ‘Let’s cauterize you.’ One said, ‘Let me make you inhale herbs.’ But he said to her, ‘There is nothing wrong with me.’*

<sup>211</sup> The narrator visualizes the progress of events by pointing to Šwēliḡ, which is within sight from Šafūt.

<sup>212</sup> The ropes were slackened in order to protect the patient from wind and harmful odours, see MUSIL, *Rwala*, p. 668.

<sup>213</sup> The three first-mentioned persons are doctors well known to the listeners, the three last mentioned are villagers of Šafūt, far from being doctors; actualizing and visualizing the story by comparing the persons in it with those present or people known to them is a stylistic feature typical of the local art of storytelling, cf. SCHMIDT&KAHLE, *Volkserzählungen I*, p. 33f. Cf. notes 40 and 194 above.



32. gāl ta‘āli ḡagullik — ḡana mbāriḥ šufit ḥurma — w-ana ḡašalli margat min hōn — ḡin bayyantīha ḡilič ‘ašir ilgaḥāt — w-il-ḥurma ḡin tibayyanat tarāni ḡaḡib — gāl<sup>214</sup> lawinnha b-bḡunt il-baḥar ḡēr ḡaḡībha — šammarat ‘an ikrā‘ha l-‘aḡūz\*\*\* w-rāḥat.

32. *He said to a woman, 'Come here, I have something to tell you. Yesterday, when I was praying, I saw a woman passing by here. If you can find out where she is, I'll give you ten pregnant she-camels. If the woman will be found, I'll recover.' She said, 'Even if she be in the depths of the sea, I'll bring her.' The old woman drew up her skirts and got going.*

33. ḡalat ḡiyām ḡābat u-hī nākse ḡaḡat ‘ala...‘a-ha-l-xarbūš — w-hī mīgible min ḡād winn ha-l-...ha-ḡ-ḡaww b-ha-l-xarbūš — ḡidda‘ḡarat b-il-ḡabil il-‘aḡūz u-wuḡ‘at — yōm šāfatha — ḡālatilha ḡinti zamān hōn?

33. *She was away for three days. When she returned, she came to the poor tent. Coming closer from there she noticed that there was light in the tent. The old woman stumbled on a rope and fell down. When she saw her, she asked, 'How long have you been here?'*

34. ḡaḡat ‘ala š-šēx ḡālat hari b-il-xarbūš walla lagētha — gāl ḡilik ‘ašir ilgaḥāt — ḡām nafaḡ ḡālo winno ḡayyib — taḡt il-‘amaḡiye — ḡah — ḡaḡa — fāt ‘alēha — ḡōzha fōḡ — xallafat ‘alē gāl ya-bint ḡālat ya-xēr — gāl ana wallāh — ḡana ḡabbīč w-ana widd-iyāč.

34. *The old woman came to the sheikh and said, 'Look, I have found her! She's there in the poor tent.' He said, 'The ten pregnant she-camels are yours.' He recovered and was immediately well. Now he came and entered the tent—her husband was sitting in Abu Rīše's tent—and she said, 'May God recompense you your hospitality.' He said, 'Look here, girl.' She said, 'Something good, I hope?' He said, 'Look, I've fallen in love with you, I want to have you.'*

35. ḡālat ḡint abu rīše? — gāl ḡā gālat ḡana smi‘t bīk u-mā ḡīt ḡēr ḡilak — mā ḡīt ḡēr ḡilak — gāl ḡabdan? — gāl ḡāḡa lli ḡāk<sup>215</sup> — ḡālat ḡuḡbur ‘alēyi ḡalat ḡiyām — ḡadabbir ḡāli — ba‘d iḡ-ḡalat ḡiyām rāḡaḡḡa — ba‘d iḡ-ḡalat ḡiyām rāḡaḡḡa — ḡālatlo — ḡal-lēla — ḡal-lēla — tuḡbur ‘alēyi.

35. *She said, 'Are you Abu Rīše?' He said, 'Yes, I am.' She said, 'I've heard of you, and it is in fact for your sake that I have come.' He said, 'Sure?' She said, 'That's what it is.' Then he said, 'Wait for me in three days, I'll settle my affairs.' After those three days he came back to her. She said to him, 'Tonight I hope you wait for me.'*

<sup>214</sup> Instead of ḡālat, lack of agreement not uncommon in schematic narrative style.

<sup>215</sup> See note 97 above.

36. haḍāk<sup>216</sup> il-lēle — ʾalla biḡīb xāl ʾilo — šarlo ṭaman isnīn ma šāfušš — winno mrawwi-ʿalē<sup>h</sup> — yōm ḡarab id-dirbīl ʿalē gāl ʾalla la-yḡirbak — ya-l-bi-ʿīd — ʾil-lēl biddo yudxul hū — min gillet ʿaglo.

36. *That night God let an uncle of Abu Rīše come. He had not seen Abu Rīše for eight years, but now he had set out to visit him. When Abu Rīše took the telescope and saw who he was, he said, 'May God not bring you here, you cursed one!' He wanted to sleep with her that very night. He was that foolish.*

37. yōm šāf xālo rakkado xālo — lā gidir lā (y)rūḥ wala yīḡi — xālo ʾismo fāris<sup>217</sup> — gaʿadu — gaʿadu hināka — gaʿadu yilʿabu — baʿid yōmēn ṭalāṭe gaʿdu yilʿabu šṭrunḡ — gāl — widdna nišrik iḡ-ḡēf maʿna yilʿab — ya-xāli.

37. *When he saw his uncle, he had to stay where he was because of his uncle. He could neither go nor come. His uncle was called Fāris. They sat down. They started playing. After two or three days they started playing chess. He said, 'Look, uncle, we'll let the guest to join us and play.'*

38. gāl yilʿab yilʿab — liʿib iḡ-ḡēf — gāllō ʾin ḡalabitni — ya-ḡēf — ʾin ḡalabitni min all-āmilkō<sup>h</sup> ana — ʾaʿṭik iyā w-in ḡalabtak illi tímilkō taʿṭini yyā — gāl wuš ʿalē.

38. *The uncle said, 'Let him play.' The guest began to play. Abu Rīše said to him, 'Look here, guest. If you beat me, I'll give you of what I own, and if I beat you, you must give me what you own.' He said, 'All right.'*

39. hāḡa šu bumluk hāḡa? — hāḡa māliklak id-dinya kullha — ʾabu rīše — w-hāḡa mālik il-ḡurme lli ʿindo — ladd ʿalē xālo gallo ixs wišš — ḡaša s-sāmʿīn — xassālo ʾawwal marra ṭāni marra ṭālīṭ marra — ma ḡaṭáʿiš bī — gāllō ʾalla la yruddak.

39. *What did Abu Rīše own? He owned everything, you see, and all the guest owned was his wife. The uncle looked at Abu Rīše and said, 'Shame on you!'—the present company excluded. He said this once, he said this a second time and a third time, but he could not stop him. He said to him, 'May God not give you what you wish.'*

40. ḡalab — ḡalabo ṭalaṭ nōbāt — ʿind-ma ḡalabo ṭalaṭ nōbāt — ʾihtidd<sup>218</sup> haḍāk abu rīše zaʿal — gāl — ʾixs yalli ma yindara mnēn ʾašlak — gallo txassa ʾinte.

40. *Abu l-Xazrag beat him three times. When he had beaten him three times, Abu Rīše grew furious. He got cross and said, 'Shame on you whose descent cannot be known!' Abu l-Xazrag said, 'Shame on yourself!'*

<sup>216</sup> Cf. n. 152 above.

<sup>217</sup> Also in the story of ʿUmēr and ʿArār of the Ḍeḡam, published in ROSENHOUSE, *Bedouin Arabic*, an uncle Fāris by name plays chess, p. 232.

<sup>218</sup> Descriptive imperative of narrative style.

41. gāmu ‘ala ba‘aḡhum — hāḡa saḡab islāḡo w-hāḡa saḡab islāḡo — ‘iḡtam‘at il-‘ālam ‘alēhum — yōminno saḡab ha-l-imsaddas winno kanno ḡāli‘ min...’id-dabbōya ḡdīd.

41. *They laid hands on each other. One drew out his weapons, and the other drew out his weapons. All the people gathered close to them. When Abu Rīše drew out the revolver, it was new as if just come from arsenal.*

42. faz‘at il-‘ālam — gāmat il-‘ālam — ḡōše ḡōše — bēt ‘ibn...’abu rīše kān iḡtam‘at ir-rḡāl mītēn zalame ḡūl w-akḡar — hāḡa ḡanībak hāḡa ḡaḡīrak hāḡa daxīlak hāḡa hāḡa hāḡa.

42. *The people were upset. A tumult broke out among the people. The men had gathered in Abu Rīše’s tent; there were at least two hundred men there. One was a ḡanīb, one was a ḡaḡīr, one was a daxīl, and so on.*

43. ḡāl b-allāḡ ya-ḡēf wišiddak? — w-intu ya-ḡīhal ḡallu ‘a-n-nabi — ‘addlo<sup>219</sup> b-is-sālfē haḡīḡe yōminno ‘aḡu ḡ-ḡurrāš min ‘indo biddnāš insōlifha ḡuwīle — lama wuḡil la-hōna — ḡāl — ḡa...raka‘ ‘ād giddāmo hū — bugūl:

43. *Abu Rīše said, ‘By God, you guest, what do you want? And you who are ignorant (about what’s going on), pray for the Prophet!’ He told the whole story beginning from the time when messengers came from Abu l-Xazrag. But we shall not tell the whole long story now. When Abu Rīše came to the actual situation, Abu l-Xazrag kneeled down in front of him and said:*

44. ‘int il-ḡamal yā ḡamad u-‘alāwto ḡnāy  
w-irḡābna ḡunḡara la-ḡ-ḡēf dōm iḡnāy  
subbag ir-rīš la-rūs il-gana ḡnāy<sup>220</sup>  
rumd il-‘uyūn min šōb ḡāritna w-iḡnāy

44. *You, ḡamad, you are a camel whose saddle is slanting,  
But our necks are always bent as an arch to support the guest.  
The lance-points with feathers have become bent,<sup>220</sup>  
Our eyes are blind to our female neighbours.*

45. ḡinna yā ḡamad inlāḡi b-marā‘īna  
yā xēlna yā ḡamad tar‘a b-marā‘īna  
w-la...w-la ‘ēn min šakkat id-ḡihbān taḡt il-marāḡīna<sup>221</sup>

45. *We, ḡamad, we live in our own pastures,  
ḡamad, our horses graze in our own pastures,  
Our eyes do not watch golden bands under corals.<sup>221</sup>*

<sup>219</sup> Descriptive imperative of narrative style.

<sup>220</sup> The foremost rider, *as-subbag*, used to adorn his lance with ostrich feathers. Our lance-points are bent from defending our neighbours and allies.

<sup>221</sup> Refers to the face ornaments worn by Bedouin women.

46. ḥinna dōm ma tāhat baṣīritna  
w-lā dabbat rīḡilna ʿala gaṣīritna  
nāmi yā gaṣīritna b-sīritna  
46. *Our glances have never gone astray,  
Nor have our feet entered our female neighbours' tent.  
Therefore sleep, you female neighbour of ours, safe and sound in our shelter.*
47. mantūš ʿizzin yā ḥamad wala l-in-nazīl iḥmāy  
w-ḥayāt min illi xallaṭ ir-ruzz l-il-laḥmāy<sup>222</sup>  
ʾin-nidil lubbād mā yinfaʿ lā sdūd u-lā l-iḥmāy.  
47. *You, Ḥamad, you have no honour, and you do not protect your guests.  
By his life who mixed the rice and the meat:  
You are vile like lubbād which is good neither for warp thread nor weft.*
48. saḥab is-sēf haḍāk u-radd gām ʿalē<sup>h</sup> — gālūlo ʾugʿud — haḍīče mitwallme —  
ḡabat l-usāde ʾilli bīha l...ʾiṭ-ṭabīx w-il-laḥim — winnha mīnitne w-ramatha — ramatha  
giddāmo.  
48. *Abu Rīše drew out his sword and attacked him again, but they said to him, 'Sit  
down.' Abu l-Xazrag's wife was ready. She brought the cushion in which meat and  
other dishes were. They were putrescent already. She threw it in front of Abu Rīše.*
49. gāl wuššú hāda? — gāl ʾilhum hāda — sīrto kaḍa — w-ḥaṭṭ bīyi — w-ḡibit marti  
la-ʿindo la-hōn — w-gām idawwir ʿindha — w-inhazmat marati w-zammāt iš-šidāh —  
w-il-labin baʿdo makbūb ʿala šidro — w-askal...w-ʾisʾal bi-dīnku b-alla ʿalēku —  
ʾinno ʾana karami naṣib willa karamo hū naṣib? — gāl lā wallāh inno karamo hū naṣib  
hāda ʾabu rīše marḥūm il-wāldēn<sup>223</sup> — w-salāmitku.  
49. *He said, 'What does this mean?' Abu l-Xazrag said to them, 'His way of acting  
is like this. He has defamed me. I brought my wife here to him, and he began to  
make approaches to her. He walked proudly, the haunch and the youghurt were  
spilled on his breast, and my wife was compelled to escape. I ask you by your  
religion: By God, tell us whether it was my generosity which was trickery, or was it  
his?' Someone said, 'No, by God, it was Abu Rīše whose generosity was trickery,  
may God curse his parents.' And peace be upon you.*

<sup>222</sup> Here the Šammari fem. pl. form has been used in the rhyme word, ABBUD, Najdi, p. 11f.; PROCHAZKA, Saudi Arabian Dialects, p. 109 (Ḥāyil: jayyāy); cf. SOCIN, Diwan III, p. 107.

<sup>223</sup> marḥūm is here used euphemistically instead of malʿūn 'cursed'.

## Text XV

1. waḥad ʿaḡārmi — haḍōl il-ʿaḡārma<sup>224</sup> maskanhum ʿind nāʿūr<sup>225</sup> u-ḥisbān — min dūn māḍaba min ḡāy — waḥad igūlūlo šāyil iṣ-šhawān — ʿibin iṣhawān<sup>226</sup> — lākin šēx — yahruḡ<sup>227</sup> — w-ir-riḡḡāl ib-bēto zlima ṭayyib.

1. *There was a Bedouin of the ʿAḡārma<sup>224</sup>—the ʿAḡārma live round Nāʿūr<sup>225</sup> and Ḥisbān, in this side of Māḍaba—a man called Šāyil iṣ-Šhawān, Ibn Šhawān.<sup>226</sup> He was a sheikh, the man who would settle disputes, and in his home he was a good man.*

2. ḡāʿdīn ʿa-l-ḡahawa — yōm ladd winn ha-ḡ-ḡallāl mārig — winnu mraččib bint ʿammo ʿindo — w-lannha mazyūne — w-ḡamīle ṭayyib.<sup>228</sup>

2. *People were sitting at coffee, when he looked out and saw a mount passing by and a man riding with his wife who was pretty and very beautiful.*

3. margat min giddām il-bēt — yōm ladd winno rāčib faraso w-hū ḡāyidha — ladd ʿalēha winnha ḡamīle — ḡāl — malʿūn ha-l-wāldēn imkayyif hād — šūf ha-l-ibdūwi čēf imkayyif — rāčib faras zēna — w-bint ʿammo mraččibha ʿala faras zēna.

3. *She passed by the front of the tent. When the man looked out he saw him riding his horse and leading her, and looking at her he found her beautiful. He said, 'Cursed be the parents of that man, how he is happy. Look how happy this Bedouin is. He is riding a good horse and he has with him his wife riding a good horse.'*

<sup>224</sup> See n. 156 above.

<sup>225</sup> Village 12 km southwest of ʿAmmān.

<sup>226</sup> A sheikh family of the ʿAḡārma, living at Ḥisbān, PEAKE, Jordan, p. 173f.; OPPENHEIM, *Die Beduinen II*, p. 221; JAUSSEN, Moab, p. 399f.

<sup>227</sup> 'To talk' is the basic meaning of the verb; in Palestine it most often means 'to talk nonsense', 'to joke', but here, when describing the position of the sheikh, it is pronounced with a stylistic Bedouin marker (imperf. preformative *ya-*), and is therefore used in a technical sense 'to negotiate', 'to settle'. In PALVA, *Balgāwi 3*, it was translated in a Palesinian way ('to joke').

<sup>228</sup> The lack of concord in the adjective is probably brought about by its loose, parenthetic function as explanation of *mazyūne*, which has first been explained with the *fuṣḥā* synonym *ḡamīle*. Both explanations are no doubt due to the presence of the present writer.

4. simi<sup>c</sup> — hāḍa simi<sup>c</sup> — hāḍa dār min wara l-bēt — nawwax ha-d-dalūl — w-aḡa fāyit — ʾis-salām ʿalēku ya-rḡāl! — gaww ha-r-riḡḡāl!<sup>229</sup> — gallo guwīt — ga ʿad — ṣabbūlo g<sup>a</sup>hawa — ʾawwal fiṅḡān — w-tāni fiṅḡān u-tāliṯ fiṅḡān — hazz il-fiṅḡān<sup>230</sup> — xalaṣ — ma widdi g<sup>a</sup>hawa.

4. *The Bedouin heard it. When he heard it, he turned around from behind the tent, let the mount kneel down, and came in. 'Peace be upon you, men!' 'Strength to you, man!'<sup>229</sup> He said, 'Strength to you!' He sat down. They poured coffee for him, the first cup, the second cup, the third cup. Then he shook the cup,<sup>230</sup> 'Enough, I do not want more coffee.'*

5. gāl — min minku ya-rḡāl ʾalli gāl — marḥūm ha-l-wāldēn<sup>231</sup> — ʾimkayyif ha-l-ibdūwi hād? — ʾismi<sup>t</sup>? — gāl ʾi bi-llāh — gāl wall kūd ʾana lli gilt — gāl wiṣ ṣifit minni? — wiṣ idarrīk ʿanni ʿan ḥayāti ʾinni tʿaḍḍābit? — ʾiftaḥ ṣalīlak<sup>232</sup> ya-bn-iṣhawān lamanni ʾawarrīk wiṣ ṣār bī.

5. *He said, 'Men, which of you said "Blessed<sup>231</sup> be the parents of this Bedouin, how he is happy"?' A man asked, 'Did you hear it?' He said, 'Yes, by God.' He said, 'By God, maybe it was me who said it.' He said, 'What do you know of me? How could you know my life? How could you know that I have suffered? Look, Ibn Ṣhawān, I'll reveal my secrets in order to show you what has happened to me.'*

6. gāl walla ya-bn-iṣhawān — nōba — ʾana riḡḡāl ruḥt imṭarrid min ha-d-dīra hāḍi w-aḡīli ʿala dīra baʿīda — w-tarāfagna ʾana w-ṣaxṣ — ʾana w-raḡil — winno ha-t-tāni miṯil iḥčāyti zahagān.

6. *He said, 'By God, Ibn Ṣhawān, once I had wandered on foot leaving this district and coming to a district far away. By God, we joined company, I and a man, and this man was also bored with life like myself.'*

<sup>229</sup> A common Bedouin courtesy; for different variants, see PIAMENTA, *Islam in Everyday Arabic Speech*, pp. 150-155. An almost identical exchange of greetings is reported by MUSIL for the Bani Ṣaxar tribe, *Arabia Petraea III*, p. 352: "Stärke dich (Gott), gawwak!" "Willkommen, du sollst stark sein, hala ḡwīt!" (in Musil's transcription *ḡawwak* and *hala ʾḡwīt*); id., *Rwala*, p. 455 "Be strong [So-and-So]! gaww (flān)"; also used by Bedouin in Yemen, LANDBERG, *Gl. Daḡ.*, p. 2544; STEWART, *Sinai Bedouin Law 2*, note to 5.10.: *wu-gawwa lay* 'he said to me *w-al-guwwah* (strength)'.

<sup>230</sup> Shaking the cup when extending it to the coffee-server is a common Bedouin way to tell him that one has had enough coffee. The following words *xalaṣ* etc. are an explanation of the custom for the listeners.

<sup>231</sup> See note 223 above.

<sup>232</sup> Descriptive imperative placed in direct discourse, equivalent of *widd-aftaḥ ṣalīli*.

7. walla w-nitgāšar u-rrūḥ inšūfinna xarbūš u-nibnī — wiš int ... ha-l-ibḏā‘a lli ma‘āk wiš itsawwi? — gāl ma fī šī — gāl walla nšīr indawwir in-nisir — ya‘ni kassāra — nisrig — gāl irrūḥ ‘ala flān nisrig ‘abā‘ro — ‘irrūḥ ‘ala flān nisrig in‘aḡāto — ‘irrūḥ ‘ala flān nisrig furso wu-nbī‘ha b-mašāri wu-nḏubbha b-iḡyūbna.

7. *'By God, we banded together, provided us with a small tent and pitched it. I asked, "What do you mean? What are you going to do with those things which you have?" He said, "It's nothing." Then he said, "By God, we shall go round living by robbery, we shall start stealing. We shall go to So-and-So and steal his camels, we shall go to So-and-So and steal his sheep, we shall go to So-and-So and steal his horses. We shall sell them for money and stuff it in our pockets.'*

8. gāl ‘ašara tna‘šar sane šār ‘indəna ḡanam — w-šār ‘indəna bill — w-šār ‘indəna šī w-āxar — gāl nōba min ha-n-nōbāt winno hu ygulli ya-flān — walla ha-l-iblād talbat ‘āhilha — ‘arīd arawwiḥ — čān tirīd ta‘īni min ha-l-ḥalāl ‘a‘īni — xallni ‘adōhiḡ l-āhali — gallo<sup>233</sup> wiš ‘alé — w-gāmu ‘ala ha-l-bill yigsimūha — w-gāmu ‘ala ha-l-ḡanam yigsimūha — w-gallo b-xātrak — gallo ma‘ as-salāma.

8. *'Well, after ten or twelve years we had sheep and camels, and we had this and that. Once he unexpectedly said to me, "So-and-So, by God, I long for my country. I want to go. If you want to give me part of the herd, give it to me and let me go to my people." He said, "Why not?"' Now they<sup>233</sup> went to the camels and divided them, then they went to the sheep and divided them. Then he said, 'Good-bye.' He said, 'Go in peace.'*

9. hāḏa l-walad ‘alli lifa ‘alé min hān ‘ilo ‘ixwān — w-ḡū ‘alé haḏāk in-nhār — yōm ḡū ‘alé winno ygūl šāyre ṭōša — b-il-balad il-flānīye — hāḏi lli bīha ha-r-riḡḡāl hāḏ — ‘alli ḡā ‘ind ibn išhawān — w-sām‘īn ‘inn ixwāno maḏbūḥīn — ‘ixwāno ha-ḡ-ḡeḡ<sup>234</sup> hāḏa lli ḡā ‘ind ibn išhawān maḏbūḥīn.

9. *The young man who came to him—who went to him from here—had brothers. People came to him that day. When they came to him, one of them told him that a feud had taken place in such-and-such place. It was a place where the man who had come to Ibn Šhawān came from. They had heard that one of his brothers had been killed—one of the brothers of the guest who had come to Ibn Šhawān had been killed.*

10. laḡaḡū — hū mā ma‘o xabar — laḡaḡū — w-raddu ṭ-ṭarš minno — gāl ihnā n-nišāma ṭḡassafu ‘ala ṭ-ṭarš illi ‘a‘īni yyā — šārat ‘indhūm nīya radīya.

10. *Now they followed the man. He did not know the news. They followed him and took the herd back from him. He thought, 'These fellows have regretted having given me the herd. Their intention has grown malicious.'*

<sup>233</sup> Here the narrator changes the person from 1st sing. (XV 6-8a) to 3rd sing. (XV 8b-34).

<sup>234</sup> Apposition explicating the suffixed pronoun in ‘ixwāno.

11. gāl māḷku yā nišāma təḥassaftu? — gāl laʾ — b-illāh ma təḥassafna — gāl niriḍ nirtāḥ ḥinna w-īyāk — nigʿadinna ʾačammin yōm — gāl gulūli wiš is-sīra — gāl walla ngullak ha-s-sīra — ʾil-ʿarab il-flāniye šāyre bīha ṭōša w-minḍabaḥ waḥad igūlūlo flān l-iflāni — w-gāl walla hāḍa xūy — hāḍa xūy.

11. *He said, 'Why did you regret it, men?' A man said, 'No, by God, we have not regretted it, but we think it is best to take our rest, you and us, and stay here some days.' He asked, 'Tell me what happened.' He said, 'By God, we tell you what happened. A feud has taken place among the tribe called So-and-So, and a man called So-and-So has been killed.' Now he said, 'By God, he was my brother.'*

12. xāfu ʿalē ʾir-rāḥ yiḍbaḥū — gāl hāḍa xūy — gaʿadlo šahar zamān gallo — ya-xūy — gallo hā — gāl hāḍa l-ḥalāl udāʿa ʿindak — ʾin nikast ʿalēk — tarīk taʿīni yyā — ma nikast ʿalēk — w-illa minxallillak īyā — w-aḡa rāyih — w-ʾaḡa ʿa-l-iblād ʾalli bīha xū.

12. *They feared that if he went there, he would be killed. They feared because he said, 'He was my brother.' Now they stayed there for a month. Then he said, 'Look here, my brother.' He said, 'Yes.' He said, 'I leave this herd as a deposit with you. If I come back to you, you must give it to me, but if I do not come back to you, it will be left to you.' Then he left and came to the country where his brother had been killed.*

13. yōm simiʿ il-xabar winn axū ḍābḥo flān — ḍābḥo flān — nāmlo b-iš-šigg — lama ʾanno šaḥḥlo ṭarīg ifūt ʿala ḡ-ḡimāʿa — w-čān yiḡi dāmīr — yōm ʾaḡāhum winnhum ʾixwān iṭnēn nāymīn ʿind baʿaḍhum — ḍabaḥḥum iṭ-ṭnēn w-aḡa nākis — wēn? — ʿala ḍīrto.

13. *When he heard the news he learnt that his brother had been killed by So-and-So. This man was sleeping in a tent. When the way was clear, he entered the tent to the men, and he came rushing. Coming to them he saw that there were two brothers sleeping together. He killed both of them and started back. Where? To his district.*

14. b-al-lēl yimši w-b-an-nḥār yitəxabba — ʾiṭ-ṭalāba šārat nuṣṣ il-lēl — ḍabḥat iḡ-ḡimāʿa — w-ma maʿāh imkān illi yaṣal — ʾilli yiṭlaʿ mn-arḍ il-xaṭar.

14. *He wandered by night and kept in hiding by day. The affair, the killing of the men, took place at midnight, and he had no possibility of escaping from the dangerous country.*



15. yōminno bah in-nhār — ḡālo ‘ala l-maḡāra — winn il-maḡāra bīha mayytīn — ḡā  
‘a-l-maḡāra w-nām bīha — haḏōla ḡābūhum widdhum yigibrūhum — ‘il-maḡal ‘ind  
il-‘arab igūl krām il-mayyit dafno — ya‘ni lāzim inām — w-ba‘dēn illi ḏbaḡū —  
ybayyin — zammūhum u-mašu bīhum — wēn? — ‘ala haḏīč id-dīra lli bīha l-maḡāra  
ha-lli bīha r-raḡḡāl.

15. *At daybreak he came to a cave. There were dead bodies in this cave. He entered  
the cave and slept there. Those men (i.e., the fellows of the killed brothers) brought  
them in order to bury them. The Bedouin have this saying: The honour of the dead is  
the burial—it means they must sleep in peace—and only later it is the time to detect  
those who have killed him. They bound them and set out with them. Where? To the  
district where there was the cave where the man was.*

16. haḏōl l-i‘yāl illi nḏabaḡu ‘ilhum xāl — w-ričbet (it /at?) ha-l-‘ālam u-ḡaḡtu ha-l-  
mayyit ‘ala ha-l-ba‘īr u-gōḡaru ‘ala migbara ḡatta yigibrūnhum — w-hāḏa xālhum  
maša giddāmhum.

16. *The murdered young men had an uncle. The men mounted their horses, put the  
dead on a camel and got on the way to the burial place in order to bury them, and this  
uncle of theirs rode leading them.*

17. yōmin xālhum ‘aḡa ‘a-l-muḡāra — yōmin ladd winn ‘ēno b-‘ēn ir-raḡḡāl — ḡāl  
wiš int? gallo — ‘ib-waḡhak<sup>235</sup> — gallo — ‘inte lli sawwēt ha-ḡ-ḡalāba? — ḡāl ‘ī b-  
illāh.

17. *When their uncle came to the cave and looked there, he saw the man face to face.  
He said, 'Who are you?' He said, 'Protect me,<sup>235</sup> please!' He said, 'Was it you who  
committed this offence?' He said, 'Yes, by God.'*

18. ḡāl xallak xallak xallak xallak b-arḡak w-ana ‘aḡrifhum ‘annak ‘ala ḡāl — w-  
mēta-ma ḡawwalna nigbir il-mayyit — tirčab il-faras iṣ-ṣafra haḏīč — faras ‘axu l-  
maktūl — ‘axu lli katalto — tara hī lli tiḡla‘ak — tirčabha w-tinhizim — w-hī lli  
tiḡla‘ak.

18. *He said, 'Stay where you are. I'll turn them farther away from you, and when we  
dismount in order to bury the dead, you must mount that white horse, the horse of the  
killed brother, the brother whom you killed. Look, that's the horse which can take  
you off. Mount it and flee. With that one you can escape.'*

19. hāḏa ḡāl ya rabi‘ — ḡāl hā — ḡāl ha-l-maḡāra riḡitha ḡāl‘a — bīha mḡaddir —  
bīha riḡḡāl imḡaddir — riḡitha ḡāl‘a — ‘ala ḡāl ‘anno ‘ala ḡāl!

19. *He said, 'Comrades, look here.' They said, 'Yes.' He said, 'The cave is stinking.  
There is a man infected with smallpox, it is stinking. Keep off from him! Keep off  
from him!'*

<sup>235</sup> Protection granted by a man against his tribesmen or allies is called a countenance, *waḡh*, MUSIL, *Rwala*, pp. 438-440. In surrendering a man will definitely say to one of the other side: *yā fulān ‘ana fi waḡhak* 'O So-and-So, I place myself under your protection'; cf. DICKSON, *The Arab*, p. 125. STEWART, *Sinai Bedouin Law 2*, Gl. fi *wijh N* 'under N's guarantee'.

20. ʔiḥtarafu ʕala ġāl ʕanno — w-ḥawwalu — w-gaʕadu yibḥaṣu — w-inte ya-r-riġġāl ʔiṭla<sup>236</sup> mi-l-maġāra — ġā ʕa-l-faras illi ġāl ʕanha — mā ġā ʕalēha hī — ʔaġa ʕala waḥade ġērha — ṭāh — ma ʔaxaḍ iz-zēna ʔaxaḍ waḥade radiya — ṣafra ṣafra.<sup>237</sup>

20. *Now they drew away from him, dismounted and started digging. In the meantime the man slipped out of the cave, came to the horse which was at the side of the cave, but he did not come to the right horse. By mistake he took another horse. He didn't take the good horse, he took a bad one, a pure white mare.*<sup>237</sup>

21. ṭabb ḍáharha bāṭaḥ — ya-hal il-xēl!<sup>238</sup> — bāṭaḥ ya-hal il-xēl! — hāy il-faras gaʕdat turġuḍ u-hī b-arḍha — ʔaġa l-axw iṭ-ṭāliṭ — ʔiṭnēn inḍabaḥu w-ḍall wāḥad — rikb il-faras l-imliḥa.

21. *He mounted it and spurred it. 'Horsemen, alarm!' But when this horse started running, it almost stood where it was. Now the third brother—two were killed and one was left—mounted the good horse.*

22. laḥagu — ʔiḍbaḥ ʔiḍbaḥ ʔiḍbaḥ ʔiḍbaḥ!<sup>239</sup> — hāḍa r-riġġāl ʕaggab il-barūde la-wara — ṭaxxo — hōna? — māṭ — ṣāru ṭalāṭe — ʔahh — hāḍa silim — hāy il-faras ma btillaḥiġ<sup>240</sup> — rāḥ — hāḍ silim.

22. *He pursued him. Kill him, kill him, kill him, kill him! But the man turned his rifle backwards and shot him down. Here? He died. Now the number of the killed was three. But what? This man escaped. The horse was no longer within reach; he was gone. The man escaped.*

23. hāḍa xālo ma ġāl ʕanno mnēn hū — wala yidri ʕanno mnēn hū — w-ḥaḍolāka nakasu — w-hāḍa rāḥ ʕala ġamāʕto.

23. *The uncle did not tell where the man was from. He did not even know where he was from. They returned, but the man went to his people.*

24. ʔaġa ʕind iġ-ġamāʕa mabṣūṭ — ġāl ṭalāṭe — badāl il-wāḥad ṭalāṭe — ʔaġa hināka — ʕind ixwāno — ʔil-walad ḥaḍāka ʔilli rāḥ — ʔilo ʔixwān biġi xamse — ʔaġu ʕalē — ṣāru ʕarab.

24. *He came happy to his people. He thought: instead of one they became three. He came to his brothers. The man who had gone away had about five brothers. Now they came to him. They assembled.*

<sup>236</sup> Descriptive imperative of narrative style.

<sup>237</sup> The Bedouin believe that the speed of a horse can be guessed from its colour, e.g. the Rwala suppose that a bay mare, *ṣagra*, is the fastest, and a dark brown mare, *ḥamra*, the most enduring. But the most desirable horse is a pure white mare, *ṣafra*, MUSIL, Rwala, p. 373f.; cf. DICKSON, *The Arab*, pp. 396-398.

<sup>238</sup> This is the cry of alarm, *ṣiyāḥ* or *ṣōt*, of the Bedouin; WETZSTEIN, *Zeltlager*, p. 96, note 21a; MUSIL, Rwala, p. 525.

<sup>239</sup> A dramatizing use of the imperative in narration, animated speech.

<sup>240</sup> Form VII with passive function; assimilation *ni* → *li*.

25. gallo baddna nğawwzak — minšān il-walad hāda — ʾilli hača ʿanno — bn-iš-šhawān — gallo baddna nğawwzak — ġābūlo ħurma — w-bēt — w-ğawwasū.

25. *One said to him, 'We want to marry you off'—he meant this young man about whom he was telling, viz. Ibn Šhawān—he said to him, 'We want to marry you off.' They brought him a wife and a tent, and married him off.*

26. ʾā ... ʿind-ma ġawwazū — kānu yisharu ʿalē b-il-lēl — ʿind-ma ynām yisharu ʿalē — hađōlāk iğ-ğamāʿa yiğū ʿalē b-il-lēl u-yiđbaḥū — yisharu ʿalē w-hū nāym — ma yidrīš — ʾixwāno xamse — kull wāḥad inām lēle — kull wāḥad inām lēle.

26. *When they had married him off, they started keeping guard over him at night. While he was sleeping they kept guard over him. They feared that those people would attack him at night and kill him. They kept guard over him while he was sleeping, but he did not know of it. He had five brothers and one night all of them were sleeping. One night all of them were sleeping.*

27. lēle mn-il-layāli š-šubih — gaʿad — gām ʾaxu l-bint — ʾin-nāṭūr — baddo rūḥ<sup>241</sup> irawwiḥ — šāfo — ʿind-ma šāfo saḥab il-barūde gām ṭaxxo — winno đābḥo.

27. *One night towards the morning the brother of the girl, who was keeping guard, stood up in order to go out. This man saw him. When he saw him, he drew out his gun and shot him. He killed him.*

28. gālatlo ħurmto — wiš iṭ-ṭalag illi ṭār? — gāl wēḥ ha-r-raḡil! — yōmin gāmat ʿalē winn axūha — gālat ʾalla la yʿawwḍak — hāda xūy — gāl wiš isawwi? — gālat hađōl šālhum<sup>242</sup> bīḥursu bīk — tisʿa tušhur u-bīḥursu bīk.

28. *His wife asked him, 'What was the report that was heard?' He said, 'That devil of a man!' When she went to him she found that it was her brother. She said, 'May God not punish you! This was my brother.' He said, 'What was he doing?' She said, 'They have been keeping guard over you for nine months.'*

29. gāl la-l-ħurma b-xāṭrič — ʾana widd ānhizim — ʾil-ħurma šārilha tisʿa tušhur u-baddha dğīb walad — gālatlo — widdak itrūḥ? — gāl ʾī b-illāh — ʾana widd-arūḥ maʿak — xallič ʿind axūč — gālat lā b-illāh — ʾaṭlaʿ min id-dinya bala dīn bala ġōz u-bala ʾaxx? — ʾaxūy đabaḥto — hāda r-riğğāl gāmat ħurmto maʿā ʿala ṭ-ṭarīğ minšān yinhazmu.

29. *He said to his wife, 'Good-bye, I must flee.' The wife was in her ninth month and it was her time to give birth to a baby. She asked, 'Are you really leaving?' He said, 'Yes, by God.' 'I want to leave with you.' 'Stay with your brother.' She said, 'No, by God, how could I manage in the world without anything that belongs to life; without husband, without brother? You killed my brother.' The wife got her way with this man in order to flee.*

<sup>241</sup> = baddo yrūḥ. In frequently used combinations such as baddo/widdo yrūḥ and baddo/widdo yrawwiḥ, the personal prefix of the 3rd p. sing. is often dropped in order to avoid the diphthong oy; cf. baddo mūt VII 18.

<sup>242</sup> = šār(i)lhum, regressive assimilation.

30. 'ind ma nhazamu — 'axaḍu xamse sitte kīlu — ga' dat il-mara galbha yōḡaḥḥa — baddha dḡīb walad — 'a-ṭ-ṭarīḡ — ḡābat walad id-dinya bard — ma fi ḡaṭa la-l-walad — ma fi 'iši — ḡāb — rāḥ iḡīb ḥaṭab — yōḡid nār — w-iḥuṭṭ il-mara bi-n-nuṣṣ — yōḡid nār minšān iṣīr dāfi šwayye.

30. *Fleeing, they only covered a distance of five or six kilometres, when the wife began to feel her pains. She had to give birth on the way. She gave birth to a son. The weather was cold, and there was no cover for the baby, there was nothing. The man went for firewood. Then he lit a fire. He placed his wife near the fire. He lit the fire so that the baby would get a little warmed.*

31. ḡāb ḥaṭab — 'ōgad — raḡa' — yōminno raḡa' — winn in-nār mākle l-walad u-mākle l-mara — 'in-nār māḥarge l-walad u-māḥarge l-mara.

31. *When he had brought firewood and lit the fire, he went again, but when he came back, he found that the fire had burnt his baby and his wife.*

32. 'inhāzam — yōm inhāzam — yōm ladd warā — winn il-xēl ibturguḍ wara — haḍōlāk iṣ-ṣubih ṭala' in-nhār — šāfu l-walad maḍbūḥ — ḡāl ihnā — ḍabaḥo — ma-drīš<sup>243</sup> 'anno w-ínhazam.

32. *He fled. When he on his flight looked back he found that there were riders running behind. When those men in the morning at sunrise had seen that the young man was killed, they said, 'Look, he has killed him, because he did not know of him, and he has taken to flight.'*

33. laḡagū ḡaḍabū — ḡāl 'issa' yidḡabūni — ḡāl lē nhazāmit? — ḡāl ya ḡamā'at il-xēr — 'akṭar min ha-l-balwa baddku balwa? — 'ana ma 'adri 'anno nasībi yuḥrus 'alayyi — ḡāl hāḍa 'int ma tidri 'anno — ma 'alēk lōm minno — ruddu raḡḡ'ū.

33. *They pursued him and caught him. He thought, 'Now they will kill me.' A man asked, 'Why did you flee?' He said, 'Dear fellows, all of you, do you want a calamity still greater than this disaster? I did not know of him. I did not know that my brother-in-law was keeping guard over me.' He said, 'Since you did not know of him, you are not to blame for killing him.' 'Let him come back.'*

243 = ma yidriš.

34. gallo ʾinte ma tidri ʾinte dībaḥto ma dībaḥto gāšid bī — ʾinte dībaḥto txammno riġġāl gōmāni ḥarāmi ġāy yisrig — ma maʿak minno xabar — gāl ʿirġaʿ — gallhum ya riġġāl hāy iṭ-ṭalāba ma tissōlaf — gāl lā b-illāh igūmu ʿalé ynakksū w-yīdifnu l-ḥurma w-il-ʿayyil hināk — w-yaʿtū-xt il-bint u-dġawwazu — w-šāru l-ʿarabēn ʿarab — w-salāmitku.

34. *He said to him, 'You killed him, but you did not know. You did not kill him deliberately. You killed him because you thought he was an enemy, a thief who came to steal. You did not know him.'* Then he said, 'Come back.' He said to them, 'Look, this affair should not be told to anyone.' He said, 'No, by God.' Now they came to him and brought him back. They buried the wife and the son there, and gave him the sister of this girl, and they got married. So everything was settled between the Bedouin. And peace be upon you.