16. The owner of the horse having most skilfully bridled it Ran far away into the plain gathering the hems of his clothes.

17. The owner of the horse having most skilfully bridled it, Oh how sweet it would be to push his nose into the dust!

18. The owner of the colt having most skilfully bridled it Ran far away into the plain gathering the hems of his clothes.

19. This was the qaṣīda, and we'll sing it to the accompaniment of the rebec. The verses recited by Xalaf Fāl Ẓīn on the Šarārāt (run as follows): (bəp)

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This pair of hemistichs is probably superfluous; there may be some confusion in the next two pairs of hemistichs, too.

The poetess longs to see Xalaf among the sheikhs killed by the Šarārāt, but he has had a narrow escape: la-ʾawmā xalaf ašām (D8).

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TEXT C

1. ʾAlla yamāshūkum b-ši-ayyr - ʾAlla hou wedba maṣaffat tarīḍithna - yām ʾAlla gīh b-ši-ayyrīt ʾašāfarumun.


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77 Māgēd Sulṭān el-ʿAdwān, became the head chief of the ʿAdwān in 1935, father of the present chief Mūdū; OPPENHEIM, Beduinen II, p. 215; the pedigree of el-ʿAdwān: PEAKE, Jordan, p. 243.

78 The audition is clearer; one would expect the form māgēd.

79 A koineized syllable structure instead of krumo.

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1. May God give you a good evening. Well now, we'll bring our evening entertainment to an end, this day when God brought these good men to whom we're telling stories.

2. Ibn ʿAdwān was the head chief of el-Balqa, Māgēd el-ʿAdwān. A man like him had not been seen among the ʿAdwān, neither among the past generations nor the last one. He used to set the prisoner free, he used to cherish the protégé, and no sheikh was as generous as him, as Ibn ʿAdwān.
3. In the time of our Chief, Prince ʿAbdallāh, before he became king, there was a parade among them. Ibn ʿAkwān rode a yellow ʿAyunah horse—a mare—of old stock, from the time of ʿAli Dhāb, for he was the sheikh of el-Ṣūn. He had the sword on his back and the spear in his hand, and he tumbled down from the mare. When he fell, his leg was broken. He was taken to hospital, and he recovered.

4. The sheikhs used to visit him, and the poets used to visit him. One of the poets of el-Bālqa came to him and recited a qaṣīda in his honour. Weli, we'll recite this qaṣīda, and we'll finish by singing it to the accompaniment of the rebec. He said:

5. You who ride a mount not goaded with sticks,
A mount which would win all the two hundred if they would challenge it to a race.

6. A young camel which came to me from the young camels of the Ṣafīnān,
From the camel army of the Bīr and ʿAmmār, from those which bewitch all.

7. It is red-haired, the hair of its shoulders shimmers like tin.
It steps lightly like the gazelles when they bolt.

8. The man who is seated in the saddle was twenty years old,
Bringing words to those who understand them.

9. I drink coffee, one cup, two cups,
From Damascene pots which never let it burn.

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80 The faintly audible final -h can be regarded as a secondary pause, rather than as a continuation of the -h of the older pause form of the feminine morpheme. The same is true of gasāla. C.f., however, SOCIN, Diwan III, pp. 98f. and 205.


82 This form occurs side by side with malek/malek; cf. SCHMIDT - KAHL, Volkszählungen I, p. 60* (malek/malek).


84 The pedigree of Māģd's mare was known since the time of ʿAli Dhāb el-ʿAkwān, the head chief of the tribe at the end of the 19th century, PEAKE, Jordan, p. 243; OPPENHEIM, Beduinen II, pp. 213-215.

85 A form frequently occurring in Bedouin poetry, by ST and DB glossed megal. In the poems published in MUSIL, Rwala, it occurs at least 24 times, in SOCIN, Diwan I, 22 times. It can best be explained as an injunctive 'say', 'you would say', as suggested by CANTINEAU, Nomades II, p. 196 (not 'subjunctive' as erroneously cited by PALVA, ʿAṣ. Studies, p. 58, footnote 3).

86 Coffee-pots made in Damascus are often praised in Bedouin poetry, e.g. MUSIL, Rwala, pp. 81 and 321.
10. And I give him a couple of verses from the best fruits of eloquence.
Words like pearls for those who understand them.

11. By the life of God's House and Ishmael's, too,
His life, who gave the Words, and theirs who explained them:

12. By God, I would let millions be lost but not your leg.
But it was the disposition of God, not a decree of men.

13. You Star of el-Balqa, one in the chain of the ancient (chiefs),
I have books written about their deeds, and more will be written.

14. You Star of el-Balqa, one in the chain of the ancient (chiefs),
Your fair judgments flash like lightning, giving light.

15. I sing in honour of Šexa's brother that he would recover
for both his virtues:
The virtue of his (generous) right hand and that of his sword, so that they would give light!
1. May God give you a good evening. Well, it's our duty tonight to tell stories for the guests. We hope that God will bring us rain once more so that all concern will be removed.

2. Affâs Ibn Adwân was a brother of Nâjîd el-Adwân. In his time Affâs, who, in the opinion of the Bedouin today, was a mediocrity, was competing with Nâjîd. He arranged a party for officers; it was in the time of Glubb.

3. There was a man called Mubrad, a Šammar, of the Šammar Bedouin. When they came, they chance to meet a beautiful girl, and when Mubrad came to Affâs after the lunch, he said, 'Look here, Sheikh Affâs, are there any of the poets of el-Balqa present here?' He said, 'No, there aren't.' Mubrad wanted to find out whether there were able poets (lit. people) or not. He said to him, 'Isn't there anybody? 'Look here, Mubrad, there isn't.'

4. Mubrad said, 'Listen, I saw a belle, and I want to have her. She was there by the side of the path, but look, I don't know if she is from the tribes of el-Balqa or not. Look, I want to sing her praise with a Šammar poem.' He said, 'Never mind.' Mubrad recited:

5. I saw a sight that turned my brain, 0 people, what an owner of God's gifts!

6. I chanced to meet a belle, 0 young man, my legs become unnerved.

7. It was as if the sun had dazzled me, And I delayed against my will.

8. I started groping my way, she gave me an electric shock, The fever attacked me insidiously.

9. Mother tied my hands behind my back, And the âzîd recited (holy words) to me.

10. When the girl spoke to me, I recovered. What a recovering! It came from God—and from her!

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91 Glossed by DB motwassat.

11. There was a man among the slaves of Ibn Ṣadwan, among the slaves sitting there, who said, 'Look here, Mubrad. I want to answer you with a couple of verses.' We'll recite the poem of Mubrad, and thereafter we'll also recite the answer given by the Bedouin of el-Balqa. Then we'll sing them to the accompaniment of the rebec. The poem recited by one of the slaves of el-Ṣadwan runs:

12. The fire of my heart is a fire of dung,
Needlessly sprinkled over with petrol.
Mubrad said to him, 'Look, man, is it dung of cows?' He said, 'No, it's excrement of camels.'

13. Oh, that she were not his sweetheart,
A possession confirmed with a contract!
He asked, 'Whose?' He said, 'Of my master Ṣaffā.'

14. Blond hang her tresses,
Like the silk of el-Ḥeṣāz.
15. She left the lover cry with copious tears;
Tears run from his eyes in pairs.
16. All the beauty of Joseph is in her;
The Lord granted it and won a victory!
17. The (smiling) mouth of this God's creation is beautiful,
And her front teeth are like diamonds.
18. Oh, that she were not his sweetheart,
A possession confirmed with a contract!

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94 A curious lexical variant of ṭayam, probably a pseudo-correction of ḥayam.
95 With poetic licence, ḥiya is here used as a substantive.
96 An unusual metathesis instead of l-ṣabūr.
97 Here the bard has apparent problems with memorizing or shaping the line; cf. Footnote 100 below.
98 = manasıṭṭa-la.
99 The beauty of Joseph is a commonplace in Arabic popular songs; cf., e.g. SOCIN, Diwan I 12,15, 47,13, 66,16, 14,26; MUSIL, Rwala, p. 196, 1,12; cf. also Gen. 39:6 and Qur. 12:31.

100 The song differs from the recited version in the following points: (6) ḥanaṣfa, (7) ṣadda ka-ḥā-ḥowa, (9) ṣayra, (10) yaman qatilatini, ṭala ʿ-ṣāfā mm-ʿallāk ʿ-ḥiya, (12) nār galbi nār ṣall, ṣawā ṣawā, (13) ṣu-ḥanason ṣanṣūṭi, (14) and (18) omitted, (13) is followed by ṣu-ḥanason zalgat ṣall, ṣawā ṣawā (the rest of the hemistich is indistinct), (17) ṣu-ḥanason zalgat ṣall.
1. Pray for the Prophet. May God give you a good evening. There was a man from the Bedouin of Hāyël, a sheikh. Well, perhaps he was from the Weli 41All, a tribe called Weli 41All. He had a feeble-minded brother whom he held in contempt. His name was 41Allūd.

2. The man was the sheikh of the tribe, the whole tribe. It was he who led them on their campaigns, and it was he who led their raids. When it was time for him, he decided to undertake the pilgrimage. When he grew old, he had to make the pilgrimage.

3. He took counsel with the old men who were there with him. He said to them, 'Listen, fellow tribesmen, look, I'm going to make a pilgrimage. I want to have a man to make him a deputy sheikh, to be a supervisor of the cattle and of the tribe, to give order when they want to decamp and encamp, and if they are attacked by raiders, to be in command of the situation, a man who would know how to let them come and go.'

4. The old men who were there said, 'Look here, man, you have taken counsel with us. Do you want to have our frank advice? You should get up early, and the first Bedouin you see praying is the man you shall charge to look after your cattle and your household, and whom you shall charge to be the sheikh of the tribe until you are back.'

5. This brother of his, ever since he was a little boy, until he had grown to manhood, until he had become thirty years old, and was still unmarried, wouldn't come to the tent. He was (always) with the camels and with the herdsmen. His clothes were ragged, and when (his brother) called him to (the men's compartment of) the tent, he refused to come, because he was feeble-minded; his brother regarded him as feeble-minded.

6. When he got up as the old men had advised him (lit. according to the description of the old men) in order to see who would pray first, he found to his surprise that his brother who was on the camels' side of the camp was the one who was praying. He was the first to pray, early at daybreak.

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101 A tribe belonging to the Sūmān confederation. Their territory lies between Tūm, Khaybar and Hāyël, MUSIL, Northern Nāfud, p. 240.

102 The feminine morpheme is here used in a derogatory sense. BROCKELMANN, Grundriss I, p. 420, §227f, points out that adjectives denoting blemishes on men's character can, in Old Arabic, be used with the feminine suffix. He also mentions that this usage is still alive in the dialect of Sūmān, cf. REINHARDT, Sūmān, p. 59, §90. The feature is also known from Palestine, the instances given being habīb 'dummkopf' and habīb ʿstumpfhaid', SCHMIDT - KAHELE, Volkerzügeungen 1, p. 83*, §36d. A similar case is kawthaka 'disabled', PALVA, §4, Studies, p. 78, footnote 26. The same morpheme is used in a pejorative sense in Classical Arabic as well, according to FLEISCH, Traité, pp. 460-463, it is an affective suffix, which in the pejorative function does not have anything to do with the gender/sex, but is rather "un moyen d'extension en longueur pour créer l'expressivité" comparable with nominal suffixes such as -an and -ān; cf. also ibid., pp. 326f.
7. This happened the first day, the second, the third day; for ten days he didn't find anyone who would pray before him. He said, 'Well, look here, men, this won't do, he is feeble-minded. But since the old men advised me, I'll ask them once more.'

8. But his brother was a brave horseman. Even if he was feeble-minded, he always rode a mare which he let drink camel's milk. He was always with the she-camels. No raid had been made on him. So he was with the camels until he could show his ability, and people regarded him as feeble-minded.

9. He said to the old men, 'Listen here, you fellow tribesmen. I didn't find anyone who fitted your description other than  การ์. For ten days now I have got up at daybreak, and the first one to pray is him.' They said, 'Even if it be การ์, trust him. If he weren't trustworthy and devoted, he, the feeble-minded one, would certainly not get up to pray.'

10. When the sheikh went home in the evening, he called him: 'การ์!' การ์! He didn't answer him. การ์ had been feeding himself with camel's milk. Coffee was something he didn't know. Now and then, however, at night, when the evening entertainment was finished, he came to his brother's coffee-pots to drink, when nobody knew, and learned to enjoy the coffee.

11. His brother went to him, woke him up and said, 'Listen, my brother, you must come to the tent. I myself shall make a pilgrimage, and I'll make you the supervisor of the property and the family, and I'll let you be the sheikh of the tribe until I come back.'

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103 The dialect of the tribe has both wokot and wogot (cf. PALVA, 54). Studies, Text 31, 34), the former of which seems to be more current, as it also is in the sedentary dialects of the area. The /k/ reflex of the Old Arabic /q/ only occurs in a few lexical items, see BLANC, CDB, p. 27 and note 49.

104 The form has also been recorded by me in es-Salt, el-Karak and es-Tafile. It is mostly used with personal suffixes and is synonymous with نَحَّى, e.g. خَلِّبُ هُنَّ. It is most probably formed from the older رَسْتَ in the same manner as رَسّتَ from the lexical variant رَسُتُ. For رَسّتَ, see BERGSTRESSER, Sprachatlas, §74 and Map 30; FISCHER, Dem., pp. 193-195.

105 Koinized form used instead of نَحَّى, 7 Regressive assimilation (ضُـتْ-تُ).
12. He said to him, 'Listen, my brother, look for another one. I'm feeble-minded, let me alone.' He said, 'No, for God's sake! There is no-one more capable than you.' At last he persuaded him and left all the property which he had, the camels, his home and his family to his care. They took leave of him, and so he left for el-Magāz.

13. When people in the past made a pilgrimage, it took a couple of months, even three months. In the past, they used to stay long, the bedouin of olden times, at that time. One usually made the pilgrimage in the beginning of the year, that is some of them. When he had gone and was off - 'may God make his way even' - this brother of his began to pound coffee, and his fellow tribesmen sat and conferred with him.

14. When the time of the midday prayer had passed, he used to mount his mare and tend his camels. There were enemies who would raid them from the sides (of the camp), and he used to watch the flanks of the camp of the tribe. The man had become sheikh indeed. Now the wife of his brother - shame to say - began to make advances to him. She wanted him to make love to her.

15. One evening she did this; the next evening, too. Then he said to her, 'Look here, woman. This is actually something that I cannot do. You're my brother's wife, and I'll not betray the confidence which my brother has shown me.' The result was that he dismissed her and didn't give in to her request.

16. When Gaṣūd's brother then came back, they received him. They hurried to meet him and received him, but the mistress neither came out to meet him nor greeted him when he came back, nor did she come to him. The men, the sheikhs, came to greet him, and they welcomed him, and his brother, too. In the evening, when he came inside in order to go to bed, his wife said, 'Listen, you shall not come to my bedstead.' But why? She said, 'You put that feeble-minded one to be with me, and every night he forced himself on me and tried to make love to me. If I hadn't been a woman who has the situation well in hand, I couldn't have got rid of him.'

17. 'Oh no, you daughter of good people!' She said, 'Look, this is what happened.' Now the man was caught in a pinch. He thought, 'What shall I do? Should I kill him? Should I kill him in the morning? Should I kill him or leave him alone?' His thoughts gave him no peace. He thought, 'Well, I'll take him to an out-of-the-way place and kill him and be rid of him.'
In the morning he said, 'Listen here, fellow tribesmen. Look, I must make a trip to some Bedouin who have invited me - he said - I must make a trip, me and Chal'ud. We'll be back. When we come back, you may prepare the lunch.' Then he took him and drew away with him to a lonely place and said to him, 'Young man, look here. My hand cannot be stretched out against you and kill you, but you shall not remain in the country where I am, never. If I see you, I'll deprive you of your life.'

He said to him, 'But I want to know just one reason. By God, I'll never meet you again face to face. So tell me what's the reason?' He said, 'The reason is so-and-so.' He said, 'Oh no, by God!' He got going and came across one of the sheikhs of Nejd.

As it was (by God's guidance), the sheikh whom he came across and the tribe to which he came were at war against his own tribe. A man coming to the camp from any side, where was he supposed to go? This man came to the sheikh. He remained one night, two nights; after a week the host asked him and said, 'Look here, man, what are you looking for?' He said, 'Well, I'm looking for a job.'

He said, 'What's your trade? Can you make coffee? Can you gather woodland?' And so on. He said, 'No, look here, I'm not able to do that.' What work can you manage, then?' He said, 'Well, I used to feed the animals. I watch and tend horses and gather grass for them. This is what I can do.'

He said, 'Take care of these horses and be groom to them.' Every evening he waited until the hosts had gone to the evening entertainment, took the horses to the valley near the tribe's camp, gave them and their colts grass.

It was springtime, and the tract was hilly, there was no drought there. Late in the evening, when the evening entertainment was finished, he used to stalk to the tent, to the men's compartment. There he found a coffee-pot on the fire. The coffee was almost finished, but he poured the last drops from the pot and drank.

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Suffix seems to have no other forms than -k. On the other hand, the -k of e.g. ˓encrypted, PALVA, ʾAr. Studies, Text 43, 46, 57) and ma ˓encrypted (ibid., 44, 89, 90) is a pronominal suffix rather than a deictic element. Yet it is difficult to see any difference of principle between the instances mentioned by Johnstone and those found in other texts.

113 ˓encrypted, a high-tempo shortening.
114 ˓encrypted; for the syllabic structure of the dialect, see PALVA, ʾAr. Studies, p. 24.
115 ˓encrypted, according to the rule CVCVCV -&gt; CCVCV; cf. preceding footnote.

56

116 A Bedouinizing feature used instead of the genuine ʾAr. waš ḥē. Forms with -om are used in the area at least by Bani S'arar, among whom I have recorded  modelName1, modelName2, cf. CANTINEAU, Nomades II, p. 207.
117 The article inexplicably omitted.
24. The one who kept an eye on him was the sheikh's daughter. She saw him coming to the coffee-pots every night and drinking from them, after the Bedouin had fallen asleep, after twelve, after twelve o'clock.

25. After one or two months the host said, 'Listen here, Bedouin, we'll make a raid.' When the Bedouin made a raid, they usually chose every horseman, and they only left those who were of no use. Among the Bedouin it was just slaves and herdsmen and the like who were left.

26. They mounted and went off to find booty. When raiding, the tribes tried to take one another's cattle. They made raids and were attacked by raiders. The men left the camp, and when they had been away two or three days, they were far away. Now it happened (by God's guidance) that a band of enemies came to rob the camels of the sheikhs and his fellow tribesmen. When they were robbing them, the camel-herds immediately called for help.

27. The sheikh had a slave called Sa'id, and the women started encouraging Sa'id. The daughter of the sheikh started encouraging the Feeder - they had given him a nickname, they used to call him Feeder, because he used to gather grass for the horses - 'Feeder! Can't you do anything? You man, can't you mount a mare and return the camels, at least pack camels? Ask the band to give them back.' He said, 'Look, you daughters of good people, I cannot even mount a horse.'

28. The mistress, the sheikh's daughter, wished him success, brought him the best mare and saddled it for him. Then he mounted. Before them, he couldn't mount in an orderly manner. He said, 'Give me any worn-out sword and spear. Perhaps I can ask the band to give something back.'

29. As soon as he had mounted, put the sword at his side, taken the spear in his right hand, and ridden out of the tribe's camp, he got off the mare, tied the saddle well, mounted the mare, and started pursuing the band.

118 See footnote 38 above.
119 Borrowing from Literary Arabic.
120 See footnote 38 above.
121 According to the rules of mutual raiding, enough pack camels, food, and equipment must be left in the camp to get to the nearest kinsmen, SWEET, Camel Raiding, p. 284.
122 See footnote 35 above.
123 The preposition ل(ة)أ/-ةأ- introduces the object of a transitive verb, giving it a shade of indefiniteness. The same construction is frequently used in the Lebanese dialects, where its function does not differ from that of the direct object. According to FEGHALI, Syntaxe, p. 362, the feature is due to the influence of Syriac.
30. 'Look here, men! Give back part of the booty! Give back pack camels to some families, to some Bedouin!' They said, 'Give him something.' When he already had twenty camels which they had given him, he shouted, 'Listen, men! Give back something!' They gave him ten camels. 'Give back something!' They gave him five camels. He asked them again to give back something, but they said, 'No, look, man, haven't we given you what you have asked? It's finished. We have given you enough. Just be off!'

31. He said, 'Very well, then. Come on to the camels and stand your ground!' Then he assailed them and took forty gi'la from them. He took forty gi'la, that is forty horses. He killed forty horsemen and took forty horses. The horses he brought were the spoils of war. When he returned the camels and brought the horses, he saw the slave called Saqid riding a hack of a horse.

32. He said to him, 'Saqid, look here!' He said, 'Yes.' They had gone far away from the herdsmen, and there wasn't anyone besides Saqid and Dajji. He said to him, 'Don't tell that it was me who set the camels free. Say: "It was me, Saqid, who set them free", and as for me, I'll deny that I've set them free. You take the, honour.' He said, 'I'm afraid that you'll tell about me, and then the sheikh will kill me.' He said, 'Never, I'll not tell about you.'

33. When they had come back and returned the camels ... Saqid brought forty horses. He took the forty bridles which the horses had had, which had been put in their mouths. Then he went to a stone weighing so much that thirty men couldn't lift it. He lifted the stone and put the bridles under the stone. Then he put the stone back upon them.

34. Then he returned to the camp. But as soon as Saqid had come, he started galloping to and fro on the cattle yard and shouting, 'Set up a cheer for your master! I set the camels free!' The women asked, 'And how about Feeder?' He said, 'Well, you see, he couldn't do anything.' Feeder dismounted near the camp of the Bedouin, went home on foot, and put on his ragged clothes, those which he used to wear when he was gathering grass for the horses. Then he went to the horses. In the evening, as he came to dinner, the women asked him (about what happened), but he said, 'Look here, I didn't set them free, nor do I know what happened. It was Saqid who set them free.'
36. The news came to the sheikh while he was on the raid. They said, 'The camels were lost, all the camels of the tribe, but Saqid followed them and took them back.' He said, 'I have sworn; I have sworn that even if it be Saqid, the slave, who set the camels free, I'll give him my daughter.'

36. When he came back he said, 'Who set the camels free?' They said, 'Saqid set them free.' Look, Feeder, weren't you with him?' He said, 'Oh yes, by God, I was with him.' 'Look here, man. Perhaps it was you?' He said, 'No, look here, man, the one who set them free was Saqid.' He said, 'I have sworn that I'll let him marry my daughter.'

37. When the sheikh had taken a rest of seven or eight days, he pitched a wedding tent there and said, 'Dance in Saqid's honour and let him go to the girl. The slave who set the livestock free has deserved to marry her.'

38. One night before the wedding, they started dancing in his honour. But Feeder used to come every night after the evening entertainment, at twelve o'clock, and he used to come to the coffee-pot and find that it was stale. There were just leftovers, which he lapped up. He used to drink them, ten cups or five cups. The girl had suspected that it was Feeder and not the slave who had set the camels free. But when she asked a favour of her father, he said, 'Listen, don't you have any decency? I must give you to the slave.'

39. One night before the wedding the girl made coffee late in the evening, and put the usual ingredients in it. She didn't taste the ingredients, and then she put the coffee-pots close by the fire and let them settle. She thought, 'If the man is a brave warrior, it must be him who set the camels free. Now when he sees the coffee is new, and will drink of it, it will call the life of the good men back to his mind, and he'll speak up.' The fact was that he had already been with them for a period of two years, and he had never tasted coffee besides leftovers, the stale coffee.

40. When the man came as he used to - she had also hung up a rebecc on the curtain - the people had fallen asleep, but the sheikh was awake. All the Bedouin had fallen asleep. Coming in he found that the fire was still burning and that there were coffee-pots on the fire. He took the cup, filled it and drank. He found that it was not the same coffee as every night. He drank two cups, three, four, God knows how many, until he had got enough. Then he got up to take the rebecc, and took it in his hands.
41. He started playing on it while the Bedouin were sleeping. When he started playing on the rebec, the sheikh's daughter got up, went to her father and woke him. She said, 'Get up and listen to what Feeder will sing to the accompaniment of the rebec.' Now we'll recite the qaṣīda, and then we'll repeat it, singing it to the accompaniment of the rebec. He said:

42. I still have hopes, though the hopes have only ruined my innermost soul.
O you heart which deemed yourself to be choked by a burden!

43. Like the mirage compelling one to blink with annoyance,
It denied me sleep, I could not slumber.

44. But even if Feeder has moaned late in the night,
After the shyness he (now) will play with all the voice of the rebec.

45. In a coffee-pot there was new coffee, shining like the muslin,
And its ingredients were fifteen pairs of cardamon grain.

46. The good things of the world are the coffee implements and the mattresses,
And a ram shining at the top of a meal, piled in heaps,

47. And the brown (coffee-beans) pounded in every mortar until the sunrise,
And strings of lute following after the dinner.

48. I miss safr camels when (it is time to look for better pastures because) the herds are starving,
Safr and mağāṭar she-camels, black camels going with them.

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130 < usu wadda, a high-tempo shortening.
131 A form contracted in a proclitic position: 'abī atamanna > 'abā, atamanna > atamanna, sing. 1. of the defective verb 'abī (imperfect only) 'to wish' < yadhī (7); cf. abīi atamanna memaatu 'I wish to explain for what I long', MUSIL, Rwali, p. 514.
132 Glossed by ST 'ūlī 'ājīz'.
133 The construction is not clear, probably due to some confusion. There is perhaps a word missing after the word wannat, since the metre implies the sequence —— between the syllables wann and mom.
134 DB and ST state that it means the rebec.
135 The preposition b- may, for metrical reasons, have the lengthened form bā, probably in analogy with b- or bē- plus pron. suffix (= f2p below); cf. WALLIN, ZDMG 5, p. 12, 1.6, and ZDMG 6, p. 191, 1.15, as edited by SOGIN in Diwan I, pp. 281 (No. 2,6) and 282 (No. 3,15); WEITZSTEIN, Zeitschr., pp. 118f. (= ZDMG 22, pp. 182f.); C. J. footnote 88 above.
136 Glossed by ST habbet bīzār.
49. THEIR SPRING Pasture is Gārā, far away from the raid, 
And their midsummer pasture is Daxna, when the plants get 
dry.

50. I am like a hunting falcon when it is ready to attack, 
When I make my talons ready to pounce, they are like the 
shot of the gun.

51. I am like a hunting falcon when it is ready to attack, 
When there is a sand grouse near me, Ḥaqlūd scents it. 

Well, peace be upon you. And now we'll sing it to the accompaniment of 
the rebecc.

52. When the sheikh heard the qaṣīda with his own ears, he went in to him, 
took an oath before him and said, 'Look here, man' - he had recognized him when 
he had said 'their spring pasture is Gārā, far away from the raid', 
he recognized the group which he belonged to - he went to him and said to 
the girl, 'Set up a cheer'. The girl set up a cheer, and the Bedouin woke 
up. The sheikh said to Ḥaqlūd, 'Now tell me, was it you who set them 
free?' He said, 'Well, it was me who set them free.' Now he let him marry 
the girl.

53. The slave, Saṣīd, came and said, 'He didn't set them free, it was me 
who set them free.' Ḥaqlūd said, 'The man who put the bridles under 
the stone may go and take them away. There are forty bridles under the 
stone. Would you take them off, Saṣīd, from under the stone? Would you take 
them off?' When he went, (it appeared that) twenty men like Saṣīd wouldn't lift 
the stone. Now Ḥaqlūd stopped down over the stone and took off the bridles 
from under it. Then the sheikh let him marry his daughter. Now we'll sing 
the qaṣīda to the accompaniment of the rebecc.

137 Oasis east of al-Ṣaf.
138 Glossed by ST ḫanu.
139 Watering-place in al-Gasīm (middle Nejd); occurs also in 442p.
140 Glossed by DB ći-farwa, by ST ṑo m-ṣal-salūḥ li-nā ṭawtā ḥal-qaṣīda; 
cf. Glossary.
141 Glossed by DB wadda  BrowserModule.
142 Diminutive of qaṭar/qaṭṭāḥ plus tanwīn; for ṣp > ṣh, cf. qattā q20p, 
fhāt b16b, b18p 'plain', ṣidāš 'a woman', PALVA, 4AG. Studies, Text 1.
143 The song diverges from the recited version only in the following points: 
(45) bay dallīn marbadat, (47) sung without the slight confusion in 
the beginning, (42-51) the first hemistichs always end in -妞, practically 
all the ends of hemistichs are "swallowed".

144 In the dialects of semi-nomadic tribes of the area as well as in the 
sedentary Balghawi, prolonged forms such as ṣṭēθa, ḡalīṣa, ṣṣīṯa are 
used side by side with ṭāθaθa, ḡāθaθa, ṣṣīθa; cf. PALVA, 4AG. Studies, 
Glossary, s.v. ṯāθa.
145 The motif of e20 - e52 also occurs in S0CIN, Diwan I, pp. 268-275 
(No. 110), where the slave is called Masīḏ. The qaṣīdas belonging to 
the stories are, however, quite different.
1. Ibn Raṣīd, i.e. Ǧubēd Ibn Raṣīd, was the viceroy of Ḍiṣ. In Ǧal-Ğaf there was a clan called (the clan of) Ibn Sarrāh. They were of the Bedouin of Ǧal-Ğaf, but they were under the rule of Ibn Raṣīd. Now this Ibn Sarrāh, living in Ǧal-Ğaf under the rule of Ibn Raṣīd, fell away from Ibn Raṣīd.

2. Having become the sheikh, Ibn Sarrāh ruled independently. Ibn Raṣīd sent for them (i.e. the sheikh and his nearest men), but they refused to come. The clan of Ibn Sarrāh were strong; Ibn Sarrāh had a fine troop of riding-camels, and he didn't pay any heed to what Ibn Raṣīd had said.

3. Now Ǧubēd gathered the men of the Raṣīd clan and said, 'Very well, then, we must go to them there, in Ǧal-Ğaf. We'll drop in on them, and then we'll invite them to visit us, and we'll bring them to us. When we have brought them, we'll put them in jail. We'll kill some of them, and the rest we'll put in jail until they'll obey.'

4. Ǧubēd and his troop of camel-riders rode away and dropped in on Ibn Sarrāh. When they dropped in on Ibn Sarrāh, they were received with all due respect and welcomed by him. Now Ibn Sarrāh's son - Ibn Sarrāh, the old man, was called Ṣēḥī - said to his father and to his fellow tribesmen, 'You fellow tribesmen, look here. Ibn Raṣīd has come to us insidiously. What do you think; should we kill them while they are (sleeping) on the mattresses lest they kill us later on?'

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146 In 1838 the founder of the dynasty of Ibn Raṣīd, Ǧubdallah Ibn Sāli Ibn Raṣīd (d. 1847), sent his brother Ǧubēd (d. 1869) with about 3,000 camel riders against the disunited settlements of Ǧal-Ğaf and forced them to pay him tribute. Some details of the qaṣīda recall this incident, cf. footnote 157 below, but for the most part the story seems to deal with the events fifteen years later. In 1853 the settlements of Ǧal-Ğaf took arms against each other, and the more powerful party refused to continue to pay the tribute to their overlords at Ḥāyel. Now Ṭalāl, eldest son and follower of Ǧubdallah, sent a strong force under the leadership of his uncle Ǧubēd, to whom Ǧal-Ğaf soon capitulated; see PHILBY, Arabia, pp. 134ff.; MUSIL, Northern Ǧesd, pp. 238ff. According to DOUGHTY, Travels II, pp. 41ff., Ǧubēd was a conductor of the military power of J.Šhammar, in Abdullah his brother and in his nephew Ṭalāl's days. He was a martial man ... (and) an excellent kassād. He also had the reputation of having been feared for his cruelty and. (cf. F4 - F5). Thus, there is a story in SOCIN'S Divan (No. 24, 1, pp. 40-51), where Ǧubēd is said to have broken his oath and treacherously slain his enemies. - Three versions of a poem perhaps composed by Ǧubēd are found in PALVA, Ǧ65. Studies, pp. 62ff.

147 DB first says Ṣobēn sarrār, but then corrects the name to Ṣobēn sarrār. According to WALLIN, ZMG 5, pp. 13-15, the Sarrāhin were allied with the ad-Dahlamiya settlement in Ǧal-Ğaf, cf. footnote 157 below.
6. His father said to him, 'Look here, my son, this is something that absolutely won't do. We have never betrayed our guests; it won't do.' He said, 'If you obey me, I'll show where they are. Look, they are in another house there. If you do as I say, we'll now attack them in the house and kill all of them at the same time. Look, if you don't do as I say, Ibn Raṣīd will certainly kill us.'

6. Rād, the old man, didn't give his consent. He said, 'It won't do. Look here, Hattāb, we cannot kill Ibn Raṣīd, all right?' When he had eaten, Ibn Raṣīd stayed overnight with them, and next day there was lunch at someone's. So he stayed with them about a week, and they invited him.

7. He said, 'Look here, Ibn Sarrāh, I'll not set out from here unless you ride with me, all of you, you sheikhs of the tribe, to Barzān, and eat with me.' But they made excuses to him, 'Look here, Ibn Raṣīd, we are busy, and we appreciate your invitation. We are your fellow tribesmen. Look, man, we don't want to leave.'

8. He said, 'By God, I'll not ride away, I and my comrades, unless you follow me to Barzān. You may stay there as my guests a week, I do invite you, and then you'll come back.' Then he chose forty of their sheikhs, men who had commissions of trust, men who were sheikhs of the tribe, and brave horsemen. He took them with him.

9. Before they arrived at Barzān, that is his castle at Hāyel, he killed thirty-two of them, and spared eight. Out of every ten he killed eight men. The remaining eight men he brought (to Hāyel) and put them in jail, an underground jail. Then he sent them dry dates and nothing else until they fainted with hunger.

10. Now Ibn Sarrāh (the younger), who was in jail, sent a qaṣīda to his father. We'll recite what we know of it, and then we'll sing it to the accompaniment of the rebec. Ibn Sarrāh composed this poem in the jail:
11. O God, you who are high above us!
   We and everyone who asks a reward of you, take charge of us!

12. O Lord, if it had not been your will, we would not be living.
   But what does our death or our luck matter?

13. 0 you messenger who are on your way to my father, come to
   greet us (and tell him):
   May God not plague him as he plagued us:

14. In the sudden reversal of what was right when we (last) met
    each other,
    The loss out of every ten was eight.

15. You did not follow my advice when he was in the house,
    When you said this and I said that.

16. I bear witness that Qûbâd came to us insidiously,
    I bear witness that the power comes from Heaven.

17. If it were of use to cry, we would cry in abundance (7?)
    Over the palm plants which our enemies uprooted there.

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152 The translation is uncertain. mařayq al-radîlat was glossed by ST
     mawâliyat al-zâlî, which is probably a guess.

153 A superfluous literary word standing outside the metrical pattern.

154 The lack of mutual understanding is illustrated by using two forms
     of the word 'here', representing two different dialects; for the forms,
     see FISCHER, Dem., pp. 115-126.

155 amûna stands here for 'na-samâ in order to fit the rhyme, mamân
     al-gâf' (ST).

156 The translation is uncertain. According to a guess, mâra could be
     n. loci: bâsâ su al-makhall alli mîdhâbu bâna (ST).

157 The Sarrâihn had now fallen victim to the same treatment which their
     enemies in al-âgîf had experienced on their side. Their allies, the
     inhabitants of ad-Dalhâmiyya in al-âgîf, had invited eleven young men
     from the Xadma quarter to discuss the settlement of their old controversies.
     During the meal the hosts unexpectedly fell upon their guests, killing
     four of them and capturing another four; only three escaped. Now the men
     of ad-Dalhâmiyya, supported by the Sarrâihn, started negotiations to set
     the captives free. The conditions were extremely hard: in addition to

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a large sum of money, the allies demanded that the inhabitants of
Gâr-âwî abandon their quarters and move to Xadma. The conditions
were fulfilled, the captives were returned, and Gâr-âwî was totally destroyed
by the allies. Later on, the clans of Xadma and Gâr-âwî called on
Aâbâdallah Ibn Ra'id for help (in 1838?). He sent Qûbâd with a strong
force to al-âgîf. Having won an easy victory Qûbâd compelled the allies
to pay back the money and added to it the blood price of the four killed
men. Moreover, ad-Dalhâmiyya was levelled to the ground, and its inhabi-
tants had to move to the Sarrâihn; see WALLIN, ZDMG 5, pp. 13-15. In
his commentary to the qaṣîda composed in honour of the victor, Wallin
mentions that Qûbâd's men cut down palm groves and took nursery plants
(gârâ) of the valued palms of al-âgîf with them to Qâbal Âmmar, ZDMG 5,
p. 18.

158 The meaning of the verse is unclear; ST glossed gârâ with kâsîl
     (sic), and Sârâh with amâw, but these may be mere guesses.
18. 0 Hattûb, today there is no (chance of taking) revenge.
What we have done is worthy of our honour.

19. We used to trample people before, now we have been trampled.
Today everybody tramples us with both feet.

20. The people used to appeal to us before, now we have become
the ill-treated party.
Today if a foul-mouthed man wants to, he can scorn (us).

21. You did not follow my advice when he was in the house,
When you said this and I said that.

22. After the dates of al-CAF I have rejected dates.
Today there are stinking and shrunk dates in our dinner.

23. 0 that pack camels would come and we could go home!
But their anger lies upon us; o how much it has plagued us!

24. The sabre is not useless in the right hand,
Whoever carries a glowing sword, cannot be scorned.

25. 0 you white-faced ones, give your veils to us,
Give your veils and take our beards,

26. Put the golden bracelets in our hands
And hang on our sabres, 0 you women of ours!

27. And now we'll sing it to the accompaniment of the rebec.

159 Isiya, chin beard, is a symbol of honour and human dignity, NUSIL.
Awala, p. 116; cf. f25p below.

160 Passive perf. See footnote 60 above.

161 The vowel of the first syllable is lengthened for metrical reasons.

162 The verse is superfluous; what was probably originally hârim has been
accidentally replaced by râyû, a lexical item frequently used in the
koineized colloquial.

163 Explained by 51 mm trâf st-tamr - yani mm-st-tamr or-râl.

164 See footnote 135 above.

165 'The pale one' is a metaphor of the sword.