

1. *hâda yâtâhârâbu l-hwetât w-âš-šarârât - w-yôm tâhârâbu yenzel wâhad šarâri ənd ... mûsa ɬabu hawwâš - mân ɬerbân bani hmîda¹⁶⁸ šêx mân ɬeyûx əl-hmayda.*
2. *?âš-šarâri - mân bârero - ɬomal mân banât wâdêhân¹⁶⁹ - w-hadûda¹⁷⁰ - nêhâr mân ha-n-nêhârât əl-ɬomal yârûh - gallo ɬabu hawwâš - ya-šarâri ɬa-wâš - tâtâwalwal? - gâl wallâh atâwalwal - ɬala ha-ɬ-ɬomal əl-hadûda ɬalli râh mân bâreri - w-laww mahu mân banât wâdêhân ma hačalt hammo.*
3. *râhen sənîn lâfen âs-senîn - w-hêm ɬarâdîn nêhâr mân ha-n-nêhârât wənn ha-š-šarâri lâfi - gâl ya-l-fahal¹⁷¹ gâl ya-xeyr gâl ?abaššrak əb-wâdêhân - gâl ya-xayy əmbaššrak ma ɬşûf əš-šarr.*
4. *gâl wênu? gâl wallah ?anni ɬefto mar bâr er ?abu tâyeh¹⁷² - gâl wallah anno mar əl-môte mâ-hu mar əl-hayyîn - ɬyâl əš-šarârât ənd əl-hwetât u-... ɬyâl əl-hwetât ənd əš-šarârât - wâš yâgîbo mân bâr er ?abu tâyeh? - gâl wallah ?alli ... ?alli ɬefto wadd, ařallmak bîh.*
5. *gâl mûsa ?abu hawwâš wallah wadd, arkab - w-arûh ɬala ɬowda ?abu tâyeh gadîh yâsimli b-ɬomal ha-š-šarâri - yârkab mûsa ?abu hawwâš - w-yrûh ɬala - ?abu tâyeh - w-yâharwel ənd ?abu tâyeh - w-yâdbahlo w-yâhâšmo - w-bârâd-ma hâmo - gâl wallah ya-?abu tâyeh ?adakker ?allâh b-əl-gasîr¹⁷³ - w-arid tařtini ɬomal ha-š-šarâri.*

¹⁶⁸ A tribe living between Mâdaba and al-Karak east of the Dead Sea. According to PEAKE, Jordan, p. 174, they have come from the Northern Hegâz, whereas OPPENHEIM, Beduinen II, p. 251, and MUSIL, Arabia Petraea III, p. 103, claim that they are descendants of the very ancient peasantry of the area. JAUSSEN, Coutumes, p. 397, mentions that they are "célèbres, dans les récits de voyage, par leur dureté et leur caractère intractable".

¹⁶⁹ See Glossary, s.v.

¹⁷⁰ "A stud camel is called *hedûde*", MUSIL, Rwala, p. 332. ST: ɬomal *hurr*.

¹⁷¹ Lit. "you breeder", a way of addressing a man whose name is not known. It can be respectful as well as ironic.

¹⁷² See footnote 28 above.

1. The Hwetât and the Šarârât were at war with each other. When tr began, a Šarâri was camping with Mûsa Abu Hawwâš from the tribe of Hmîda, a sheikh of the Hamâyda.
2. The Šarâri had a *wâdêhi* camel, a breeder, among his camels. One day the camel disappeared. Abu Hawwâš asked him, 'What are you wailing over, Šarâri?' He said, 'I'm wailing over a breeder which has disappeared from my herd of camels. If it hadn't been a *wâdêhi* camel, I wouldn't have minded.'
3. Years went and years came. One day when they were sitting (in Abu Hawwâš' tent), they found that the Šarâri had come back. Abu Hawwâš said, 'Look, you nice man!' He said, 'Good news, I hope?' Abu Hawwâš said, 'I have good news for you about the *wâdêhi* camel.' He said, 'My brother, I have good news for you, too: I hope you'll not meet with anything bad.'

4. He said, 'Where is it?' He said, 'Look here, I saw it in Abu Tâyeh's herd.' He said, 'Well, that means that it is among the dead, not among the living ones. How could members of the Šarârât go to the Hwetât, or members of the Hwetât go to the Šarârât? What could take it from Abu Tâyeh's herd?' He said, 'Well, I just wanted to tell you what I saw.'

5. Mûsa Abu Hawwâš said, 'Well, I'll ride and go to Ṣawda Abu Tâyeh. Maybe he'll show me some favour and give me the Šarâri's camel.' Mûsa Abu Hawwâš mounted his riding-camel and went to Abu Tâyeh. When he had dismounted at the tent of Abu Tâyeh, Abu Tâyeh slaughtered (a sheep) for him and treated him well. When he had treated him, he (i.e. the guest) said, 'Look here, Abu Tâyeh, I appeal to God in the matter of my neighbour. I want you to give me the camel of the Šarâri.'

¹⁷³ The *gasîr* is a member of another tribe, friendly or hostile, who has come to an agreement with someone that they will be *gsara*, and as such will protect each other. Thus, e.g., "when a Rwala camp is attacked by the enemy and among other things the stranger *gasîr*'s camels or mare are captured, it is the duty of his native *gasîr* to return to his stranger neighbor all that was stolen from him out the booty taken by the Rwala in their next successful raid", MUSIL, Rwala, pp. 267-269.

6. gâl wallah ya...bu hawwâš - ȝ̄emal ha-š-šarâri mân banât w̄dēhâñ hêrr - - w̄-ma saddagt w̄-ana gâd̄bo w̄-mâ ?āt̄ikîyâh - w̄-mâšânak ?āt̄ik ȝ̄emal ȝ̄eyr ... ȝ̄emal ha-š-šarâri.

7. gâl lâ wallah čânnô - mâ-hu ȝ̄emal - gasîri - ma ?âxdo - gâl wallah ma-?t̄ikîyâh - hâda gomâni.

8. yerkab - ?abu hawwâš - gâllo ȝowda - yâ-bu hawwâš walla wâdd asamme' mařak čâlâmten - la-hâ-l-fahal - gâl wallah mangûl xafîf - gâl gûl:

iâ yâ-l-fahal ya-manzalak bêñ törêñ¹⁷⁴
rabřak raléhom ?argat er-riš¹⁷⁵ hâmi.

9. gâl wallah mangûl xafîf - ?amma wallah - ma yaȝzen el-əmšérfa - rala l-wâla¹⁷⁶ - w̄-ma ȝ̄ebet - ȝ̄emal gasîri - gallo ya-xûy la¹⁷⁷ rtaznâk ənt̄dâbar henna wîyâk.

10. ȝ̄a-l-howl tâlfî mahal - w̄-yâdher halâl el-hwetât - w̄-yâltammu l-hwetât - gâlu yâ-bu tâyeh - henna halâlna ȝ̄emal - w̄-edhar - w̄-ənt xâber er-raȝel ?alli ȝ̄eddâmma - ?abu hawwâš - wâddna nîgarreb nôdarwer el-čîla - w̄-əndâwer er-râri la-halâlna - w̄-ənt xâber er-raȝel wâš gâl - xallîna nâxâd ȝ̄emal əš-šarâri - w̄-ənwaddîh - la-?abu hawwâš.

11. gâl lâ wallah xallîna hassâr b-əl-awwal - narkab w-ənhawwel ȝâ-bu hawwâš - w̄-gadîh yâsmâhenna - xallîna naxâs əd-dîra.

12. yerkabu - w̄-yâhawlu rala bêt mîsa ?abu hawwâš - mîsa mâ-hu hâder - w̄-yâhâsmûhom u-yâdbâhûhom - ?ab-lafyat mîsa¹⁷⁸ - yôm lâfa wânnô ?abu tâyeh - tâsalamu - w-bârâd-ma tâsalamu w-sâru matgaddîn - gâl yâ-bu hawwâš wallah henna dyûf l-allâ w-əlak - wâddna târxâsenna - naxâs əd-dîra.

174 Abu Tâyeh blames the Šarârât for their choice of hidden camping-grounds, which is proof of cowardice and lack of hospitality.

175 "Those with spotted plumage" are, according to DB, falcons, *sgûr*. The Hwetât will attack their enemies like hunting falcons attack bustards or sand grouses. Cf., however, MUSIL, Râwa, p. 542, which in this case probably gives the best meaning: "yahûm, it circles, is used of a white vulture with reddish wings and yellow beak. It accompanies the warriors on almost all their trips and flies above the battle ground untiringly."

6. He said, 'Look here, Abu Hawwâš, the camel of the Šarâri is a full-blooded *wâdêhi* camel. When I had taken it, I couldn't believe it. I won't give it to you, but for your sake I'll give you another camel, but not the camel of the Šarâri.'

7. He said, 'No, by God, if it isn't my neighbour's camel, I won't take it.' He said, 'Well, I won't give it to you. The man is an enemy.'

8. When Abu Hawwâš wanted to ride away, ȝâwda said to him, 'Listen, Abu Hawwâš, I want to send a couple of verses to the nice man with you.' Abu Hawwâš said, 'Well, it's easy to take them.' He said, 'Tell him:

Look, you nice man having your camping places between two cliffs:
The spotted birds are circling above your fellow tribesmen.'

9. He said, 'Well, that's easy to take. But by God, they (i.e. your tribesmen) will not pass el-Mârfa in order to go to el-Wâla, if you won't bring my neighbour's camel.' Abu Tâyeh said, 'Listen, my brother, if we need you, we'll handle it with you.'

10. After a year drought set in, and the cattle of the Hwetât were suffering from the drought. The Hwetât got together and said, 'Look, Abu Tâyeh, our cattle have begun to suffer from the aridity, from the drought. You know the man to whom we must go, Abu Hawwâš. We want to go to the west and look for food. We must look for pasture for our cattle. You know what the man said. Let's take the camel of the Šarâri and send it to Abu Hawwâš.'

11. He said, 'No, listen here. Let's now first ride and drop in and see Abu Hawwâš; maybe he'll forgive us. Let's enter the district.'

12. They rode, and dismounted at the tent of Mûsa Abu Hawwâš. Mûsa was not at home. They (i.e. the hosts) treated them well and slaughtered for them. Right then, Mûsa came. When he came he saw that (the guest) was Abu Tâyeh. They greeted each other, and having greeted and had the lunch, Abu Tâyeh said, 'Look here, Abu Hawwâš. We are guests of God and of yours. We want you to permit us to enter the district.'

176 N. loci; Sâl el-Wâla is one of the watering places of the el-Hawwâša clan of Bani Hmîda near Dibân, MUSIL, Arabia Petraea III, p. 104.

177 A shorter form of ?âla/?âda; cf. SOCIN, Diwan III, p. 87: "Sehr häufig wird ilâ anderseits zu blossem lâ verkürzt", with references to WALLIN and LANDBERG.

13. *gâl wallah ya... ?abu tâyeh - ma farrašt hattanny agatti - b-allâ
b-wâdêhân u-mârō lgæhten - ýomâl gasîri - w-lân ma ýebt wâdêhân wallah
ma txæs - ?ad-dîra.*

14. *bâ'ad-ma gâmu w-râwâhu - gâlu l-hâwetât yâ-bu tâyeh - ?ehna ma waddna
ndayye halâlna - mæshân ýomâl šarâri - w-ænt râref ñl-harq alî tala mân
?abu hawwâš - wallah geyr mân es-sabâh tøgatto - w-ætwaddîh - la-bu hawwâš
- hûwa w-mârō lgæhten.*

15. *gâl wallah râyku¹⁷⁹ zén - w-ana ma ?atla mân xâterkom - w-tâni mân
nâhâr gattu ?ál-ýomâl - w-ybâranno lgæhten - w-ygibûh la-bu hawwâš.*

16. *w-yârhal - yârhalu l-hâwetât u-yenzâlu - ?end ?abu hawwâš - w-bâ'ad-ma
nzâlu w-gâdu târâzamîhom râdat æn-nâs - w-nâhâr mân ha-n-nâhârât - gâl
es-šarâri gasîr - ?abu hawwâš - wallah yâ-bu hawwâš - ?ál-fahal ... ?abu
tâyeh waddâli čelamten w-arid ?arâddlo - mâtâlhen.*

17. *gâl ya-raqâl - træddâllo mâtâlhen - raqâl ?axûh madbhûh ýedid -
?edbhûh es-šarârât¹⁸⁰ - w-la-wâš mørâgeb ha-l-harq u-r-raqâl sâr ?endna
w-râb u-xasâra - gâl wallâh geyr ?arâddlo^h - mâtâl-ma waddâli čelamten
es-gasid - yegûl:*

18. *yâ râcb alli yhafflak b-ñl-gawa zén
mân sâs hægen emhasanâten ñhmâmi*

19. *bent ñl-wâdêhi ygibûha l-mæshaggén
w-ætrøff es-serid u-ma ralêha tâhâmi*

20. *šâbh ñl-gøtâh ?en tâla'at nâder ñl-râen
mân xaff rîsa farr galbah u-zâmi*

21. *w-talfi rala powda zebûn ñl-mægannin¹⁸¹
w-talfi rala byût msayyîn ñl-?adâni*

178 For the construction, see BLAU, Syntax, pp. 167f.; cf. SCHMIDT - KAHLE, Volkserzählungen I, §26c. *fi/b* + inf. fem. of verbs of motion denotes unexpectedness or suddenness of action. Cf. also *min* + inf. fem. in the sense 'as soon as': *umin tabbet eš-šâib paleyh*, LANDBERG, 'Anazeh, p. 3, 1. 29; *umin tabbetu*, ibid., p. 80, 1. 13.

179 *-ku* is a koineized form gaining ground at the expense of the older genuine *-kom*, used by the speaker in the next sentence; see PALVA, 'Ag. Studies, pp. 27f.

13. He said, 'Look, Abu Tâyeh, I've not given the mattress in order to give the cover also. By God, you'll give a *wâdêhi* camel and two pregnant she-camels with it - it must be my neighbour's camel - and if you don't bring a *wâdêhi* camel, by God you'll not enter the district.'

14. The *Hwetât*, having got up and gone, said, 'Look, Abu Tâyeh, we don't want to lose our cattle because of a Šarâri's camel. You know what Abu Hawwâš said. Look, you must bring it in the morning and send it to Abu Hawwâš, both it and two pregnant she-camels.'

15. He said, 'Well, you're right, and I won't turn down your favour.' Next day they brought the camel and with it two pregnant she-camels, and took them to Abu Hawwâš.

16. Now the *Hwetât* moved their camp and settled down in the district of Abu Hawwâš. After having settled and built the camp, they invited them according to the custom of the people. One day the Šarâri, Abu Hawwâš' neighbour, said, 'Listen, Abu Hawwâš. Abu Tâyeh sent me a couple of verses, and I want to give him as good again.'

17. Abu Hawwâš said, 'Look, man, you may give him as good again, but he's a man whose brother has recently been killed by the Šarârât, and why should this empty talk be returned? The man is now with us, and it would be a disgrace and a loss.' He said, 'But listen, I must answer him as good as he sent me the few verses of a *qaṣîda*.' He recited:

18. You who ride a well-decorated camel,
A full-blooded riding-camel, offspring of well-bred,
light-footed camels,

19. A *wâdêhi* camel's daughter, bridled by brave warriors,
Which rises uphill with light steps; there is no anxiety
about it.

20. (She runs) Like a sand grouse when it flies up seeing
a sharp-sighted hunter,
With light feathers, its heart leaping, speeding more.

21. It comes to Awda, the protector of the oppressed,
It comes to tents where molten fat runs (for guests).

22. *?əl-kəll mənhom ḡāsen mā-beh əl-lēn*
?əd-dəf həlu mn-ān-nəba¹⁸² w-əl-məgāmī
23. *rīf əl-həyāf w-əd-dəfūf w-əl-məsācīn*
w-rīf əl-həbiš ?alli ddūr ət-tərāmī
24. *w-sallem rala ṣowda ṣəbh abu haddēn*
w-balūtēh mā mən hadidēh əlhāmī
25. *?abūk nəzel ṣəndəna bēn tōrēn¹⁸³*
w-əl-gēd w-əl-marbār mā-bah məlāmī
26. *w-lammēt sabər ḡmūr mā-hom ḡəlīlīn*
wərdū rala rabri w-rabri mədāmī
27. *rabri stām əl-harb ṣənd əl-baṛārīn*
lən əxtalat ṣag̫ ár-ramak matl əl-čətāmī
28. *w-b-ra?itkom čətīrīn u-rabri ṣwāyyīn*
wənzāḥ ṣan ḡālhom lōn ən-nərāmī
29. = 26.
30. *wallāḥ ləwū hadrūk ṣayāl əd-dəbārīn*
walla l-razzām¹⁸⁴ ?alli rabrak həzāmī
31. *mā tənzel ab-dəhūrhen u-xātrak zēn*
w-la yəfrāhān-bak dāblāt əl-wəsāmī
32. *wallāḥ ləwū hadrak ?axu čəsba¹⁸⁵ sərūt əl-meğānīn¹⁸⁶*
yəraddīh darb əs-sēf ṣanhom ṣəmāmī

¹⁸⁰ This happened in March 1902, when 600 Ṣarārī camel riders raided a relatively small group of the Hwētāt killing some tribesmen, among them a brother of Ḥawda Abu Tayeh, and capturing some camels, JAUSSEN, Coutumes, pp. 177f.

¹⁸¹ Glossed by ST *madlūmīn*.

¹⁸² Glossed by ST *əl-kalām əz-zēn*.

¹⁸³ During the first half of the 19th century the Hwētāt had been protected neighbours, *gsara*, of the Ṣarārāt, and as such had been compelled to pay a tax for protection, *xwa*, for them, MUSIL, Rwala, p. 136.

22. But they are all hard, there is no mildness in them;
 For the guest it would be pleasant to be received with exchange of news and with lodgings.
23. (When you come to) the supporter of the famished, weak and poor people,
 The supporter of the wretched people looking for food,
24. Greet Ḥawda who is like a double-edged sword;
 There are no soldered seams in his pestilent armour:
25. Your father camped with us between two cliffs,
 And there was no cause for reproach, neither in the summer nor in the spring pastures.
26. But you gathered seven groups, they were not few;
 They attacked my fellow tribesmen when these had been harmed.
27. But my fellow tribesmen were trained in war around the camels;
 If someone started robbing (our camels), the pawing of the horses would be like a dust cloud.
28. You think you are many, and my fellow tribesmen few,
 And these would flee out of their way like an ostrich.
29. = 26.
30. By God, if the Sons of ed-Dub⁴ attacked you,
 Or the Ḥazzām, who live around you like a girdle,
31. You would not mount (your riding-camels) and return unscathed,
 The tattooed beauties would not receive you with cries of joy.
32. By God, if Kasba's brother, the (calming) medicine of the most furious (aggressors), attacked you,
 He would strike him (= you) with a sword and turn them away in a twinkle.

¹⁸⁴ Dabān and Ḥazzām were eponymous ancestors of two subtribes of the Ṣarārāt, MUSIL, Arabia Petraea III, p. 122.

33. *w-də̄gmān hūwa l-^rabd ḥayyanthom wēn
w-ḡazzēt rə̄gma¹⁸⁷ b-əmdah ha-n-nərāmī*

34. *w-əsbeh¹⁸⁸ tāh u-rāh bēn əl-ȝəbīlēn
w-fārag ḥašireh ḥagb ladd əl-manāmī*

35. *w-əl-hamdu lə-llāh mā rbūri ȝəlīlīn
b-əl-katr yašdūn əl-ȝərād ət-tahāmī*

36. *čam rās šēxen gowtaru bīh dāryīn¹⁸⁹
w-lā-hom¹⁹⁰ b-hāl tah¹⁹¹ ȝərfen hədāmī¹⁹²*

37. *yā ṣowda ṣṭagfer tara n-nās lōnēn
w-əl-hagg ṣənd allāh u-ṛadl əl-məgāmī*

38. *w-lan taġat nafsak tərāwēd mn-əš-šēn
?alli rama rab^ri tarāh əl-əkrāmī*

185 *?axu časba* is the war cry of some Ḫarārī clan.

186 Glossed by ST: *sərūt* = *dawa*, *sərūt əl-məgānīn* = *hū lli yəxawwəfhom*; cf. MUSIL, *Rwala*, p. 627: *exwāt sīta dwa l-maġnūn* 'with the battle-cry "sisters of Sīta", which heals the crazed'. Cf. also DALMAN, *Pal. Diwan*, p. 301: *isxūrak sāhen dawāha* 'Deine Schür riefen: Arznei für sie!', and p. 302, footnote 10: "d.h. wir wollen sie töten!"

187 A stone-heap, *rə̄gma*, was put up in memory of the fallen tribesmen; the place was hidden like the nest of the ostrich.

188 *Sbeh* is either an unknown Hwēti or the killed brother of Ḥawda Abu Tayeh, cf. a4 above and gl7. ST: *rāh*, *la-l-mōt yaṇni*.

189 Cf. b13p, b14p above.

190 See footnote 177 above; the forms of **?ida*/*?ila* are the same for both the conjunction and the particle introducing nominal clauses.

191 = *taht*; cf. PALVA, ḤAḡ. Studies, Glossary, s.v. *taha*. According to my Ḫarārī informants, *taha* is freely used in the vernacular of Bani Ṣaxar.

192 This is a common poetic expression for death and burial, cf., e.g., *ḥafār w-dafān/ ȝurf inhadam ṣala ḫellu* "Vergraben und begraben! / Ein Berghang ist eingestürzt auf seinen Schatten!", MUSIL, *Arabia Petraea III*, p. 396.

33. *Duḡmān*, the slave, you revealed where they were,
And you heaped a stone-heap in the nesting place of the
ostrich.

34. *Sbeh* set off and went between the two warring tribes,
He went away from his sweetheart after a sweet sleep.

35. Thank God, my fellow tribesmen are not few;
In number they are like the locusts of Tihāma.

36. How many heads of sheikhs have gone! They are accustomed
to it.
And look, now they verily are lying under the hole of
destruction.

37. O Ḥawda, beg your pardon, but there seems to be two kinds
of people.
However, the justice is in God's hands, and it is a firm
rightfulness.

38. If you look down to other people, you must take refuge from
the Bad,
Who has beaten, as it seems, the noblest ones among my fellow
tribesmen.

39. *nəčtāl b-əl-mānūn mā hū b-ratlēn*
w-nəčtāl b-əs-sâr əl-pazizi¹⁹³ təmāni
40. *b-əl-kāyen dəbhū¹⁹⁴ rəyāl əš-šərālin¹⁹⁵*
w-alli l-fawwāz ralli gəshom ma yrāmi¹⁹⁶
w-əs-salām.

39. When we weigh grain, the vessel does not hold just two
ratl̄,
 But we weigh with a full *sâr* *pazizi!*
40. At the day of battle Sons of the Šaṣlān are killed,
 And those will be the winners whose camel army cannot be
 shot down.

And peace be on you.

¹⁹³ *sâr*, measure of grain, 12 to 15 litres, DENIZEAU, Dict., s.v. *sw̄*; ST: *sâr* = *ratl̄*, *sâr* *pazizi* = *talatt ərtāl*; DB: *sâr* *balgāwi* = 24 *rūgīya*, *sâr* *pazizi* = 36 *rūgīya*; cf. also MUSIL, *Rwala*, p. 615.

¹⁹⁴ Pass. perf., see b3, footnote 60 above.

¹⁹⁵ Ibn Šaṣlān was the ruling house of the *Rwala*, and in 1902, when the events of this narrative took place, the Šarārat also raided the *Rwala*, MUSIL, *Rwala*, p. 603; cf. b1, footnote 56 above.

¹⁹⁶ Because of the rhyme, the active voice is used instead of the passive *yrāma*; cf. footnotes 51 and 166 above.

V Glossary

In the absence of a comprehensive dictionary of the North Arabian Bedouin dialects it turned to be impracticable to use any existing dictionary as a formal criterion by which it could be judged whether to include a given lexical item in the glossary or not. Nevertheless, BARTHÉLEMY's Dict. - even though it represents another dialect type - was used as one of the main criteria. Thus words occurring in the texts in the semantic functions given by Barthélemy were as a rule not included. In some cases the inclusion was brought about by substantial phonetic and/or phonemic differences. For the same reasons, several items even occurring in WEHR's Dict. were included. Whenever possible, reference was made to other occurrences of the items in various sources, often only found in scattered texts, e.g. in MUSIL's Arabia Petraea III and Rwala.

? <i>by</i>	only imperf. <i>yabi</i> etc., sing. 1. ? <i>abi</i> , proclitically shortened ? <i>ab-</i> e42p 'to wish', 'to want'; cf. SOCIN, Diwan III, pp. 168f. and Gloss., s.v. ? <i>by</i> ; LANDBERG, Gl. Dat. I, pp. 11-63.
<i>badan</i>	pl. <i>bdūn</i> b15p 'ibex', 'steinbock'; DOZY, Suppl. I "dans l'Arabie Pétrière: le bouquetin des Alpes"; MUSIL, Rwala, p. 25 <i>beden</i> 'ibex'.
<i>b<u>d</u>h</i>	part.act. <i>b<u>d</u>eh</i> a44p 'slashing', 'having slashed'; cf. BUSTĀNĪ, Quṭr al-muḥīṭ I <i>badaha lisāna l-fasīli yabdahu</i> <i>badhan</i> = <i>ṣaqqahu</i> ... <i>qaṣarahu</i> .
<i>barbīr</i>	<i>hsān barbīr</i> e31 'hack of a horse', 'jade'.
<i>barda^a</i>	e34 'working togs', 'ragged clothes'; cf. DENIZEAU, Dict. <i>barda^a</i> et <i>burdē^a</i> 'bat'; SPIRO, Dict. <i>barda^a</i> 'donkey saddle'; BARTHÉLEMY, Dict. <i>barda^a</i> 'selle arabe fortement rembourrée'; WEHR, Dict. <i>barda^a</i> 'pack-saddle (for donkeys and camels)'.

barza e37 'wedding tent', a little tent pitched for the *lēlat ad-daxla*, WETZSTEIN, Zeltlagern, footnote 44, p. 41; DOZY, Suppl. I *barza*, chez les Bédouins, 'petite tente où les nouveaux mariés passent la première nuit'; MUSIL, Arabia Petraea III, p. 205 *birze/barza*; SPIRO, Dict. *barza* 'a projecting thing'.

bry *bara yəbra* e48p 'to go with', 'to follow'; *yabra la-d-deħlîl* 'er geht an der Seite des Kamels', SOCIN, Diwan I, no. 85,2c; *yebra lehen xūr* 'que flanquaient les chameaux de guerre', MONTAGNE, Contes, VII 2; *yibra? laha* 'will join them', MUSIL, Rwala, p. 548.

III *bâra* gl5 = I, but transit.; cf. LITTMANN, Beduinenerzählungen, Gloss. *bry* 'zur Seite gehen'; SOCIN, Diwan, Gloss. *br?* IV (od. I?), gewöhnlich doch III 'sich Jemandem an die Seite stellen, ... ihn begleiten'; DENIZEAU, Dict. *bry* III 'rester à côté de qqn', 'accompagner (avec l'idée de rivalité)'.

bakra pl. *b(a)kâr* c6p 'young riding-camel'; cf. CANTINEAU, Nomades II, p. 214 *bakra* pl. *pkâr* 'jeune chameau (d'un an à huit ans)'; MUSIL, Arabia Petraea III, p. 257 'vor dem 4. Lebensjahre *bakra*'; MONTAGNE, Contes, IV 31 *bkâr* 'petites chameaux', cf. XV 2; LANDBERG, Anazeh, p. 79 1.1 *wubkâr* 'et jeunes chameaux'.

blayya a43p 'without'; cf. *bälä/bläyyä*, MALAIKA, Bagdad, p. 32; the forms are parallel to *hina/hinayya*, see FISCHER, Dem., pp. 115-118; for *hnâya* in the Syro-Mesopotamian dialect area, see CANTINEAU, Nomades II, p. 207.

tly *təla yətla* 'to follow'; VIII part.act. *mättali* d12p 'accompanying', 'connected with', 'in addition', 'besides'.

tahām(i) gl9p; the form is conditioned by the rhyme; cf. WEHR, Dict. *tuhma* pl. *tuham* 'accusation', 'suspicion' etc.

tara g37p, g38p presentative 'look', 'then', often also 'perhaps', 'apparently' etc., occurs probably in most dialects of Peninsular Arabic; cf. FISCHER, Dem., pp. 197f. *tara* <? *atar(an)*; many dialects of the area have (?a)*târi* (orig. pl.).

<u>m^towlat</u>	a13 'tent with three centre poles'. 'The usual tent has at least one main pole and is called <i>gatba</i> ... A tent with two main poles is called <i>beyt garnēn</i> , or <i>mdawbel</i> ; one with three poles is called <i>metawlet</i> ; with four, <i>mrawbar</i> ; with five, <i>mcawmas</i> ; with seven, <i>saba^r wsat</i> ', MUSIL, R ^{wala} , p. 72. According to my informants, a Bedouin tent never has six centre poles.
<u>tōr</u>	e50p 'shot', 'bullet', glossed by DB <i>bəzra</i> .
<u>gryb</u>	g̡ar̡yab e38 'to lap' (onomatop.).
<u>gzy</u>	g̡aza y̡e̡g̡za g9 'to pass'; cf. SOCIN, Diwan, Gloss. qz? VI 'vorwärts gehen'; LANDBERG, Hadramoût, p. 542: g̡zy 'passer'; PALVA, ȢA᷑. Studies, Gloss. s.v.
<u>g̡ar̡ba</u>	pl. g̡(ə)r̡âb b6p 'rump'; cf. LANDBERG, Hadramoût, p. 543: g̡i r̡âb 'fesse'; WOODHEAD – BEENE, Dict., s.v. j̡ib: ja̡aba -ât 'clump of flesh on a bird's tail, pope's nose'; WEHR, Dict. ja̡aba 'tube', 'pipe' etc.
<u>g̡l̡awi</u>	a14, a17, 2xa18, a24 'exile'; cf. SOCIN, Diwan III, p. 125: "g̡l̡awi 'verbannt' ist vielleicht ein farūl in passiver Bedeutung"; MUSIL, R ^{wala} , p. 491: g̡elwiyye or g̡allâye.
<u>g̡wh</u>	II g̡awrah e38 'to ask a favour'; cf. DOZY, Suppl. I g̡ah 'honneur, faveur, bonnes grâces'. On the etymology g̡wh < w̡gh see LANDBERG, Gl.Dat. I, p. 325.
<u>m̡ayg̡ān</u>	pl. mah̡ayg̡ān c5p 'stick', 'staff' (with a crooked end); cf. "zum Antreiben und Lenken des Kamels dient ein 60-70 cm langer Stab, mah̡yan, mah̡yan, der am Ende in einen Doppelhaken ausläuft", MUSIL, Arabia Petraea III, p. 168; mah̡âne (sic), ibid., pp. 194 and 284; meh̡yâne SOCIN, Diwan I, Excurs R2, p. 294.
<u>hdy</u>	V t̡ahadda e30 'to ask the robbers to give back part of the spoils'; cf. SOCIN, Diwan I, no. 17,21c "tahaddēt = našadt, saʔalt OG1.; unsicher; wohl kaum verhört für ?txd". II h̡adda 'rendre une portion du butin' (Béd. du Nord), LANDBERG, Gl.Dat. I, p. 386.

<u>had̡iya</u>	3xe30 'part of the spoils'; DENIZEAU, Dict., s.v. hdy: 'part de butin'; LANDBERG, Gl.Dat. I, p. 388: had̡iya 'portion du butin qu'on rend chez les Bédouins du Nord'; SOCIN, Diwan I, no. 35, 1b "Wenn die Beduinen von jemand etwas erbetteln, so sagen sie: el-had̡iye yâ felân hal-̡rabât, hâl-faras 'schenke mir den Mantel, die Stute'. Dann sagt der andere xûdah 'nimm es!'".
<u>has̡ifa</u>	f18p 'revenge'; cf. DOZY, Suppl. I 'vengeange'.
<u>h̡sm</u>	hašam yhašem 2xg5, gl2 'to treat well', 'to show respect'; cf. DOZY, Suppl. I h̡sm I 'traiter quelqu'un poliment, avec respect', II 'parler poliment à quelqu'un, pour lui inspirer du respect'; SPIRO, Dict. hašsim 'to be respectful'.
<u>h̡fhf</u>	hafhaf d5p 'to turn the brain', 'to confuse'; cf. DENIZEAU, Dict. 'frotter'; ALMKVIST, Kleine Beiträge II, p. 150 hafhaf (Sud.) 'frisieren', 'scheren'.
<u>h̡olla</u>	h̡olla e12 'goods and chattels', 'property', 'home'; cf. DOZY, Suppl. I hillâ 'tribu', 'la tente avec tous les ustensiles', 'propriété urbaine', etc.; LANDBERG, ȢAnazeh I, p. 63: el-hölli u el-halâl 'mobilier et troupeaux'; id., Gl.ȢAn. al-hilla w-al-halâl 'famille et biens'; WETZSTEIN, Zeltlagern, p. 53 (= ZDMG 22, p. 117): al-hilla 'das härene Haus einschliesslich aller Hausräthe'.
<u>xalag</u>	e28 'rags', 'worn-out clothes', 'worn-out'; cf. xalag r̡abâ 'shabby gown', PALVA, ȢA᷑. Studies (90); 'cloth', 'duster', JOHNSTONE, EADS, p. 100; xalaq Jérus. 'vêtement de fallâh', BARTHÉLEMY, Dict., s.v.
<u>d̡abb</u>	f24p 'edge'; ST: <u>tumm</u> əs-s̡éf; cf. DOZY, Suppl. I dubâb 'pointe d'un couteau'.
<u>dabas</u>	pl. dbâs e48p 'camel herd'; cf. LANDBERG, ȢAnazeh I, p. 72 1.14 d̡abas 'chameaux'; id., Hadramoût, p. 569 dabâs/dibâs 'chameaux', 'menu bétail'; MUSIL, R ^{wala} , p. 330 "Camels belonging to a certain clan or kin are designated by the words tarâs or debes"; SOCIN, Diwan I, 14,11 dibâs 'das Grossvieh'; ibid., p. 300 (Excurs EE) dibâs 'Schafherde (im Nejd)'.

<i>mdah</i>	g33p 'nestling place', n.loci of <i>dəhu</i> 'nest'; cf. MUSIL, Rwala, p. 38 <i>dəlw</i> 'heap of ostrich eggs'; STUMME, Beduinenlieder, 5, 294 <i>dahi</i> 'Nest des Strausses'.
<i>darak</i>	b6p 'approaching', 'reaching'; in the poetry <i>darak</i> often means 'misfortune', 'danger', 'death'; cf. SOCIN, Diwan I 83,12b <i>darak</i> 'Gefahr'; MUSIL, Arabia Petraea III, p. 390 <i>ad-darak</i> 'der Tod'; LITTMANN, Volkspoesie, p. 83 (XIVe2) <i>darak</i> 'Unglück', glossed <i>masâyeb</i> ; ALMKVIST, Kleine Beiträge II, pp. 137f. <i>dirk</i> 'heikel', 'gefährlich'.
<i>dhr</i>	IV <i>?ədhar yədher</i> g10 'to suffer from the drought'; cf. MUSIL, Rwala, p. 549: "yōm ad-dahr, or yōm al-mahal, or yōm al-golla, mean the period of want and misery caused by light and irregular rains".
<i>dowha</i>	pl. -ât a48p 'open terrain'; cf. DOZY, Suppl. I 'groupe d'arbres'.
<i>dywn</i>	<i>dēwan ydēwen</i> e13 'to be in session', 'to have a <i>dīwān</i> with the sheikh'; cf. SOCIN, Diwan, Gloss. <i>dēwan</i> 'eine übermässige Last aufladen'.
<i>dâbla</i>	pl. -ât g31p 'beauty', 'belle'; cf. MUSIL, Rwala, p. 202 " <i>dâbele</i> is a woman with fine small teeth"; LANDBERG, Hadramoût, p. 579 " <i>dâbeleh</i> 181 me fut paraphrasé par la balle cal"; ibid., p. 181 "personne ne sut m'expliquer <i>dâbeleh</i> "; LITTMANN, Volkspoesie, p. 82 (XIII,19) <i>imdabbalât il-i'yûmî</i> "Frauen mit den sehnüchti-gen Augen"; cf. also WEHR, Dict. <i>dâbil</i> 'languishing (glance)' etc.
<i>dowg</i>	b6p '(fine) herds (?); <i>dowgna</i> glossed by ST <i>xēlna</i> , by DB <i>?äl-bel</i> ; cf. DOZY, Suppl. I <i>dawq</i> 'savoir-vivre'.
<i>rbb</i>	<i>marbûba</i> e45p 'new coffee (not yet tasted)' (expl. by DB); cf. SOCIN, Diwan I, 22,9/H12 <i>marbûbeten</i> "unverständlich, kaum = wohlgehütet"; MUSIL, Rwala, p. 108 l.14 (substantially the same verse as Socin's) <i>šāmiyyeten marbûbeten</i> "a Damascene pot, which is like a well-shaped calf on the leg".
<i>mərbâr</i>	e49p, g25p 'spring pasture', n.loci of <i>rabi</i> ; cf. MUSIL, Rwala, p. 584 "mirbâr and <i>megid</i> are pastures in the time of <i>rabi</i> and in midsummer".

<i>rŷd</i>	<i>raŷad yərŷod</i> e42p, e46p 'to load', 'to pile up', 'to pile one on top of the other'; cf. BUSTĀNÎ, Qutr al-muhît <i>raŷada</i> ... <i>naqala s-sunbula ?ilâ l-baydari</i> .
<i>rəgma</i>	g33p 'stone-heap on a grave or place of killing' (expl. by ST); cf. WEHR, Dict. <i>rujma</i> 'tombstone'.
<i>rəhûl</i>	pl. <i>rahâyel</i> e30 'pack-camel'; cf. MUSIL, Rwala, p. 332 "A <i>ruhûl</i> (pl., <i>rahâyel</i>) is a <i>nâga</i> which can be used for both riding and carrying lighter loads."
<i>rff</i>	<i>raff yrəff</i> g19p 'to step lightly', 'to take wing', glossed by ST <i>xafîf əl-mâsi</i> ; cf. WEHR, Dict. <i>raff u/i</i> 'to flap the wings', 'to flash', 'to appear suddenly' etc.
<i>rfâli</i>	'ungirded'; cf. SOCIN, Diwan III, p. 137 (nisbe) <i>rfâli</i> 'gürtel-los' = I, Excurs DD17, p. 299 "für klass. <i>?arfal</i> ".
<i>rgâr</i>	pl. <i>rgâr</i> b6p, b10p 'rag'; cf. DENIZEAU, Dict. <i>r^əqd^əa</i> pl. <i>ərqar</i> 'chiffon'; cf. DOZY, Suppl. I <i>ruqâr</i> pl. <i>raqâ?i^ə</i> 'chiffon', 'haillon', 'guenille'; WEHR, Dict. <i>ruqâr</i> pl. <i>ruqâr</i> , <i>riqâr</i> 'patch', 'piece of cloth' etc.
<i>ramak</i>	g27p 'mares', coll. of <i>rməka</i> ; cf. MUSIL, Rwala, p. 376 "The word <i>rumaka</i> is applied both to a mare and to a woman who is neither too young nor too old"; ibid. <i>rumak</i> 'grown mares'; LANDBERG, G1.5An. <i>urmîka/urmîkka</i> 'jument'; SOCIN, Diwan I 64,10 <i>er-rumak</i> 'die Stuten'.
<i>mərâh</i>	'cattle yard'; cf. MUSIL, Arabia Petraea III, p. 186 <i>mrâh</i> 'Aufenthaltsplatz des Kleinviehes'; id., Rwala, p. 577 <i>mrâh</i> 'camping ground', p. 294 l.37 'the place where the flock rests'; DENIZEAU, Dict., s.v. <i>rwh</i> : <i>mrâh</i> pl. -ât 'enclos (pour les bestiaux)'; WEHR, Dict., s.v. <i>rwh</i> : <i>murâh/marâh</i> 'pasture', 'daytime pasture'.
<i>ri^ə</i>	pl. <i>ryâr</i> b15p 'defile', 'dell'; cf. MUSIL, Rwala, p. 682 <i>ri^ə</i> 'a narrow, short defile'.
<i>ri^əf</i>	2xg23p 'supporter', 'benefactor' (metaph.); cf. SOCIN, Diwan I 16,12 'Versorger', 17,14 'Ernährer', 4,8 'Wohltäter'.

- zəbūn* g21p 'protector', 'patron', used synonymously with *zabən*; cf. SOCIN, Diwan I 30,2 *zebūn* 'Beschützer', 30,3 *zabn* 'Befreier', see 11,12a; MUSIL, Rwala, pp. 563f. "zeben means him who grants a safe asylum to one imperiled by a blood feud or in battle, or those who are persecuted"; ibid., p. 501 1.11 *zebūn al-mu^ranna* 'the protector of the violated'.
- zrf^l* *zarfal* c7p 'to bolt', 'to trot'; cf. SOCIN, Diwan I 39,12 *zarfalan* '(sie) traben (fem.)'; MUSIL, Rwala, p. 262 "*mzerfel*, like *dowmal*, signifies the fast trot of a camel".
- zwd* III *zāwad* a18, d2 'to compete with (being more hospitable)'; cf. DOZY, Suppl. I *zwd* II 'charger (représenter avec exagération)', *zyd* VI 's'agrandir'; SOCIN, Diwan I 4,1 *zōd* 'dazu', 'noch'.
- zow^ra* pl. -ât e48p 'want', 'misery'; cf. DENIZEAU, Dict. *zū^ra* pl. *zuwa^r* 'rebut', 'nain', *za^rwa^r* 'abîmer', 'détériorer'; DOZY, Suppl. I *zū^ra* 'surprise', 'trouble'; BARTHÉLEMY, Dict. *ḥalatna zū^ra* 'notre situation est branlante'.
- s^rl* III part.act. *msāyel* a46p 'asking', 'having asked'; cf. MUSIL, Rwala, p. 227 1.2 *māni ḥan za^ralhom masāyel* 'it is not their anger I dread'; id., Arabia Petraea III, p. 373 *msāyel* = *raddād nega?* (messenger who declares war); BARTHÉLEMY, Dict. *sāyal* 'interroger'.
- sbg* *sābeğ* b14p 'victorious runner'; cf. MUSIL, Rwala, p. 316 1.4 *ḥam sābeğen* 'how many victorious runners'; ibid., p. 579 1.1 *sābeği* 'my unrivaled mare'; STUMME, Beduinenlieder, Gloss. *sābeğ* 'Renner', "eigentlich: Vorläufer; häufiger Ausdruck für Pferd".
- msāğgar^a* e38, e39 'stale coffee', 'leftovers', glossed by DB *sərīb*, *tāli* *l-g^ahawa*.
- sərīb* e38, e39 'leftovers of coffee', of *səreb* 'to run out'.
- stām* g27p 'tempered (steel)', 'hard', 'stubborn'; cf. DOZY, Suppl. I *?istām* 'espèce de fer dur et d'une excellente qualité'; MUSIL, Rwala, p. 344 *nāgt estām al-ḥāyel* 'the she-camel of him who tames the violator'.

- sərūt* g32p 'medicine (for sniffing up the nose)'; cf. DOZY, Suppl. I *sa^rūt* 'Achillea ptarmica', 'tabac à priser'; WEHR, Dict. *sa^rūt* 'snuff'.
- sannāy* fem. -a, fem.pl. -ât a24 'drawing-camel', glossed by ST *əğ-ğmât* *əlli byəshaben əl-mayy mn-əl-bîr*; cf. LANDBERG, Gl.Dat. III, p. 1991 *sāniya* pl. *sawāni* 'draw-wheel frames of the wells of irrigation in Nejd oases (Doughty)', 'das Kamel, das das Wasser aus einem Brunnen schöpft (Hess)', *sannāy* 'celui qui conduit la bête de la noria'; MUSIL, Rwala, p. 339 "the larger the bucket and the deeper the well, the more men pull the rope, *yəsnūn* or *sannāyin*. Often also the rope is tied to the saddle of a camel which is then made to pull".
- šaxīla* pl. *šaxāyel* a48p 'ravine', uncertain, opp. to *dowha*, cf. footnote 54 above. Khairallah ፩Assār: "residue of milk in the beast's breast; e.g. *šaxxel ḥə-nīrāya* 'milk the ewe to the last drop'."
- ṣafīh* f20p 'foul-mouthed'; ST: *?əlli kalāmo wəsex*.
- məṣagg* (?) g19p 'brave warrior', glossed by ST *fāres*.
- ṣəmām* g32p (-i for the rhyme) 'in a twinkle'; cf. SOCIN, Diwan I 37 ٣٢c *iṣmām* = *bal-ṛaqal* 'schnell'; MUSIL, Rwala, p. 563 "*ṣamām* means to reach a thing as quickly as a scent reaches the nose", i.e., Musil associates the word with the verb *ṣann* 'to smell', 'to sniff'.
- srm* II *sarram* e49p 'to get dry' = V *tsarram>ssarram* (?); cf. WEHR, Dict. *saruma u* 'to be hard' etc., V 'to decrease, wane, dwindle', 'to elapse, go by, pass' etc.
- ?asfar* fem. *safra*, pl. *səfr* e48p 'yellowish camel or horse'; cf. SOCIN, Diwan III, p. 283 'white, with a saffron or sorrel infusion', 'milk-white'; MUSIL, Rwala, p. 80 *sifren* 'white and yellowish mares'; f24p *al-?asfar* 'the pale one' = 'sword' (metaph.).
- tarīf* pl. *təwāref* e14 'side', 'flank'; cf. MUSIL, Rwala, p. 78 *twāref* "the tents which are pitched on the edge of the camp", p. 141 *twāref ḥarab* "the borders of the Arab camp"; SOCIN, Diwan I, Excurs H11, p. 290 *tarīf*, pl. *towārif* 'Seitenpfähle'. *tarīfa* f22p, see footnote 163 above.

trg	VII <i>ntarag</i> e39 'to touch', 'to taste'; cf. WEHR, Dict. <i>taraqa</i> I and V 'to touch' etc.; DOZY, Suppl. II <i>intaraqa ra?suhu fi l-ha?it</i> 'sa tête a heurté contre la muraille'; BARTHÉLEMY, Dict. <i>ntaraq</i> 'être heurté'.
te?es	pl. <i>te?us</i> e23 'hill', 'sand drift', 'dune'; cf. MUSIL, Rwala, p. 172 "te?es is a smooth drift of rosy sand", p. 175 "te?es is a conical sand drift", p. 302 1.3 <i>at?as</i> 'sand hills'; SOCIN, Diwan I 49,6d <i>tor?us</i> 'Sandhügel', cf. Excurs G4, p. 290.
ty	a12, a27, a28, lexical variant to <i>ty/nty</i> , cf. footnote 35 above.
ta?	e49p, e52(p) 'raid', 'trouble', glossed by ST <i>gazu</i> ; perhaps equivalent of <i>tos/towš</i> (inf. of <i>ta?</i>), used in order to fit the rhyme.
redd	a25 'source-water well'; cf. MUSIL, Rwala, p. 480 1.7 <i>redd</i> 'spring', p. 677 'a perpetual spring well'; id., Arabia Petraea III, p. 190 'Quelle', p. 241 'Brunnen', p. 248 'Quellbrunnen'; SOCIN, Diwan III, p. 115 <i>rudd</i> 'Brunnen' = I 71,41.
ra?gub	pl. <i>ra?gib</i> e47p 'cord', 'string'; cf. WEHR, Dict. <i>urquib</i> pl. <i>araqib</i> 'Achilles' tendon', 'hamstring'; SOCIN, Diwan I 39,11 <i>rug-al?araqib</i> 'mit krummen Kniekehlen'; MUSIL, Rwala, p. 308 "ra?gub is a slope, or a steep, rocky hillside"; DALMAN, Pal. Diwan, p. 137 <i>ra?gub(i)</i> 'Thalwindung'.
ra?am	a31, a35 'how is it (with)?'; WALLIN, ZDMG 5, p. 16, associates it with the root <i>rlm</i> , whereas SOCIN, Diwan III, p. 236, derives it from <i>ra?la mā</i> and classifies it as an adverb; cf. WETZSTEIN, Zeltlagern, pp. 80 and 89 (ZDMG 22, 83,16 and 148).
ra?anal	pl. <i>ma?amil</i> e46p 'coffee implements'; cf. CANTINEAU, H̄orān, p. 327 <i>ma?amâl</i> (à Šebe) 'ensemble des cafetières'; MUSIL, Arabia Petraea III, p. 241 <i>ma?amil</i> 'Kaffeemörser'; WEHR, Dict., s.v. <i>ml</i> , <i>al-ma?amil</i> 'the coffee implements (bedouin)'.
ra?	V <i>te?anat</i> all 'to select carefully', 'to sift out', glossed by ST (<i>la t̄oxod mān hayyalla r̄arab</i>) <i>tnagga</i> ; cf. WEHR, Dict. <i>ra?</i> V 'to harass, press', 'to stickle, insist stubbornly' etc.
ru?	e45p 'cardamon grain', e47p 'lute', e49p 'plants'.

yy	II <i>rayya</i> 2xe43p, f2, f6, <i>rayy ya?ayy</i> e5 'to refuse'; cf. SOCIN, Diwan III, p. 154 "eine Neubildung einer II. Form ist ... für <i>rayya</i> 'sich weigern' anzunehmen".
magatir	e48p 'herd of white camels'; cf. MUSIL, Rwala, p. 335 "white camel ... less than ten he calls <i>wuduh</i> , but when his little herd has grown to eleven he uses the word <i>magatir</i> "; MONTAGNE, Contes II 7 (p. 77) <i>megatir</i> 'chamelles blanches'; JAUSSEN, Coutumes, p. 179 1.9 <i>el-magatir</i> 'les meilleures chamelettes'; SOCIN, Diwan I 65,1b <i>mugtir</i> 'ganz weiss', pl. <i>megatir</i> .
gars	f17p 'nursery plant of palm'; cf. DOZY, Suppl. II <i>gars</i> pl. <i>gurus</i> 1) 'jeune plant', 2) 'tige', 'racine', 3) 'queue des figues', 4) 'espèce de dattes', 5) 'pains de dattes confites'.
gazz	<i>gazz yøgazz</i> e37, g33p 'to pitch', 'to heap'; cf. DENIZEAU, Dict. <i>gazz</i> 3) 'baraquer'; SOCIN, Diwan, Gloss. 'in den Boden stechen (die Lanze)'; DOZY, Suppl. II 'piquer', 'pointer' etc.; SPIRO, Dict. 'to prick', 'to thrust'.
gawa	g18p 'decoration', 'charm'; cf. MUSIL, Rwala, p. 560 " <i>gawa</i> is more sensual than <i>hawa</i> "; SOCIN, Diwan I 25,7c <i>gawā</i> glossed <i>kēf</i> ; WEHR, Dict. <i>gawāya</i> 'temptation', 'enticement' etc.
fahal	g3, g8, g8p 'breeder', 'he-camel'; cf. DICKSON, The Arab, p. 411 "One good <i>fahal</i> in a good spring season is capable of serving a hundred females".
gbs	gøbas yøgbes a2 'to learn', 'to take over' = Literary Arabic <i>qabasa</i> .
gdd	<i>gadd yøgadd</i> a8 'to show off'; cf. DENIZEAU, Dict. <i>qadd yqedd</i> 's'enorgueillir, se vanter'.
gadd	kān <i>gadd hāl</i> e3, e16 'to command the situation'; cf. BARTHÉLEMY, Dict., s.v. <i>qadd</i> , kūn <i>qadd hālak</i> 'sois à la hauteur de ta situation'.
garən	pl. <i>grūn</i> 'horn', in poetry often 'plait', 'tress' d14p; cf. e.g. MUSIL, Rwala, pp. 118 and 142.
gasdil	c7p 'tin' = Literary Arabic <i>qasdīr</i> ; cf. CANTINEAU, H̄orān, p. 337 <i>gasdir</i> (passim), <i>gasdil</i> (à Gmēm) 'étain'. For <i>l>r</i> , <i>r>l</i> , see LANDBERG, Dat., pp. 1764-1774.

g ^t t	gatt <i>yagatt</i> g14, g15 'to set apart', 'to bring part of a herd'; cf. DALMAN, Pal. Diwan, p. 33 <i>gatt</i> 'wegführen'; DENIZEAU, Dict. <i>qatt</i> 2) 'retrancher, soustraire de (min)': <i>qattu min it-tarṣ</i> sitt mīt nāqa 'ils retirèrent du troupeau six cent chameaux' (= SCHMIDT – KAHLE, Volkserzählungen II 30,10).	gōmāni	g7 'enemy'; the -i is probably a nisbe morpheme; cf. SOCIN, Diwan III, p. 137 "Wetzstein hat <i>gōmāni</i> 'feindlich' ZDMG 22, 129; es könnte dieses Wort auch Nisbe vom Plural sein (vgl. jedoch § 122b)"; § 122b "wenn nicht die Analogie verschiedener oben angeführter Formen mit ē-Vocal vorläge, könnte man <i>gōmān</i> als eine Art Collectivbildung aus der Nisbe betrachten"; MONTAGNE, Contes, VI 8 <i>gōmāni</i> '(tu es) en état de guerre', VII (rubr.) <i>gōmāni</i> 'en guerre'; MUSIL, Rwala, p. 505 <i>gōmāni</i> 'enemy'; JAUSSEN, Coutumes, p. 146 "on dit que la tribu est qawmāny contre une autre, ou que le <i>qawm</i> existe entre deux tribus", n.2: "Ces expressions sont souvent employées pour désigner l'état de guerre ouverte".
g ^t tāh	g20p, dim. <i>gtayyeh</i> e51p 'sand grouse'; cf. MUSIL, Rwala <i>gata?</i> , pp. 39f., 363; DICKSON, The Arab, pp. 458f.	mēgīd	e49p 'midsummer pasture'; cf. e.g. SOCIN, Diwan I 97,28a "mugyād, gewöhnlich <i>mēgīd</i> = die drei Monate dauernde Zeit, in welcher man vor der Dattelernte <i>rutab</i> abschneidet"; DENIZEAU, Dict. <i>awal qed</i> , <i>wāsit qed</i> , <i>atla qed</i> 'septième, huitième, neuvième mois de l'année lunaire'.
glāra	pl. <i>galāyer</i> 2xe31 'mount taken as spoils of war'; cf. MUSIL, Rwala, p. 434 "the horses whose riders were thrown from their saddles, <i>galāyer</i> ", also p. 556; id., Arabia Petraea III, p. 388 <i>galār</i> 'erbeutete Stute', <i>el-glāyer</i> p. 407 1.31; MONTAGNE, Contes, XIII v. 4 <i>gelāyerhem</i> 'leurs juments de prix'; LITTMANN, Beduinen-erzählungen, Gloss. 'Beutestück, d.h. erbeutetes Pferd mit Rüstzeug und Waffen'; WETZSTEIN, Zeltlagern, footnote p. 76 (to 15, 13) 'das durch Herunterstossen des Reiters erbeutete Ross'.	ktt	katt <i>yekatt</i> b15p 'to dash away'; cf. DENIZEAU, Dict. <i>katt</i> 2) 'poursuivre', 's'élançer vers'; MUSIL, Rwala, p. 598 1.8 'rush upon'.
qmz	VI <i>təgāmaz</i> b15p 'to gallop racing one another'; cf. BARTHÉLEMY, Dict. <i>qamaz</i> 'sauter', 'bondir'; SPIRO, Dict. <i>itqammiz</i> 'to rebound, skip about'; DOZY, Suppl. II <i>qmz</i> I 'sauter'; = Literary Arabic <i>qamasa</i> 'to gallop'.	čatām	g27p 'dust cloud'; cf. MUSIL, Rwala, p. 515 <i>čitām</i> 'dust' (used here instead of <i>rağāq al-xeyl</i>); cf. Literary Arabic <i>katama u</i> 'to hide', 'to conceal'.
gntr	II <i>təgantar</i> a35, c3 'to tumble down'; cf. DENIZEAU, Dict. <i>tqantar</i> 'se cabrer' (monture); MUSIL, Rwala, p. 395 <i>tagantar/ taganta</i> 'to stumble'; SOCIN, Diwan I 13,8b " <i>tāh</i> 'fallen', in Bagdad <i>tegantar</i> "; MONTAGNE, Contes, XIII 16 <i>tegenter</i> 'il alla s'abattre'; dissimil. from <i>tagattar</i> (Literary Arabic 'to fall in drops', 'to trickle'), perhaps under the influence of <i>gantar</i> 'to arch', 'to vault'.	krhb	karhab <i>yekarheb</i> d8p 'to give an electric shock', result of an interversion of <i>hr>rh</i> .
gūšān	d13p, d18p 'deed on land'; cf. BAUER, Wbch, s.v. 'Kaufurkunde des Grundbuchamts': <i>kūšān</i> , <i>kawāšān</i> .	kwp	II <i>kawar</i> b14p 'to tumble down'; cf. CANTINEAU, Hōrān, p. 251 <i>kawar</i> 's'accouder'; MUSIL, Rwala, p. 616 1.7 <i>tāhaw rāla kowr</i> '(they were) made ... fall to earth'; SCHMIDT – KAHLE, Volkserzählungen I 50,7 <i>čawar</i> 'er machte sich's bequem'; SPIRO, Dict. <i>kawar</i> 'to lie down and lean on the elbow', <i>kawar</i> 'to lie down, sleep'.
gowm	e14 'enemies (coll.)'; also 'group' e52, 'troop', and 'war'; cf. MUSIL, Rwala, p. 80 <i>gūm</i> 'adversaries', p. 82 <i>gowm</i> 'enemies', p. 506 'war'; JAUSSEN, Coutumes, p. 91 n. 1 " <i>gawm</i> signifie 'troupe'; mais il prend le sens spécial de 'troupe allant razzier, piller'; quand il y a <i>gawm</i> entre deux tribus, c'est l'état d'hostilité qui règne"; LANDBERG, Gl. An. 'status bellii', 'troupe'.	kāyen	g40p, <i>kāyāna</i> e8 'battle', 'raid'; cf. DOZY, Suppl. II <i>nahār al-kā'ina</i> 'les jours de danger'; the commonest word for 'battle', 'famous battle' in Northern Arabia is <i>kōn/kown</i> , cf. MUSIL, Rwala, pp. 307, 474, 500, 623 and passim; id. Arabia Petraea III, p. 398 "bei den Sxūr heissen berühmte Schlachttage <i>kown</i> "; LANDBERG,

	G1. An., s.v.; id., Hadramoût, s.v., "dans le Nord: guerre"; MONTAGNE, Contes, II 27.28; SOCIN, Diwan, Gloss., s.v.	nədāwi	e50p, e51p 'hunting falcon'; cf. MUSIL, Rwala, p. 615 "nedāwi is the name of the largest species of hunting falcon, which discovers its prey if it is concealed in the still dewy grass", p. 171 "an-nedāwiyye is the female of a hunting falcon ... (cf.) dew, nəda?"; cf. ibid., pp. 170, 366.
latt	latt yələtt 2xe26 'to snatch', 'to rob'; cf. DENIZEAU, Dict. 'appliquer', latt ɬaff 'donner une gifle', VIII 'être frappé'; WOODHEAD - BEENE, Dict. 'to slap', 'to slam, bang, throw'.	nth	IV ɻəntah a35, e16 'to hurry to meet'; cf. SOCIN, Diwan I 9,8b nataht flān 'ich bin jemand kühn entgegen gegangen'; MUSIL, Arabia Petraea III, p. 398 yantahūhom faz̄e '(sie) warfen sich auf (sie)'; ibid., p. 355 entah fâlak 'ergreife dein Omen' (Huw.); id., Rwala, p. 463 yâ walad entah ɻây 'o youth, direct your steps hither'.
lgəha	g13, g14, g15 'pregnant she-camel'; cf. MUSIL, Rwala, p. 333 "Then she is called pregnant, rāšarat; up to the forty-fifth day she is known as meršer, after that as lgaha"; ibid., p. 331 "When seen to be big with young, she is referred to as lgaha (pronounced ɻgaha)"; SOCIN, Diwan I 72,33d legiheh 'Kamelin, die trächtig ist'; 'pregnant mare' MUSIL, Rwala, p. 374, DICKSON, The Arab, p. 388.	ngrs	nagras yənagres e47p 'to pound (in mortar)'; cf. SOCIN, Diwan, Gloss. "anschlagen (dem Stämpfel an den Kaffeemörser). Viell. ist das Wort urspr. mit z statt s zu schreiben"; ibid., I, p. 294 (Excurs Q) "yenägris el-mihbâg Bed. = yenäggir el-ǵurn 'er lässt den Kaffeemörser ertönen'."
lwd	lād yəlūd b8, e16, e52 'to come in', 'to enter'; cf. WEHR, Dict. 'to take refuge' etc.; PALVA, ɻAğ. Studies 17p 'to take refuge', 22, 24, 25 'to turn', 'to come in'.	həbūš	(pl.) g23p 'poor, wretched people'.
lym	III lāyan d3 (lāya? d6p) 'to meet', 'to encounter'; cf. CANTINEAU, Hōrān, p. 257 "convenir à qn' ... il s'agit d'un ancien verbe à 2e radicale hamza: lā?ama, dont le hamza a été remplacé par un yā?"; SOCIN, Diwan III, p. 174 lāyemanneni 'sie (fem.) leisteten mir Gesellschaft'. VI təlāyan b1, b2, b3 'to meet one another'.	hby	həbi yhabi a43p 'to perish', 'to be lost'; cf. DENIZEAU, Dict. 'devenir misérable, ne plus rien posséder'; MUSIL, Arabia Petraea III, p. 388 tahbā! 'du magst sterben!', tahba allâh mā yarmik! 'du stirbst, Gott möge dich treffen!'; LANDBERG, G1. An., s.v. hbw/hby "dans E.Glasers Reise nach Mārib hrsg. v. D.H.v. Müller und N.Rhodokanakis p. 177 nous trouvons ɻānīk yehbā 'dein Feind gehe zugrunde'; WEHR, Dict. habā u 'to rise in the air'; 'to run away' etc.
məni?	pl. mmařa b2 and passim 'pardoned', 'prisoner of war', see footnote 58 above.	hatrūš	pl. htārūš b6p, b10p 'rag' (denom. of hr̄ VIII?); cf. WEHR, Dict., s.v. hr̄, mahruš 'worn out', 'battered'.
nəba	g22p '(friendly) words', 'news'; cf. SOCIN, Diwan I 64,11 rādb-in-niba-łgāli 'einer, der freundliche und kostbare Worte spricht'.	hağaf	(pl.) g23p 'starved', 'famished'; cf. SOCIN, Diwan I 4,8 r̄f al-hağafā 'der Wohltäter der Ausgehungen', occurs also ibid., 7,18 and 15,14 (hiğaf, mscr. hiğaf); BUSTĀNī, Qatr al-muhit hağifa r-rağulu yağafan = ɻāra wa-starxā batnuhi.
nət̄ila	pl. nət̄ayel a47p 'heap of ashes and coffee grounds'; cf. MUSIL, Rwala, p. 66 "The clay which is dug out is thrown into a heap near the hole forming the fireplace, hufrat an-nâr, and just below the edge of the tent. On it are shaken the ashes from the fireplace. The larger this heap, known as net̄ile, the more hospitable is the owner of the tent"; the coffee grounds are thrown onto this heap, too.	hağin	pl. hağen g18p 'full-blooded riding-camel (esp. in poetry)'; cf. MUSIL, Rwala, p. 189 "heğen is a poetical expression for rečāyeb, meaning riding camels"; the word is very frequent in Bedouin poetry.

<i>mhaḡa</i>	pl. <i>mahāḡi</i> e39 'custom', by ST glossed <i>râda</i> ; cf. WEHR, Dict. <i>hijā?</i> 'alphabet' etc.	<i>wədān</i>	e6 'sign', 'indication', <i>mən wədān əl-faḡər</i> 'as soon as there was some indication of the dawn'; cf. Literary Arabic <i>?iḍān</i> .
<i>hədūda</i>	g2 'stud camel', 'breeding camel'; cf. MUSIL, Rwala, p. 332 "a stud camel is called <i>hedūde</i> "; id., Arabia Petraea III, p. 273 "Bei den Terābīn decken, <i>yihedd</i> , nur Hengste folgender Rassen, <i>hdiid</i> ...", ibid., "Bei den 'Azāzme ... als echte Rasse, <i>hdiidi</i> , wird anerkannt jede Stute: ..."	<i>wdy</i>	<i>wədi yəda</i> f20p 'to suffer'; cf. Literary Arabic <i>?adiya</i> .
<i>harḡ</i>	g14, g17 'talk', 'empty talk'; <i>hərg̥a</i> pl. -āt b9p, c8p 'word', 'utterance', 'statement'; cf. MUSIL, Rwala, p. 582 l.17 <i>herḡ</i> 'babble', p. 635 'chatter'; id., Arabia Petraea III, p. 252 <i>yahreḡ</i> 'er plappert'; WOODHEAD – BEENE, Dict. <i>harraḡ</i> 'to talk loudly, shout', <i>harṛaḡ</i> 'noise, clamor' etc.	<i>wədēhi</i>	pl. <i>wədēhān</i> 2xg2, g3, g6, 2xg13, gl9p a full-blooded camel breed brought up by the Šarārāt (irrespective of the colour); cf. MUSIL, Arabia Petraea III, p. 255f. <i>awdēhān</i> .
<i>hk̥l</i>	<i>hačal yhačel hamm</i> g2 'to be concerned', 'to mind'; cf. BARTHÉLEMY, Dict. <i>hakal yahkel</i> : <i>hakal hamm</i> ṣī 'se soucier de', 'se mettre en peine de'; DOZY, Suppl. II <i>hakala hamm</i> 's'inquiéter de' etc.	<i>wlwl</i>	II <i>təwalwal</i> 2xg2 'to wail', 'to lament'; cf. BARTHÉLEMY, Dict., <i>walwal</i> (I) 'pousser des cris percants de détresse, de douleur, de deuil (:femme)' etc.; WEHR, Dict. <i>walwala</i> (I) 'to cry "woe"' etc.
<i>hll</i>	<i>hall yəħall</i> d15p 'to shed copious tears'; cf. BUSTĀNĪ, Qutr al-muhit <i>halla l-mataru yahullu hallan</i> = <i>ištadda ?insibāhu</i> .	<i>wnwn</i>	<i>warwan yəwarwen</i> a37 'to hum (sadly)', 'to moan'; cf. BARTHÉLEMY, Dict., s.v. <i>wnn</i> , <i>warwan</i> 'bourdonner' = ar. <i>?anna</i> ; WOODHEAD – BEENE, Dict. <i>wanwan</i> 'to moan, repeatedly or continually'.
<i>hly</i>	II <i>halla</i> a22, e16, f4 'to welcome', derived from <i>hala</i> 'welcome' (< <i>?ahlān</i> , cf. the North Arabian syllable structure); the verb is frequent in texts, e.g. WETZSTEIN, Zeltlagern, footnote to 18,7; LANDBERG, ḤAnazeh I 56.		
<i>hamīm</i>	pl. <i>hmām</i> g18p 'light-footed', 'swift'; cf. SOCIN, Diwan, Gloss. <i>hamīm</i> pl. <i>himām</i> 'schnell, eilig (Kamel)'.		
<i>hanūf</i>	d4, d6p '(smiling) beauty', 'belle'; cf. MUSIL, Rwala, p. 559 <i>henūf</i> 'a young beauty with pleasant smile', p. 623 l.12 ṣowg <i>al-henūf</i> 'the smiling sweetheart'; id., Arabia Petraea III, p. 389 <i>hanūf</i> 'Lachende'; id., Rwala, p. 173 l.6 <i>hanaf</i> 'to smile'.		
<i>howḡ</i>	d12p 'heedlessness'; cf. WEHR, Dict. <i>hawaj</i> 'folly', 'rashness', 'thoughtlessness'.		
<i>mədда</i>	(from <i>wdy</i>) a14 'blood price'; cf. MUSIL, Rwala, p. 492 <i>medde</i> , p. 493 <i>medda rgaba</i> 'blood price of a man'.		

VI References

- Abbreviation
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PALVA, fAg. Studies

PALVA, Descriptive Imperative

PEAKE, Jordan

PETRÁČEK, Drei Studien

PHILBY, Arabia

REINHARDT, Ḩoman

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AGWG	Abhandlungen der Gesellschaft der Wissenschaften zu Göttingen, phil.-hist. Klasse
AIEO	Annales de l'Institut d'Études Orientales. Alger.
AKM	Abhandlungen für die Kunde des Morgenlandes
BEO	Bulletin d'Études Orientales. Beyrouth.
BSOAS	Bulletin of the School of Oriental and African Studies
FO	Folia Orientalia
JAL	Journal of Arabic Literature
JSS	Journal of Semitic Studies
MO	Le Monde Oriental
Or.Goth.	Orientalia Gothoburgensia
UUÅ	Uppsala Universitets Årsskrift
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZDPV	Zeitschrift des Deutschen Palästina-Vereins

DB Dāmen el-Barāri
ST Simṣān Turfan