Arabic Folk Songs Among Iraqi Jews

Latif S. Khayyat

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Arabic Folk Songs Among Iraqi Jews

Abstract
Common to all the songs brought together in this thesis, is their being songs which were sung by the Jewish people in Baghdad to the tunes of well-known melodies.

These songs have been written in the Judaeo-Arabic dialect in a cursive hand called by the Jews, "suqi". The texts are virtually unvocalized, and consequently, correct reading of them requires expertise in the dialect of the Iraqi Jews. Most of the songs are preserved in manuscripts, copied mostly in the nineteenth century, or in oral tradition; a few are printed in small and rare pamphlets published in Baghdad. All the material is found either in manuscripts or in microfilms at the Hebrew University in Jerusalem. In this thesis, I have included two hundred songs out of sixteen manuscripts, and have translated nearly half of them into English. All the folk songs of the Iraqi Jews, except for the liturgic poems which are in Hebrew, are in Arabic. Much Hebrew liturgical poetry also was written on the model and melody of these Arabic folk songs. In addition to these folk songs, the manuscripts contain also folk songs in Persian, Turkish, and Hindu; these latter are not dealt with in this thesis.

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Comments
ARABIC FOLK SONGS AMONG IRAQI JEWS

by

LATIF SHIMON KHAYYAT

A Dissertation

submitted in partial fulfillment of the requirements

for the degree of

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Philadelphia, Pennsylvania 19132

1975
This dissertation, entitled
Arabic Folk Songs
Among Iraqi Jews

by
Latif Shimon Khayyat

Candidate for the degree of
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has been read and approved by

[Signatures]

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Preface

The songs which are the basis of this dissertation, portray the mode of life of Iraqi Jews, and their relations with their Moslem neighbors through the ages. A description of this mode of life is not to be found in written historical or literary sources. As a result of the creation of the State of Israel in 1948, and the integration of Iraqi Jews in the new Israeli culture, there is urgent importance in saving from oblivion this treasure of songs. Needless to say, many efforts were devoted to the collecting of these songs and to the analyzing of their language and contents.

I find it incumbent upon myself to thank the president of Dropsie University, Professor A. Katsh, who continuously directed me and spared no effort in helping me. He especially made me feel at home in the field of manuscripts, a field in which his expertise is well-known. Secondly I wish to thank my supervisor, Dr. F. Corriente, who guided me to numerous sources dealing with colloquial language and who showed me unlimited patience. Likewise I wish to thank Dr. L. Nemoy who corrected my English and offered useful comments.

My acknowledgements are due to the Dropsie University for giving me a full scholarship during my studies and to the Memorial Foundation for Jewish Culture in New York, for endowing me with a grant in order to finish this dissertation.

Last but not least, thanks are due to several friends who helped me in clarifying some versions of the songs. Special thanks are due to my wife who helped me during every stage of the work.
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INTRODUCTION:

Common to all the songs brought together in this thesis, is their being songs which were sung by the Jewish people in Baghdad to the tunes of well-known melodies.

These songs are written in the Judaeo-Arabic dialect in a cursive hand called by the Jews, "sūqī". The texts are virtually all unvocalized, and consequently, correct reading of them requires expertise in the dialect of the Iraqi Jews. Most of the songs are preserved in manuscripts, copied mostly in the nineteenth century, or in oral tradition; a few are printed in small and rare pamphlets published in Baghdad. All the material is found either in manuscripts or in microfilms at the Hebrew University in Jerusalem. In this thesis, I have included two hundred songs out of sixteen manuscripts, and have translated nearly half of them into English. All the folk songs of the Iraqi Jews, except for the liturgic poems which are in Hebrew, are in Arabic. Much Hebrew liturgical poetry also was written on the model and melody of these Arabic folk songs. In addition to these folk songs, the manuscripts contain also folk songs in Persian, Turkish, and Hindu; these latter are not dealt with in this thesis.

After copying the songs from the various manuscripts, I have arranged them according to content and form.

I have copied the songs as they appear in the original, and have corrected the text only where I had parallel versions of
the same song. Such corrections were made usually in order to preserve the meter and rhyme. I have translated the songs literally, and only on rare occasions did I allow myself to deviate from the original. In the translation, I have tried to bring out the content of the song, without being tied to the lyrical form, which is preserved in the original. I did not allow myself to add anything at all, nor did I attempt to embellish the songs. The many and varied versions found in the manuscripts, in addition to the versions which appear in my own private collection, or which were published by Arab publishers in Iraq, served as a controlling factor, in determining which of the many songs would be included here and be translated into English.

A) Description of the manuscripts:

Sassoon Manuscripts: arranged according to Mr. Sassoon's catalogue entitled Ohe1-David (London, 1932).

1) ms. 435 contains 157 leaves (Cat., p. 476)

2) ms. 472 " 256 " (Cat., p. 477)

3) ms. 237 " 34 " (Cat., p. 477)

4) ms. 245 " 176 " (Cat., p. 477)

5) ms. 9 " 11 " (Cat., p. 477)

6) ms. 545 " 141 " (Cat., p. 477)

7) ms. 246 " 67 " (Cat., p. 477)

8) ms. 471 " 230 " (Cat., p. 477)

9) ms. 544 " 81 " (Cat., p. 478)
Manuscripts written in Arabic script: I have three microfilms of manuscripts copied in Iraq, two by an Iraqi priest, 'Anistās al-Kirmilī and the third by an unknown copyist.

These manuscripts are:
1) Mağmū'a min al'agānī al-'āmmīyya al-'Irāqiyya, 331 leaves.
2) 'Agānī Bagdādiyya 'āmmīyya, 149 leaves.
3) 'Agānī Bagdād al-'āmmīyya, 56 leaves.

B) Chronological Background:

As regards most of the songs under discussion, it is impossible to tell when they were composed. However, it seems that most were sung during the nineteenth century and perhaps even prior to that time. The contents of several songs offer some indication of the period in which they were composed. For instance, the song composed in honor of the arrival at Baghdad of the first Turkish governor, 'Alī Riđa, in 1831, mentions the Jewish "nasi", Mordecai bēn Šāśa.

The main area in which these songs were sung is thought to be the city of Baghdad and its environs. The Iraqi Jews of that period were settled mainly in this city, which has been the capital and leading city during the whole period of Arab rule in Iraq. It was, however, open to invasion and attack by foreigners, Persians, Turks, and Mongols, from which the inhabitants of
the city, including the Jews, suffered greatly. Baghdad was then, as always, the largest Iraqi city, and most of the merchants and leading professionals were concentrated there. It had many relatively rich bazaars most of which were located in the center of the city. Near the bazaars, were luxurious brick houses inhabited by the rich; some distance away were narrow alleys, illuminated at night only by the moon. In 1879, the authorities began to install gas lights. Prior to this, the Bedouin of the area used to invade the city and plunder it at will. Some Jewish travelers described Baghdad in this period and one of them tells us that: "My city, Baghdad, is the new Iraq, and stands on the Tigris River. It is large and wide, has many streets and bazaars on both sides of the Tigris (which flows through it). It has fertile, blessed soil, and trees. The land is farmland and vineyards. It has much grain, and produces much rice." Another traveler who calls himself, "msafirî" describes the city as follows: "On the east side of the Tigris River is the new city of Baghdad and on the west is the old one. New Baghdad is larger and better than old Baghdad. On the east side is the ruler's palace and the area of trade and commerce. Old Baghdad is surrounded by palm trees and the citrus trees are very numerous."

A similar description is given by the traveler Jacob Obermeyer who says, "At dawn there was before us in a wide plain a city of palm trees... My guide said to me, 'Here before you is
Baghdad. It is situated on both banks of the Tigris, but the main portion of the city is on the left one, where the palaces of the authorities, the officials, and the wealthy are located. On the east side are the Jewish dwellings."

Most of the Iraqi Jews were concentrated in Baghdad, but from a geographical point of view, the Iraqi Jewry included, besides Iraq itself, also Jewish centers outside of Iraq. These centers were created by waves of emigrants fleeing from persecution and economic hardship, and seeking better sources of income, who continued to speak and write the Baghdadi Jewish dialect.

About 1830 there began a wave of emigration of Jews from Baghdad and Basra to India, and from there to China and Hong Kong. Here the Jews did indeed learn the local tongues, but they kept the Baghdadi dialect as a means of communication among themselves, and their songs remained mostly the same as they had sung in Baghdad. They also wrote and read Baghdadi Jewish literature. In their songs they mention the various emigrant settlements, especially the more important cities, Calcutta, Bombay and Rangoon, as well as the countries, India, China, and England. Indeed India absorbed most of the emigrants, and the rest were scattered all over and thus created other Jewish centers. However, India remained the source, second only to Iraq, of their inspiration and played a role similar to that which U.S. played for Ashkenazi Jews. From the time that India fell into British hands, India became for
Iraqi Jews the same haven that America became for Ashkenazi Jews. At present, there are several thousand Jews of Iraqi extraction in India, and they trade throughout the width and breadth of the land, mingle with the British gentiles, and learn from their deeds."

C. The Contribution made by Iraqi Jewish folk songs:

In Iraq, during the nineteenth century and up to the middle of the twentieth, there were no Moslem or Christian musicians. The Jewish musicians, who had a total monopoly in this field, used to teach music for a fee only to Jews who wanted to learn it for their own amusement and not in order to make a living, and would not take on Moslem pupils because they wanted to retain their monopoly. Iraqi Jews learned the art of music by listening to records, especially to those of the famous band called "calgi Bagdad". These Jewish musicians did not usually learn musical notation, and a singer who knew musical notes was a rarity. Musical skill passed from generation to generation among the Jews of Baghdad, and there were some "sixty players of musical instruments" and some "fifty families playing by mouth and on instruments." In addition to this the Jewish musicians had official tasks, and we know of bands whose task it was to welcome new governors arriving at Baghdad from Constantinople. Members of the band also used to come along on the journeys undertaken by these governors. These bands were known as "ahl al-mūsīqa", meaning music people, musicians who
played wind instruments. The authorities treated them honorably and even enabled them to keep the Jewish commandments: "For the new governor Hussein... on Sunday morning, the admiral of the fleet came up in a ship to receive the governor. He invited the honorable members of the council and brought with him the Jews who had wind instruments to play on them on shipboard before the governor." However, since they would remain four to five days on the ship, he took along with them a "şōhet" (ritual slaughterer) in order to slaughter for these Jews who had the wind instruments. In Iraq at that time there were some fifty Jews whose task it was to play these instruments. The activity of Jews in music and singing extended also to the training of the new generation in this field, and in 1929, there was established an institute for the blind called "gam'iyyat mu'asat al-'umyan" which offered to its students elementary education and professional musical training.

In 1932 an Arabic musical convention was held in Cairo, and delegations came to it from all Arab countries. All the members of the Iraqi delegation who came to this convention were Jews, except for one singer.

D. The Folk Songs and the Western Orientalists:

For a long time folk songs and singing served as topic of research for Western Orientalists and especially German linguists, who turned to the folklore aspect of this poetry. Among these one should mention the articles by A. Jeannier, which appeared
in 1888 in the *Journal Asiatique*. In the next year, 1889, Eduard Sachau published Iraqi folk songs in his book *Arabische Volkslieder* (see bibliography). These songs were collected by him while traveling from the Euphrates to the Tigris, in the desert and the wilderness of Aram. He drew especially upon Bedouin singers, as well as upon three urban citizens who were experts on desert life and the language of the Bedouin, but recited the songs differently from the Bedouins. In addition, Sachau was also aided by an Armenian commentator, called Jeremias, and cites the songs in Arabic script as he copied them from the mouths of his informants, but allows himself to make changes which he felt were required by the meter. Another German Orientalist, Bruno Meissner, published many songs according to the then accepted ideas of the theoriticians of folklore, in Arabic script just as they were written or recited for him and not as they were sung.\(^{15}\)

This fact is important, because when these songs are sung, they differ from their written or recitative form, especially as to the length of the syllables and the words which are added during the singing. Another Orientalist, P.H. Weissbach, while acting as an archaeologist in Iraq, made a study of Iraqi folk tales and folk songs.

Weissbach arranges the songs according to the first word of each song. The collection which he published includes mainly Muslim folk songs collected in northern Iraq.\(^{16}\) The songs are given in Latin transliteration only by which Weissbach tries to reproduce each colloquial word as he heard it, and he
acknowledges that misunderstandings and mistakes of hearing may have occurred, although he made an effort to listen carefully. Meissner and Weissbach used the same method of transliteration and both translated the songs literally and not according to meter and rhyme. In 1923, H. Ritter published 40 folk songs in his book Mesopotamische Studien. These songs include mainly war songs and quatrains. In 1935, Wilhelm Eilers published an interesting study of this folk poetry, in addition to his study on the 'ubūdiyya songs, which appeared later. He cites mainly 'ubūdiyya songs in the Iraqi dialect, which were written down for him by a man of Baghdadi extraction. Eilers cites the songs as they were written down by the Baghdadi informant and adds to them a Latin transliteration. Lastly, we should mention the article by Jean Lecerf, on Iraqi folk songs, which is a survey mainly of written songs. I consulted also studies and collections of folk songs from Syria and Israel. A comparison of the songs from these countries with the songs included in the present collection often elucidates the true meaning of the text.

This survey shows clearly that this field of study is poor in scholarly literature. The folk songs in the colloquial dialects are so rich in their own idioms that we are faced with linguistic riddles which are difficult to solve, a point which enhances the value of any new contribution to the better understanding of material recorded in previous publications.
E. The Value of the Folk Songs:

While the common people enjoy these songs, this is not so with the educated class, who think it beneath their dignity to pay any attention to these songs or to bother with them, and therefore pretend that they do not exist. The Arab intellectuals too, who hold in high esteem only the written classical language, did not study these songs to any great extent, because their language is colloquial. While the number of commentaries and adaptations of famous poems and songs of the ancient and medieval periods is very large, no one thought it necessary to compose a commentary on a beautiful folk song, and most Arabic manuscripts containing folk songs are written in a hurried and careless hand. Amongst those who did attempt to study these songs in a serious manner, we should mention the priest 'Anastās Mārī al-Kirmīlī, who collected such songs and copied them in two manuscripts which are now in the Iraqi Museum in Baghdad, but have never been published. After him, 'Abd al-Karīm al-'Allāf published two books on Iraqi folk songs. From a comparison of these collections we see that al-‘Allāf knew the manuscripts of al-Kirmīlī and may even have used them without saying so. Recently other people have begun to deal with this topic, but their publications of the songs are unvocalized or without commentary, except for the short study by Raṣīd 'Āmir al-Sāmarrā'ī, in which he deals with the form of the songs, including some 40 songs which are vocalized and
commented upon.

Arab authors who have dealt with folk songs are apt to make a comparison between classical songs written in the literary tongue and modern songs in the colloquial dialect. Some of those who deal with such folk songs consider them superior to the classical songs.17

F. The Language of the Songs:

The understanding of the songs involves particular difficulties. Aside from the originality of the manner of speaking and many linguistic forms with variant meanings, they abound in local words and local connotations which were eventually forgotten. Owing to the rhyme, linguistic forms are occasionally distorted, so that it is only with great difficulty that one can understand the meaning.18 The dictionary alone is of insufficient help, and we had to collect additional information from the mouths of both old and young people who hail from Baghdad. The general linguistic character of the songs requires special concentration, because they do not reflect the local dialect of the area alone, since in addition to dialectal components, they contain borrowings from classical Arabic, and include songs in mixed Arabic and Persian. The Arabic of the folk songs is an intermediate language, not a pure language and not even the language of the dialect; its style is a composite, a peculiar mixture of folk material and distorted literary material. The metric form creates a wealth of possible expressions; it is possible to pronounce each word
as it is spoken now and also as it was spoken long ago in classical form.

Despite the fact that most of the songs are written in a language very distant from the Jewish dialect spoken in Baghdad, the Jews composed songs in this language, sang them, and enjoyed hearing them. Indeed although the Jews were in their own world, they were not isolated from their non-Jewish environment. There was amongst them a group whose contact with non-Jews was limited, but this was only a small segment. Most of the Jewish population in Iraq was in daily contact with the non-Jewish inhabitants, and as a result the Jews had to speak the dialect of these inhabitants. Another segment of the Jews of Iraq had an even closer contact with the non-Jewish inhabitants and therefore had to be expert to some degree in Arabic culture and literature.

In the notes to the songs their language is dealt with in detail. Here I will mention only that from a linguistic point of view it is possible to discern three types of songs, as far as their language is concerned:

1) Songs which are written in a purely Jewish dialect.
2) Songs which are written in a purely Moslem dialect.
3) Songs which are written in a mixed Jewish and Moslem dialect.

G) Changes of language in the text:

The Arabic dialect of Baghdad includes a mosaic of Persian and
Turkish loanwords, which are so prevalent in the Baghdadi tongue that all the specifically Persian and Turkish consonants have become part of the Arabic alphabet of Baghdad. This phenomenon is known to the inhabitants, and when one describes the languages spoken in this city, he says: 19" The tongues spoken in Baghdad are the following: First Arabic, then Turkish, Persian, Kurdish, French, and English".

The travelers who visited Iraq in the nineteenth century also recognized this fact and Obermeyer says: 20 "Just as Baghdad contains a mixture of several nations, so does it contain a mixture of several languages. Of these, Arabic is the principal one; after it come Turkish and Persian, and one who wishes to walk the length and breadth of the city should have these three languages always at his command."

This mixture of languages has left its mark also on the folk songs of the Iraqi Jews, and most of them have additions in Persian and Turkish. In each song the singer habitually includes Persian and Turkish words which have become an integral part of the song, without which the singer could not even begin his recital. These words identify the songs and their tunes help the singer to perform, since they serve as a substitute for musical notes. Compare, for example the Persian words which begin various songs, such as /ā'izām/-my dear; /āmān/ or /dalā dāl/ and similar exclamations which come also at the end of the song; and the word /gānī/-my soul, which begins a well-known lullaby. So too the word /dōl/-dear, and other Turkish words
which occur in the body of the song, such as /yōx/-no.

Sometimes the whole introduction to the song is written in Persian, the following verses are in Arabic, while the last line ends in a Persian word corresponding to the rhyme word in the introduction. An example of this is the song which reads: 21

You walk, I enjoy and walk.

You're my heart, oh my heart!

You're my heart, oh prince!

Fresh, fresh, new, new

Wonderful rice, good rice.

The openings of some songs in this collection are structured in this manner.

Likewise, there are songs which have an introduction in Turkish, while the following verses are in Arabic dialect. An example is the song which opens thus in Turkish:

'amān nuzlarū nuzlarū

sakar nabāt 'ōy suzlarū

Oh, proud girls!

Therefore you are sugar cane

The rhyme word /suzlarū/ returns in the last line of each quatrain.

In addition to this there are several songs with English words which were current among the inhabitants during the period. Such words include /stēšin/- a railroad station; /pōlīs/- police; /dīmīs/- dismissal of a complaint. Other songs contain Hebrew words peculiar to the Judaeo-Iraqi dialect.
H. The rhetorical form of the Language:

Since these songs were originally transmitted orally and were not written down, the composers used the rhetorical form of the language as a tool to help to preserve them in memory, especially the form of paronomasia. This paronomasia is found regularly in four lyrical forms: 'atāba, 'ubūdiyya, 'almēmar, zherī.

This principle was kept also in most of the strophic songs which were built in the muwaṣṣah form. The paronomastic word which is repeated at the end of each line served also as the introductory word in each song, and once it was fixed in one's memory, it was easy to remember also the whole song. The use of paronomasia was necessary in these songs also because the people liked this rhetorical form and regarded it as a mark of ability and intelligence. I have in fact met many people who find pleasure in folk songs only insofar as the comprehension of the paronomastic words entails deep thought and much effort.

For each song, I have indicated the particular rhetorical form which appears in it.

I. The Contents of the Songs:

The range of ideas in classical Arabic poetry is limited and one-sided, because it concentrates mostly on the descriptions of horse, camel, hunting, and war. The folk poetry with which we deal here has no common denominator with classical poetry. However, the poetical form known as 'urğūza (poem in the rajaz
meter) introduced the theme of love and beauty, which became the leading motif in folk songs. It is fair to say that the content of folk poetry differs from that of classical poetry but is connected with the medieval Arabic and Hebrew poetry, especially in the description of the beloved, her beauty, her rejection of the lover, the inexorable passage of time, etc. In some instances I have pointed out such parallels from medieval poetry, but this aspect requires special research which is outside the purview of this work. In addition to these songs, there are other songs meant to offer instruction in morals, citing proverbs or describing the beauty of nature in order to show the majesty of God.

The songs included here were sung by Iraqi Jews up to our own time. They are anonymous songs which cannot be ascribed to a known author but only to the masses, from whose midst they arose and took form. In some songs we find similes and colorful verbal pictures; other songs bear the mark of simple thought. They reflect all aspects of the life of the Iraqi Jews—sadness, happiness, longing, and frustration. These songs are the common treasure of the Jews of Baghdad, even though the authors are unknown, nor are they important, because their compositions quickly became the property of their community, which sang them when it so desired or ignored them if it so chose. I also saw no purpose in investigating the authorship of individual songs, since I found that each elderly singer tended to ascribe a particular song to a different author. Since these songs have
no known author, they are subject to frequent changes, giving rise to multiple versions of the same song, owing especially to the fact that the songs passed orally from one generation to another without being set down in writing.

In these songs the anonymous authors sometimes refer to historical persons and events known to the ordinary folk, in order to describe something that happened to them. Thus, in order to describe a man suffering, the poet would refer to Job; in order to describe great manly beauty, he would refer to the patriarch Joseph; in order to describe a father grieving over the departure of his son, he would refer to the patriarch Jacob; in order to describe love so intense that it drives the lover to insanity, the poet would refer to Qays who loved Layla; and so forth.

The songs express general ideas acquired by the poet out of his experience in life, and one should not look in them for deep analysis and detailed events, as found in Arabic literary poetry, because the folk poet expresses simple thoughts and plain sentiments concerning daily life. Apparently the reason for this is that the songs are meant for plain people who have no time to engage in deep thought. From this it follows that this type of poetry is mostly descriptive, often lacking in continuity among the several descriptions, so that no whole picture is the result. Thus, love songs, which constitute a large proportion of folk songs, mostly describe external things, such as the color of the beloved's cheeks, her height, the whiteness of her teeth, etc.
The folk songs of the Iraqi Jews are thus an echo of the tormented soul and the aching heart whose pain and sorrow have grown beyond endurance, or of the lover tormented by a love which sends him to his sick-bed. They express the feelings of the plain man, his sadness and his happiness, his anger and his glory, his love and his passion. This is especially true of the "mawwāl" type of song, for example, the story ascribed to an Iraqi student studying in the United States. We are told that this student went to visit his friend, also an Iraqi, studying at the same place. Finding him not at home, he engages in a conversation with the landlady, who tells him good things about his friend, but claims that she is sorry about one thing. The student asks, "What is it?" The landlady answers that the friend weeps when he enters the shower. When the student subsequently inquires of his friend, it becomes clear that the friend is not weeping but singing "mawwāl" and "‘atāba" songs. The sad quality of this type of song is reflected also in the accompanying Persian words, such as "‘amān dilāy wāy dilāy", meaning, Oh my heart, woe is me from my heart, etc.

Folk humor, too is not entirely excluded from such poetry, for example, in the song telling of the advantages of black over white: How often the blacks say we are the honey.
The food of kings, and not to be attained!
You the white (or shell) of the onion—
Of you there are whole piles in the bazaar.
J. Meter and Rhyme:

Classical Arabic poetry builds its lines on the principle of quantity, i.e., on the number of syllables and their length or shortness. Folk songs on the whole observe this principle. However, there is a clear dissimilarity between the old and new, the classical and the colloquial, so that an expert on the poets of the "Gāhili" and 'Abbāsid periods would meet with considerable difficulty when analyzing the meter of a love song sung today in the colloquial. The folk songs show an intrinsic change in form, content, and language. The new world of ideas causes changes in meter and rhyme. One cannot always discover in the folk songs a set metric law, because not all the long lines have the same number of syllables. When the feeling for length or shortness of syllables disappears, and only a few of the lines adhere to the meter, one can express rhythm and motion by the word accent. The development of meter and the varied use of rhyme created a wealth of forms of lyrical expression which is absent in the ancient classical poetry. As an example, one might mention the structure of strophes and the division of the rhyme based on paronomasia which made the mawwāl, zhārīf, and 'atāba forms the most favored ones among the people, although their meter is classical.

The meters of these songs involve many difficulties, since it is difficult to speak of set meters subservient to specific meter units, on the basis of which one might establish the number
of meters used in these songs. However, it is possible to say that these meters are analogous to the meters of the muwassah songs. There are meters which keep the classical meter unit with deviations from it, although the regularity of the unit is not uniform as in classical meters, but is interspersed with another unit.

While classical poetry was conservative, changes were made in folk poetry in the form of the rhyme, because here there is no identical rhyme which recurs throughout the poem, and in most songs there is strophic rhyme. In order to illustrate this, I have noted the rhyme for each lyrical form. Among the songs included here, there are several written in the classical "qasida" form, a long form each line of which comprises two hemistichs, the several second hemistichs having the same rhyme. From the point of view of the rhyme, there are in the folk songs included here two prevalent faults, 'ikfā' and 'itā'. The term 'ikfā' is used to designate the variation of letters similar to the rhyme letter, especially the variation of the letters /lmnr/. Examples of this phenomenon are the song in which /kirāma/ meaning, generous, rhymes with /zamāna/, meaning-time, and the song in which /tin/, meaning figs, rhymes with /timil/, meaning she will bend. The 'Ita' defect is the repetition of the same rhyme word with the same meaning throughout the song, as in the "mawwāl","'ataba"and 'ubūdiyya forms.
K) Sources:

a) Printed Sources: These sources include 1) Books by travelers and visitors. These mostly belong to the nineteenth century and to the first decade of the twentieth. Despite the doubtful reliability of this literature, the meager information given in it provides some for the background of Iraqi Jewry in that period.

2) Books of Arabic Poetry:

The song material included in these books, especially those published in the last ten years, is very small. Most of the songs are the same in the several books, but they provide a useful comparison of the different versions of one and the same song.

3) Periodicals: newspapers printed in Hebrew characters whose language is colloquial Iraqi. All the newspapers were published in Calcutta, India.

The contents of the newspapers are usually similar; ships' activities, price of opium, value of currency, and international news. At the end of each issue there are various stories.

In addition to Jewish newspapers, I have used Arabic newspapers published in Iraq, such as "Lugat al-‘Arab" and "Al-Turāt al-ṣa‘bī."

b) Oral Sources:

In order to understand the folk songs and their background, I
have interviewed singers and elderly people who had immigrated to Israel at the beginning of the 1950's. However, here I was confronted with the problem of the reliability of the material given to me by the persons interviewed. I therefore checked it as far as possible with the printed sources, which despite their fragmentary nature made it possible to verify details and major events which were essential in order to understand the songs. From this point of view, the importance of the interviews lies in the fact that they supplement the fragmentary information provided by the printed sources, and help to achieve a more or less comprehensive, if not complete, picture.

II) Summary And Remarks

Through the reading of the dissertation some questions have been asked. I have therefore found it necessary to add this additional section.

1. The Main Contribution of this Dissertation

Unfortunately till today, none have written any research paper on the Arabic Judaeo-Iraqi folk songs. The one to merit being the first to collect such songs and thus draw attention to the subject in general was the late
Rabbi D.S. Sassoon. However, he published only one complete historical song, and this was included in his article entitled, "The History of the Jews in Basra", JQR, n.s. vol. XVII, 1927, pp. 436-438. This song was published in Hebrew characters and was not transliterated by the author, nor was it translated into English. The reason why he included this song was to explain the phenomenon of the Yom Hanesh of Baghdad which is celebrated by Iraqi Jews on the 11th of Ab and on the 16th of Tebet. Rabbi Sassoon proved that Yom Hanesh should be identified with Nes Tehmas which started in 1733 in the days of Shah Tahmasp and which is a reminiscence of the first siege and liberation of Baghdad from Persian rule. The song, published by Sassoon, kept the Nes alive. (See "The Jews In Basra" p. 435).

In his catalogue, Ohel Dawid, Rabbi Sassoon drew attention to this song and brought a few verses of it, also in Hebrew characters and with no translation. In this catalogue, he brought the first lines of eight Arabic folk songs but he did not translate any of them. (See Ohel Dawid, vol.1, London, 1932, pp. 476-477).

In another article by the same author entitled, "Jewish Arabic Coffee Songs", published as a letter to the editor, in "The Jewish Chronicle", in May 22, 1925,
he only dealt with the songs and did not publish any of them.

In his chapter dealing with "Customs And Usages" in *A History Of The Jews In Baghdad*, Letchworth, 1949, Rabbi Sassoon mentions that during the wedding festivities, it was customary, especially for professional women singers to sing Hebrew and Arabic songs. Although he refers to Ms. Sassoon 485, which includes such songs, he does not publish any song at all in this book.

While no Iraqi Jew except for Rabbi D.S. Sassoon published Judaeo-Iraqi folk songs, Iraqi Muslims have published in the last fifteen years, about ten books which deal with Iraqi folk songs. (See the bibliography: al-‘Allāf, al-Dēwaqī, al-Ǧabbūrī, al-Hasanī, al-Raḡab, al-Raṣīd). New collections of Muslim Iraqi folk songs have been published in the following books:


All the Arab compilers mentioned above, discuss Iraqi Jewish musicians and singers, but they do not mention even one Jewish folk song.

The Orientalists play an important part in publishing, analyzing and translating Iraqi Muslim folk songs. (See the
Even though no scholarly works were written on the folk songs of Iraqi Jews, the study of their folklore was not neglected. One might mention A.S. Yahuda's collection of fifty proverbs of Baghdadi Jews, "Baghdadische Sprichwörter", *Orientalische Studien*, Giessen, 1906, pp.399-416. Although this study deals very scientifically with Jewish Iraqi proverbs, the author does not mention any song at all.

Isaac B.S.E. Yahuda published two volumes of Arabic proverbs, "Mişlê "Arāv" (Proverbia Arabica), Jerusalem, I, 1932, II, 1934. However, most of his work deals with proverbs which are common to the Jews of Oriental communities, and only some are those of Iraqi Jews. Likewise some booklets about proverbs were published, written in Hebrew characters in the Judaeo-Iraqi dialect, for example "Qissat 'ahl il-matal", the editions of which lack dates and cities of printing, although they were probably printed in Baghdad. One edition, from Bombay, is dated 1886.

One should mention also, the thirty proverbs which are a part of a collection compiled by Rabbi S.D. Sassoon during his visit to Baghdad in the year 1910. These thirty proverbs are included in his book, *A History Of The Jews*

In addition to this, I have written a long article in Hebrew entitled, "Family Life As Reflected In The Proverbs Of Babylonian Jews" which was published in the Folklore Research Center's Annual for 1972, vol. III pp.77-143. I have written an article in English entitled, "Judaeo-Iraqi Proverbs on Man and Wife", which was published in "Proverbium" no.24, 1974, pp.942-947. Besides these, I have dealt with Jewish folklore in a few additional articles. However, all these mentioned above do not deal with the Arabic folk songs of the Iraqi Jews.

As a result of the uprooting of Iraqi Jewry from Iraq, which commenced twenty-five years ago, and likewise its transference to Israel, a danger was created that the folklore of Iraqi Jews would be obliterated. The Iraqi Jews of today do not speak the Judaeo-Iraqi dialect, but rather, Hebrew. Therefore, I took upon myself the task of saving this rich treasure. I hope this will act as encouragement to others to deal in this field.
2. The Translation of the Songs

When I first started collecting these songs, it never occurred to me to translate them into English. Indeed I translated most of them into Hebrew.

As a result of the review in "Der Islam" of 1972, p. 327 ff. of my book on the Judaeo-Iraqi Proverbs, in which the reviewer, Rudolf Sellheim, pointed to the need for transliterating the proverbs into Latin characters, I realized the advisability of doing this for the folk songs. Likewise, from this emerged the idea of translating the songs into English, because English is regarded today as a language in which scientific books of international interest are written.

Furthermore during my studies in Dropsie University, an American institution, I became accustomed to reading and writing English.

Another reason for my translating the songs into English is my hope that via this selective translation I will enable English speaking Jews—especially Americans—to learn of their Iraqi brethren's heritage. Perhaps this will bring about closeness and mutual understanding between two branches of the same tree. Thus, even though it would have been easier to include in this dissertation a translation in Hebrew—a language in which I am more
fluent: I preferred to translate the songs into English.

In this selective translation, I include only songs which are typical of the life of Iraqi Jews. Thus I avoided the translation of all the songs, since this selection might give a representative picture of the entire collection.

One may ask why I did not translate the songs according to English rhyme and rhythm. I should say frankly that had I done so, it would have been as if I had created a different kind of song, something which I specifically wished to avoid. I made no effort to follow the form and poetic meter of English poetry since my purpose was to make these songs available for the use of those who do not speak Arabic.

I do not wish to beautify these songs, but to give a true picture of it as much as possible. In addition, English rhythm and rhyme schemes are totally different from the Arabic schemes, due to the fact that the latter is based on a quantity system, while the former is based on sylabdic stress. Even in the translation I made into
Hebrew, which is not included in this dissertation, I was not always successful in keeping the rhyme. It was impossible to completely preserve the rhyme in the Hebrew. There is always a danger when translating with rhyme, that one may lose the original idea of the song. The idea, however, is more important than the rhyme, and especially in our epoch when poets choose the Free Verse and have been freed from the chains of rhyme. Therefore I preferred to insure coherence of the verses' meanings.

3. The Hebrew Elements in the Dialect of the Songs

Besides Arabic, the Iraqi Jews were acquainted with Hebrew. However, Hebrew as a language was not spoken. Rather the Jews of Iraq were acquainted with Hebrew through prayers and religious studies. This Hebrew is termed by Blanc following M. Weinreich, "whole Hebrew" (See (Communal) p.141.). In the songs published in my dissertation, there is integration of the Hebrew words in the Arabic dialect of Iraqi Jews. For example, in order to define Hebrew words, the Arabic definite article
/al/ is used, as in /il-’abōt/ - "the ancestors" (no.168.16). The identification is also created by adding to the Hebrew nouns the Arabic pronominal suffixes, as for example in the word /mizalla/-"her fortune" (no.20.154), /mizzalu/-"his fortune" (no.1.44). The accusative particle /l/ which is current in the Judaeo-Iraqi dialect is also used in the Hebrew words, such as in /winzuru linnābi/-"we will visit the prophet" (no.17.4).

The Hebrew words which constitute a part of everyday speech, termed by Blanc following M. Weinreich "merged Hebrew" (Communal) p.141, are declined according to the rules of Arabic grammar in the dialect. For further analysis of the phonology and morphology of the Hebrew words in the dialect, see Blanc (Communal) pp.140-142.

As to the number of Hebrew words current in the dialect, one must say that it is not large and is less than the number of words used in other Jewish dialects such as Yiddish, Ladino, and the dialect of the Jews of Algeria. According to M. Cohen, who studied the Hebrew elements of the Judaeo-Algerian dialect, the number of Hebrew words
there is less than those in Yiddish or Ladino. Furthermore the number of words cited by him is larger than the number of Hebrew words current in the Judaeo-Iraqi dialect and in the songs published in this dissertation. See M. Cohen Le parler arabe des juifs d'Alger, Paris, 1912, pp.386-408.

In addition to the Hebrew words which are current in the Judaeo-Iraqi dialect, these songs also have other words which are used as religious and ritualistic terms; as /maftir/ "reading the Haftara" (no.1.49,69); /il-mila/ "circumcision" (no.17.15); /il-tabôt/ "the ancestors" (no.168.16); /bêt-hammiqdas/ "the Temple" (no.168.12).

4. Printed Sources

The travel books have helped me to understand the background of the period in which these songs were sung. The travelers often mention customs which seemed to them particularly interesting. These travel books are basic to our understanding of the Iraqi Jewish customs and way of life, which have now totally disappeared. These books therefore serve as an important source of history.
Among the travel books which I used during the writing of my dissertation, mention should be made of the following books:

1. "הTelefone של ידיעות אחרונות" (The Phone Book of Haaretz) by Uri Zohar
2. "阳县 atlas of Israel" by Uri Zohar
3. "阳县 atlas of history" by Uri Zohar
4. "阳县 atlas of archaeology" by Uri Zohar
5. "阳县 atlas of geography" by Uri Zohar
6. "阳县 atlas of natural resources" by Uri Zohar
7. "阳县 atlas of economic resources" by Uri Zohar
8. "阳县 atlas of social resources" by Uri Zohar
Notes

1) See song 201, line 63.


5) See Ṭā‘āf Mēṣarīm, 9.11.1893.

6) See his article “Massā' be-‘Arāv”, in Hamaggīd, no.50, 29.12.1875, p.442.

7) See for example song 20.


9) According to my interview with the elderly musician Ephraim Bassūn, in 1968.

10) According to a report which was sent in 1844 to London by Morris Cohen, in Havazelet, 1844, no.34.


12) Ibid., 20.1.1898.


14) See, Mu’tamar al-mūsīqa al-‘Arabī, Cairo, 1933, p.41.

15) See his Neuarabische Gedichte aus dem Iraq; M.S.O.S. 1904, p.266.

16) See his Beiträge zur Kunde des Trak Arabischen, Leipzig,
1908, p. XIV.


18) Compare for example song 201.

19) See Hawādīt al-zāmān, Baghdad, 1910, p. 36.

Number 1:
la 'anām wla 'anāyyim
wla 'axallī 'aḥḥad yhām
yā xwāl wya 'imām
mānā' abāt 'indākūm ḡulām
huwwa 'abū sef il-mūfaḍḍaḏ
hal karīm 'ibn il-kirām
lammin daxal l-maṣrafxaṇa
qāmit il-ḥikkām qiddāma
yā rabbī 'alēna dāma

hal karīm 'ibn il-kirām
lammin daxal lil-qayṣariyyī
tliqqitū il-barmakiyyī
ya rabbī dīmū 'alayī
hal-karīm 'ibn il-kirām
lammin xiḍbölū kaffu
'abūnū bil-zaffa xalfu
kill il-‘aʃḥāb bsaffu
hal-karīm 'ibn il-kirām
lammin lbaslū il-šāla
yiḥfaḏu rabbī t‘āla
hilikihlölū l‘amma wil-xāla
hal karīm 'ibn il-kirām
lammin lbaslū il-m‘annā
wad ‘flū b‘unrū yithanna
wabūnu yqīblū il-kanna
hal karīm 'ibn il-kirām
lammin yidhin rāsu bdihn illūz
'abūnū yiḥṭanu wiybūs
wistaxṭar 'indu il-balyūz
hal karīm 'ibn il-kirām
lammin labas ḥwāsu
'abūnū ḥḍanū wbāsu
huwwa karīm min 'asāsu
hal-karīm 'ibn il-kirām
lammin šadd il-kiffiyyi
wbiš-bīt 'ayyan 'alayyi
ḡinā lēlt il-šbahiyyi
hal karīm ibn il-kirām
lammin šiftēnu yiqaṣra
bittēlu 'azīmi tasikra
kariftēnu širrāf il-wuzra
hal karīm 'ibn il-kirām
lammin yilbis yiḥlālu
'insalla qawī mizzālu
hallēlī il-faraḥ mālu
hal-karīm 'ibn il-kirām
il-šibyān lammin ḡūnu
ma 'adrī il-wēn widdōnu
bil-maftīr yihdin 'abūnū
hal karīm 'ibn il-kirām
kil il-šatāra bīnu
wad 'ī rabbī y'allīnu
tiği il-‘arūs ‘ilēnu
hal karīm ‘ibn illkirām
ya maḥlā zūg il-‘īntēn
niyyāl5 min bāsa nūbtēn
rabī ‘ihfaḏhum il-ṭnēn
hal karīm ‘ibn il-kirām
ḥizzle ya maḥlā sabāha
warid wyizhī qdāna
‘inšalla niği bifrāḥa
hal karīm ‘ibn il-kirām
gīna wit‘annēna
wkullna bḥusna hawēna
il-kramiyyī nğība bidēna
wniglīnu illīnu ḥatān
lammin lbaslu zbu nuanced
kihlī lu zōgī yūnu
ḏman lu il-mafṭīr ‘abūnu
hal karīm ibn il-kirām

Number 2:
‘alla yiḥyi‘ halyūm
hal yōm ‘ahsan min kill yōm
niḥna malakna wlēdnā
wsiwwīnu mitīl hal yōm
yōm...
niḥna malakna bikirnā ‘arūṣu
winsiwwīnu mitīl hal yōm
insalla yóm liwládkim
ya rabbī il-faraḥ dōm
"alla yiḥyī hal yóm
ya rabbī 'il-faraḥ dōm

Number 3:
wen 'ahl il-karam wil-šīma
wdāxlīn lil-balad bź'ima

dāxlīn wdāxal ilgōxada wiyyāhum
"alla yiḥyī man daxal wiyyāhum

wil-čān 'abū ġāyib daxal wiyyāhum
il-ġiyyāb bź'izz wsīma
wen 'ahl il-karam wil-šīma
dāxlīn lil-balad bź'ima

il-kān 'abū 'ziqā daxal wiyyānū
wrāsan il-šidqān bź'izz wsīma
il-kān 'abū ya'qūb daxal wiyyānū
"alla yiḥyī man daxal wiyyānū
yzawwiq wladū bź'izz wsīma

Number 4:
dāmū linā silmān dāmū linā
yiḥfaḍu il-silmān rabb il-samā
ilkān trīd 'irōṣ yā ġibritī
tifraḥ lak il-mīmī bź'izz whanā

wil-kān trīd 'imlēk yā ġibritī
tifraḥ lak il-šidqān bź'izz whanā
wil-kān trīd xīla ya ġibritī
tilbisa bil‘iff w‘izz whanā

Number 51

‘iyūnī markab il-duxxān

'eš hilū markab il-duxxān

šaḥṭīlak ‘ala ša‘āra
lā yiḥrimak min ša‘āra
ša‘āra brīsam il-šām

'eš hilū markab il-duxxān

šaḥṭīlak ‘ala rāsa
lā yiḥrimak min rāsa
rāsa rās il-ṣilṭān

'eš hilū markab il-duxxān

šaḥṭīlak ‘ala ‘adāna
lā yiḥrimak min ‘adāna
‘adāna ‘adān il-ġizlān
rīhmōha fi markab il-duxxān
šaḥṭīlak ‘ala tūla
lā yiḥrimak min tūla

tūla šaṭbit il-riḥān
tizhī lmarkab il-duxxān
šaḥṭīlak ‘ala šadra
lā yiḥrimak min šadra

šadra maktab il-ṣibyān
yičrīx fi markab il-duxxān
šaḥṭīlak ‘ala šīrra
lā yiḥrimak min šīrra

šīr ṭha ḍanna fīngān
nišrab fī markab il-duxxān
šaḥčīlak ʿala snūna
lā yiḥrimak min isnūna
snūna lūlū wmirgān
‘ēs hilu markab il-duxxān
šaḥčīlak ʿala xduđa
lā yiḥrimak min xduđa
xduđa fatt il-rummān
ģitna ff markab il-duxxān
šaḥčīlak ʿala ʿyūna
lā yiḥrimak imn ʿiʿyūna
ʿiyūna ʿiyūn il-ġizlān
ʿiyūna markab il-duxxān
šaḥčīlak ʿala zanda
lā yiḥrimak min zanda
zanda čanna bābingān?
tiḏwī markab il-duxxān
šaḥčīlik ʿala šabīʿa
lā yiḥrimak min šabīʿa
šabīʿa tixgil il-niswān
tiḥrix fī markab il-duxxān
šaḥčīlak ʿala kaffa
lā yiḥrimak min kaffa
kaffa lūzīnat šifrān
ʿiyūnī markab il-duxxān
šaḥčīlak ʿala nhūda
lā yiḥrimak min inhūda
nhūda tixṭif il-ṣibyān
‘eṣ ḥilū markab il-duxxān
šaḥṭīlak ‘ala zōga
lā yiḥrimak min zōga
zōga sāyer il-qibṭān
maṣgūl t’al-markab ilduxxān
šaḥṭīlak ‘ala ‘axūha
lā yiḥrimak min ‘axūha
‘axūha sāyir madan
yinṭir fī markab il-duxxān

Number 6:
yābū il-rīhān
šadda rīhān
nisıkix rīhān
yābū rīhān
nqassim rīhān
yābū rīhān
whāyī ‘arūṣna
ḥilwa tinbān
whāyī lēlī
‘āqīlī tinbān
yābū rīhān
ḥayyī tinbān
yābū rīhān
‘āqīlī tinbān
yābū rīhān
whāyī ʿarūṣna
tīgī wtīnbān
yābū rīḥān

Number 7:
wkēf ʿana ḡli̇kī
wkēf tingilīn
wana daḡli̇kī
bšamʿa wfanarēn
wkēf ʿana ḡli̇kī
wabūkī wāgifan
yirmī il-šōbāʾ
bdaww ilgamarēn
wkēf ʿana ṣagli̇kī.
wimmik wāgifā
ṭirmī il-šōbaś
bdaww il-gamarēn
wkēf ʿana ṣagli̇kī
wkēf tingilīn
wana daḡli̇kī
bdaww il-gamarēn

Number 3:
ǧītū mbārak blayya nadāma
wrabbī yifraḥ ṭwāl il-zamānā
wmalakna ʿarūṣū libn il-kirāmā
wiydīmū ʿala ʿimmū tūl il-zamānā
ǧītū...
fisalna il-xil'a libn il-kirama
wiydimu 'ala 'abünū Twal il-zamāna
šibbēna šmī'tu il-ibn il-kirama
wiydimu 'ala xwālū tul il-zamāna
rētu mbārak blayya nadāma
ya rabbi faraḥ il-dāyim Twal il-zamāna

Number 9:
dī'ōna¹ yā 'ibād 'alā dī'ōna
wniḥna fārḥīn bizwīg 'axūna
malakna 'aruṣu yithannā bīha
'alā kyād il-'adū wilḥasadōna
qiddasna 'aruṣa gītu mbārak
'alā kyād il-'adū wil-yiḥsidūna

Number 10:
yā dān dānī dāní¹
hal hilū tawwa² gānī
yā dān dānī dānī
yā marḥaba min gānī
yā dān dānī dānī
labas šālitū wgānī
yā dān dānī dānī
ğaba il-'aruṣu wğānī
yōm il-yiğōna il-ğiyyāb
dāxiq baksīši³ gānī
yōm il-nimlik 'aruṣu
tawwa il-hilu raḍdānī
Number 11:

māl māl yā ḡāwī
xadda yiqrah wiydāwī
māl māl yā ḡāwī
yābū qibba il-samāwī
māl māl yā ḡāwī
il-hilū yiqrah wiydāwī
yōm il-yilbis šalātu
hal hilū tawwa ṣāgni
yā dān dānī dānī

Number 12:

'alla h wēsīk
yā mdangisat il-rāsī
yā tabag illwarid
yā lūlu mi'bāsī

wirwēnī tūl il-likī
wintī l-'āsīlī
wabūkī 'axyar il-nāsī
w'allī
w'allī h wēsīk
wirwēnī xšūlāt il-likī
wintī l-'āsīlī
w'imāk 'axyār il-nāsī
'oalla h wēsīk
Number 13:

haydūs¹ yā nağım haydūs
wēnī 'imma tbawwis il-ṭarūṣ
haydūs
wēnī 'ixta tbaxxir il-ṭarūṣ
haydūs
whāy ṭarūṣna ṭaxḍit il-filūs
whāyī illēllī minna ma yīğūz

Number 14:

mal manī hal mičēwīx wil-ḥarīr
mal manī hal tībūl fōga nīsīr
mal manī hal ṭarūṣ il-zawwaqūha
xāṭir ǧānī yā rēt bazru bnīn
mal manī hal² tīxūt il-qayniṣbūha³
xāṭir 'ībnī yā rēt 'umru tawīl
mal manī hal 'azāyim qayṣ 'izmūha
xāṭir silmān baʿad ʿēn il-yāmīn
mal manī hal ʾimīr il-qayṣibbüha
xāṭir il-ṭarīṣ ya rēt 'umru ṭawīl
Number 15:

‘āḥ wya lēla nīgūt il-ġbāš
siḥōla il-‘īmma la tḡīna bālāš
witzivwiġa il-binta wtirmī il-šōbāš
siḥōlu il-‘abūha la yīḡīna bālāš
yziwwiġu il-‘ibnu wyirmī il-šōbāš
siḥōlu il-‘ammū lā yīḡīna bālāš
yiz_iwwiġū il-‘ibnu wnāxid minrū šōbāš

Number 16:

il-‘āfya il-‘āfya
distā’gilū lil-‘āfya
ḥablīt ḥābalhā ǧīdīd
wib‘imir zōgā yizīd
whal šābāḥ il-ġadīd
‘alēnā b’alif ‘āfya
il-‘āfya ...
ṣabna kursī ǧadīd
wib‘imir zōgā yizīd
wkull šābāḥ il-ġadīd
‘alēnā b’alif ‘āfya
il-‘āfya ...
siyyarna mūḥēl ǧīdīd
wib‘imir zōgā yizīd
whal šābāḥ il-ġadīd
‘alēnā b’alif ‘āfya
Number 17:

il-\(\mathbf{n}\)abi ya \(\mathbf{n}\)abifi
yihfa'ifi giyyabi
ni\(\mathbf{s}\)\(\mathbf{i}\) il \(\mathbf{s}\)im\(\mathbf{i}\) il-\(\mathbf{s}\)asal
winz\(\mathbf{u}\)ru linn\(\mathbf{a}\)bif
il-\(\mathbf{n}\)abi zar\(\mathbf{\ddot{o}}\)nu
wi\(\mathbf{s}\)im\(\mathbf{i}\) \(\mathbf{i}\) si\(\mathbf{\ddot{a}}\)l\(\mathbf{\ddot{u}}\)
ya nis\(\mathbf{w}\)\(\mathbf{\ddot{a}}\)n hil\(\mathbf{i}\)h\(\mathbf{i}\)l\(\mathbf{\ddot{o}}\)lu
bix\(\mathbf{\ddot{u}}\)\(\mathbf{\ddot{u}}\) linn\(\mathbf{a}\)bif
il-\(\mathbf{n}\)abi zar\(\mathbf{\ddot{o}}\)nu
10
wiyariq\(\mathbf{2}\) ni\(\mathbf{s}\)\(\mathbf{\ddot{r}}\)\(\mathbf{\ddot{o}}\)lu
ya nis\(\mathbf{w}\)\(\mathbf{\ddot{a}}\)n hir\(\mathbf{\ddot{g}}\)\(\mathbf{\ddot{o}}\)lu
bix\(\mathbf{\ddot{u}}\)\(\mathbf{\ddot{u}}\) linn\(\mathbf{a}\)bif
ya \(\mathbf{n}\)abi wiyy\(\mathbf{\ddot{a}}\)n
ha\(\mathbf{\ddot{t}}\)\(\mathbf{\ddot{a}}\)n wiyy\(\mathbf{\ddot{a}}\)n
15 'ind\(\mathbf{\ddot{u}}\) bis\(\mathbf{\ddot{u}}\)dat il-mila
yihfad\(\mathbf{\ddot{u}}\) il-\(\mathbf{n}\)abi

Number 18:

il-\(\mathbf{h}\)amid lalla rabbina halkar\(\mathbf{\ddot{i}}\)m
ni\(\mathbf{f}\)\(\mathbf{\ddot{d}}\)\(\mathbf{\ddot{t}}\)\(\mathbf{\ddot{a}}\) lils\(\mathbf{\ddot{s}}\)\(\mathbf{\ddot{d}}\)\(\mathbf{\ddot{i}}\) wa\(\mathbf{\ddot{m}}\)it sal\(\mathbf{\ddot{i}}\)m
wil-k\(\mathbf{\ddot{a}}\)n y\(\mathbf{\ddot{a}}\) m\(\mathbf{\ddot{a}}\)ma g\(\mathbf{\ddot{a}}\)k\(\mathbf{\ddot{a}}\) lba\(\mathbf{\ddot{s}}\)ir
fir\(\mathbf{\ddot{h}}\)e la il-bintik fara\(\mathbf{\ddot{h}}\) il-ad\(\mathbf{\ddot{d}}\)\(\mathbf{\ddot{i}}\)m
5 il-\(\mathbf{h}\)amid lalla rabbina halkar\(\mathbf{\ddot{i}}\)m
ni\(\mathbf{f}\)\(\mathbf{\ddot{d}}\)\(\mathbf{\ddot{t}}\)\(\mathbf{\ddot{a}}\) lils\(\mathbf{\ddot{s}}\)\(\mathbf{\ddot{d}}\)\(\mathbf{\ddot{i}}\) wa\(\mathbf{\ddot{m}}\)it sal\(\mathbf{\ddot{i}}\)m
wil-k\(\mathbf{\ddot{a}}\)n yal sid\(\mathbf{\ddot{q}}\)\(\mathbf{\ddot{a}}\)n g\(\mathbf{\ddot{a}}\)kum bas\(\mathbf{\ddot{s}}\)ir
fīrḥū la il-xazna fārah il-‘aḍīm
il-ḥamīd la‘lā rabbīnā ḥalkarīm
wīmfaḍā lil-ṣiddī ḡīf yiṣalīm
wil-ḥamīd la‘lā ma daxāl līnā ẓīn
daxāl silmān wīmgātū b‘īzz whānā

Number 19:
sāḥ il-dīk bi-l kūrā¹
wammā ẖābī izrūrā
waṣṭirī kāsā ṯyūrā
sāḥ il-dīk bi-l-kūrā

Number 20:
ḥūlū yābū 1-ḥāmāyīl
‘asmar yābu il-gadāyīl
‘aḥabbū ‘ōmta yānīnī
wīhāl ‘aḍāb mxallīnī
rabbī ‘inta tnağğīnī
waḥkī mā‘ū ṭasāyīl
ḥūlū...
‘gābit qiddāmū il-kabāb
wnazlīt mā‘ū lissīrdāb¹
wma ‘azmīt ġér isḥāb
ṭarā‘ anāsā wīsāyīl
ḥūlū...
hibīya ḡabīthum lilwīgūd
mitil sigra il-bīha ād
šni‘ī qiddām ilyhūd
lāzim niftakir winsāyil
hilū...
walla laṣrab ʿiglās
watmanna niyyāl min bās
kill ma yūṣfa yinḥās
wyiqkīr liyyām wiysāyil
hilū...
ẖef il-taʿab ḡrimī
yā rabbi ʿes hūmī
talʿit qaṣa ḥimī
ekīf ʿaskit wma ʿasāyīl
hilū...
kīf il-bāṣar ya rabbi
fāraqtīnī min ḥubīf
yuḥūdī wmišāl ṣubbi
leṣ ʿalayya ma tsāyīl
hilū...
limʿātba sārat billēl
wimm il-ḥādim mā tamm ḥēl
ffāda wgāʿa ʿaklit hēl
dūba wdūbu qatsāyīl
hilū...
min ʿind ʿallā il-baliyya
labsit brāsa ṭiffiyya
40 ma ḡaḥa ḡalayīf xṭiyya
kef ma ḍafattis wasāyil
ḥilū...
iymūha ḍog il-ḥarqāf
xillāla btumma5 hilāf
ṭūl illēl tihkī wiyyāf
wlāzim ḡalayīf yṣāyil
ḥilū...

45 ḍafārim il-ḥakī 'i'lēnu
wil-ḥakī ḡābu min 'idēmu
balla qūmī lūxēnu
balkat yirḥam wiyṣāyil
ḥilū ...
ṣādōni ḡawwā il-ḡāra7
wfathu il-ḥakī 'aṣkāra
qiddām il-nās 'es 'āra
malē'8 ilayīf tsāyil
ḥilū...
qablā hakmiṭ ḡalayīf
qiltū baddīl il-nīyyīf
xillītīf blā 'išwiyyīf
wnīmtū ḡū'ān wasāyil
ḥilū...
riḥtu bilgāfī 'assayyir
mitiḷ sab il dayyir
ṣīftū waḡhū mitgāyīr
wdomū qaynuḥ wiysāyil hilū... siftōnū qāʾid bil-qubba wim`abbi bṭummū kibba niyyāl min`akal mrabba wdaq il ṭaʾim wiysāyil hilū... "illa hallelī ma nām `arīd maḥbūbī qiddām killa kānit `ala ḥāʾim ma `aftakir wla `asāyil hilū... lammin labsit il-šāla wʾēṣ ma tsawwī yihlāla il-dišmān huwwī bdāla kēf yfattīs wiysāyil hilū... tiswa kill šōfa bʿilfēn `awwal bōsa min `intēn

aʿrifha hal yom sīnten wqumtu `afattīs ṣawṣāyil hilū... sifta tsayyir bgārf `āyanta whayyīt nārī `il-kān ma tiḡī bdārī kēf ma `afattīs ṣawṣāyil hilū..."
"الجربناء الأبية
ما سمّىَنَنا كلام الباء الأبية
"الهاليسي "يمد الباء الأبية
يفسيل دِبتُّي الباء الأبية
الحفا من الباء الأبية
"سنا يابا قانا
راما وراض انهلافا
"ليلب البارا الباء الأبية
"الهاليس تيران الباء الأبية
"الباجح ثور جيرنا 12
"الباجح ضد قائم تأتيغنا
"المجنين بلأل تليلتنا
"القمنا فانتيّب الباء الأبية
الحفا من الباء الأبية
"الجبس نامبا أماس
"كلما يسّفة ينحاس
"يسربن هنهم لجلس
"فانتيّب يسّفة الباء الأبية
الحفا من الباء الأبية
"الزابشة دين وساّا 13
"ااسمآر يابي ديلاّا 14
"هنهم سارو صاناّا
"كلما الباء الأبية
الحفا من الباء الأبية
لا مَنْ عَلَىٰ الْحُقُقِ
تَأْسِيِّرَ مِلَّيْمَ سَاقَةَ
تَبَرِّيْفُ تِمْتِلَاّ مِنْ حَقَّا
كَـِـْفِ تِـسْبِيْرُ وَتْسَـيْـيْـلُ
هِــْــّــــْـــــُـــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــــ~

15

16

17

18
wiyya xwärda١٩ w'isšaqa
bislūk il-'aqil bāqa
wxillāha tišfin witsāyil
hilū...`
tqullu il'amir 'amrī
wkill il-xalāyig tidrī' mēskī bidha il-'ibrī
ama lāzim tiḥkī witsāyil
hilū...
kill šī ma kān 'ala bāla
wkilla šārit 'ala mizzāla
śāfit mahhād bḥāla
kēf ma tinḥās witsāyil
hilū...
'es ma 'aqūl ma 'atsalla
dalla lasāfīr lilḥilla٢٠
ma 'a'rīf 'ēs 'agulla
kēf il-tadbīr wasāyil
hilū...
'asla tīna min makka٢١
bīha lōla wlakka٢٢
wsāḩiba kannu dakka
lāzim 'ilēnū tsāyil
hilū...`
yiq'ād yisrab glāṣū
تمانًا نيةً من بسـ

"الله" في مـ

يار يفتيـس ويسأـيـل

هـين

يـجيبها أكل الأـمانـا

ودومـ قالـد في جنـب

ويـريد يـ كثيرـة في الأـمانـا

قـائم يفتـيس ويسأـيـل

هـين

قالـا قميـه تـيمـلـي

واسـت الأـمانـا دـينـلـي

WXالـن نـمـهـلـي

وبـكر نـجـدير وـسأـيـل

هـين

يـرت يـحـيـلـا هـكاـت

ويبـكـا أـلا سيـبـيـاـلـيـت

وـيـقـرـل وـيـقـرـل

منمـ يـفـتـيس ويسأـيـل

هـين

شـنـهـي بـوـكـرـتـيـلـيـلـيـل

بيلـبـيـلـيـل

الـأـمـاـنـا

فـسـيلـتـلـيـل

يـلبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـيـبـي~
waqt ḥaḍūfa tiḥlāli
‘alōha dōm ḥaḍūli ḥilū...'

xillit-lak ḥaḍūla kāfak
māni la tāxīd ḥāfak
bṣīmit xīṭār waḥifak
māni yiʿrif wiṣāyil
ḥilū...

ḥubbī lābis bātiyya
samra bittil hindiyā

rabbi saffī il-niyyā
‘inta tīrḥam witsāyil
ḥilū...

-gitnī min hindistān
il-samra maṣahhilat liʿyān
hiyya tawsīr il-sibā'ān
māni yfattis wiṣāyil
ḥilū...

hiyya bitt il-yahūdiyya
waq̱ha kīṣīr nūmiyyā

yā ḥēf badlit il-niyyā
rabbi tīrḥam wusāyil
ḥilū...

il-xaṭṭ ǧāni min ḥubbī
yḥūdī wmaḥū šībbī

'as sawwēt 'indak yā rabbi
mīnnaq ṣatlib wṣāyil
hilū...
habbētha bkalkittā
bdarib marziḥa hitta
qiṣidtūha 'al-tuxtā
ma' ḥahad yi'rif wiysāyīl
hilū...
ḥāḍī hiyya il-hindiyyā
ma i'gabā tsallīm 'alayyā
mākū bqlba ḥinniyyā
ḥīṭī 'alayyī ma tsāyīl
hilū..
il-miskīn ġāna mn il-ṣīn
il-ġamā'ā ḥalfū 'imīn
bixūṭ sahr il-raḥmīn
rabī ydawwir wiysāyīl
hilū..
il-miskīn ġāh il-lāndan
tūlū kānnū farx il-dānn
huwwī mi taḥbir wimṭamman
f'lēnu ma ḥahad ysāyīl
hilū yābū il-hamāyīl
'asmar yābū il-gadayīl

Number 21:
'ind il-ṭalab 'ibnī
'ind il-ṭalab
تيل ات وراء الزافة
يفين الي حال
5
فيصالنا الي الـ"أ"
مبارك الي "أ"
ويتاززت الي البصرة
وسط الي "أ"راب
"إ"ند الي "آ"لاب
10
قيداسنا "إ"روصع
"يمو"كاري الي "أ"
ويتاززت الي البصرة
وسط الي "أ"راب

عدد 22 أ:
قلع يا "اهل الله
هدايا الي ولد مآل "الله
قلع يالا يا "اهل الله
لباس الي الـ"أ"سا "بسانا
5
قلع يا "الله يا "اهل الله
يجبة "أ"رفس "بسسانا
قلع يا "الله يا "اهل الله
يوم الي يلبيس الي الـ"أ"سا
lahmid واشك "الله
10
قلع يالا يا "اهل الله

عدد 23 أ:
دارنا دار الي الهواء
wmasārī'ha ḥadīd
ḡālisīn bīha il-ʿamāra
lā nīxāf wlā nīhīb
niḥna zawwāgna blāḏa
wibʿimir bayya₁ yzūd
yā sakākīn il-sarāya²
fī qilūb il-ḥasūdīn
niḥna ziwwīgāḥa lūna
wibʿimir ṭimma yzīd
wīyā sakākīn il-ṭarāya³
fī qilūb il-ḥasūdīn
wdārna⁴ dār il-hawāya
wmasārī'ha ḥadīd

Number 24:
ḥaddārū ʿarūṣū hallelā
ʿarīḍ min rabī nī tīnā¹
yā ʿilāh il-ʿālamīnā
bassīrū il-ḍiyyāb yiqūnā
ṭayyibīn wṣālimīnā
nifrāḥ bʿirṣū hallelā
niḥna wālī ṣāmī nīnā
yāḥ yā ʿilāh il-ʿālamīnā
bassīrū il-ḍiyyāb yiqūnā
ḥaddirū likhēla līl-ṭarīṣ
ḥattā² yirkabha wyiqīnā
yā 'ilāh il-ʿālamīna
bassirū il-ʿiyyāb yīğūnā
ṣāgūla hīlī lʿarūṣū
wzānū ʿalfīn wmiṭīna
yā 'ilāh il-ʿālamīna
bassirū il-ʿiyyāb yīğūnā
ṭayyibīn wsālimīnā
lābis il-maḥbas bidēnū
qūmī yā hīlwa ḫīḍnēnū
rabī ykūn yī tīna
huwwī illādī yīrdīnā
yā 'ilāh il-ʿālamīnā
bassirū il-ʿiyyāb yīğūnā
bassirū ʿabūnū blēlu
yisarrīg il-ʿībnu līkhēlā
gānā ʿībnu nūr ʿēnā
ṭayyibīn wsālimīnā
bassirū ʿimmū blēlā
tsarrīg ilʿībna līkhēlā
gānā ʿībna nūr ʿēnā
ṭayyibīn wsālimīnā
bassirū ʿaxūnū blēlā
ysarrīg laxūnū il-ḵēlā
gānā ʿaxūnū nūr ʿēnā
ṭayyibīn wsālimīnā
bassirū ʿixtū blēlā
51

tsarriği laxūha il-khēla
ğāna *axūha nur 'ēna
țayyībīn wsālimīnā
başṣīrū il-mēmi⁴ bēlā
sarriği līlbayya⁴ khēla
ğayyī hal-ğālī hallēla
țayyībīn wsālimīnā

Number 25:
yā šarba wibrīg¹
yā šarba wibrīg

di ẗīl'i lēnu lil-ḥilū
ṣūfī 'aṣīrid

di ẗīl'i lēnu wsāylēnu
ğubba 'alēnu lil-ḥilū
min xiyyāt ḡdid

di ẗīl'i lēnu wsāylēnu
maḥbas 'alēnu lilḥilū
min šāyiḡ ḡdid

ya šarba...

di ẗīl'i lēnu wsāylēnu
şāla 'alēnu lil-ḥilū
min 'ammu 'iḡdid

Number 26:
šadda bil-warid šadda
wsīrū šadda šadda
wyūm liwlādkim šadda
wnūqaf šadda šadda
šīḫū limma
tūqaf šadda šadda
šīḫū ʾixta
tūqaf šadda šadda
yūm liwlādkim šadda
nḥanni šadda šadda
nbaxxiḡ šadda šadda
nḥarrirğ šadda šadda
wsadda bil-warīd šadda

**Number 27:**
ma ʾarīdba yā ʾibni wma ʾarīdba
lō bartalitni biswār ʾidīha
wʾes ʾawsīflik yā yumma
ʾala ʾaʿr illiḥā

5
brisam ʾsamī wana ʾarīdba
ma ʾarīdba
wʾes ʾawsīflik yā yumma
ʾala ʾbīn il-likha
maktab ʾibyānī wana ʾarīdba
ma ʾarīdba
wʾes ʾaḥṣīlik yā yumma
ʾala xḍūd ʾilliḥa
tiffāḥ il-šāmī wana ʾarīdba
ma ʾarīdba
I khil alayh ma aridha wa saffit il-lihā.
massit šibyanî wana 'aridha
ma 'aridha ya 'ibni
'aš 'aḥkikîk û yumma
'ala snūn il-lihâ
45
lūlu mirgâni wana 'aridha
ma 'aridha
'aš 'aḥkîlik û yumma
'ala raqbit il-lihâ
šaṃ'ît il-šibyanî wana 'aridha
ma 'aridha
'aš 'aḥkîkî û yumma
'ala ṣadr il-liha
taxt il-ṣiltâni wana 'aridha
ma 'aridha
50
'aš 'aḥkîki û yumma
'ala tūl il-lihâ
šiṭîb rihâni wana 'aridha
ma 'aridha
'aš 'aḥkîkîk û yumma
'alâ baṭn 'illihâ
doṣak ṣiltâni wâni' 'aridha
ma 'aridha
55
60
Number 28:
hēlî hawa hēlî hawa
il-'arîs wi'rûsû sawa
wiṣrū‘hum wimrāḥum rahrahu
*immū lī warā

hēlī hawā hēlī hawā
li‘roṣ wzọ́ga sawā
wiṣrū‘hum wimrāḥum rahrahu
*xītū lī warā

hēlī hawā hēlī hawā

Number 29:
sīrū ya līmlēh
sīrū ya līmlēh
siḥḥ il-warid
lō fattaḥ ‘ala wāgh il-ṣabāḥ
yā rūbēn tāl ‘umrak
biwilādak sahhal ‘āmrak
yōm ‘itziwīgī līregel
hadāk yōm ‘il frāh
*abrahamām salōm tāl ‘umrak
wibṣiglak sahhal ‘āmrak
yōm liytihrōn wlēdak
hadāk yōm il frāh
yā ‘ahroñ tāl ‘umrak
bimlēkak sahhal ‘āmrak
yōm ‘il nimlik ‘arūṣak
hadāk yōm il-frāh
yā silmān tāl ‘umrak
bizwiğak sahhal ‘āmrak
يَومُ لَيجِدَسُنَّ أَرُوسَكَ
حَدَّاَكَ يَومُ ِيِلَّ فِرَاحٍ
فَرَاغُ ِهيِيَّيْمُ تَلُّ ِعِمَراَكَ
بِغيِيِتَكَ سَاهِلُ ِعِمَراَكَ
يَومُ ِيِلْ تِيْيَّيْن ِوِنِسُعَفاَكَ
حَدَّاَكَ يَومُ ِيِلَّ فِرَاحٍ
سِلَمَانُ تَلُّ ِعِمَراَكَ
بِيَأُقُعُ سَاهِلُ ِعِمَراَكَ
يَومُ ِيِلْ تِيْيَّيْمُ ِعِمَراَكَ
شَلَّاَيِيْيَمُ تَلُّ ِعِمَراَكَ
بِليِئِلَّ سَاهِلُ ِعِمَراَكَ
يَومُ ِيِلْ تِيْيَّيْمُ ِعِمَراَكَ
حَدَّاَكَ يَومُ ِيِلَّ فِرَاحٍ
يَأُقُعُ ِأَحْرُونّ تَلُّ ِعِمَراَكَ
بِأَرْتِيْرُ سَاهِلُ ِعِمَراَكَ
يَومُ يِيِقُعَمُ مَأْتِيرٌ
حَدَّاَكَ يَومُ ِيِلَّ فِرَاحٍ

**Number 30:**
زيِلٌُّ۱ ِاَلَا دَارِب ِيِلْ-زِيِلٌّ۱
حَتَّا ثَمُرِ ِيِلْ-هَيِيِّيْيَا۴
وِيَغِيِلِتَوْكَ۴ دَارِجَة ِدَارِجَةٌ
بَيِّطَعُحُ ِعَبُوْکَ۴ ِيِلَّ-عَلِيِيْيَا
زيِلٌّ۵ ِاَلَا...۴
وِيَغِيِلِتَوْکَ۴ وَمَا تَتِكَلَّامَ
57
\textit{\textsuperscript{2}āqla\textit{ wmi}stih\textit{iyya\textit{ zilū 'ala\textit{...}}}}\textit{\textsuperscript{3}wigūtōkī\textit{ gi}btēnī\textsuperscript{4}}
\textit{\textsuperscript{2}āqla\textit{ wmi}stih\textit{iyya\textit{ zilū zilū...}}}
\textit{wigūtōkī\textit{ bissafāyif}}
\textit{wlūlūha\textit{ min bāḥriyya\textit{ zilū 'ala...}}}
\textit{wigūtōkī\textit{ bitmāgī}}
\textit{wifṣūsha\textit{ gōhariyya\textit{ zilū 'ala...}}}
\textit{gitt il-marākib\textit{ wîl-xēl}}
\textit{wigdūdha\textit{ 'awwaliyya\textit{ zilū 'ala...}}}
\textit{wigūtōkī\textit{ biliwredī}}
\textit{kirkīštūha\textit{ b'ənbariyya\textit{ zilū 'ala...}}}
\textit{hsibtūha\textit{ 'umm gadāyil\textit{ wîl'itlī miltihiyya\textit{ xōs}}}
\textit{zilū 'ala...}}
\textit{wlibbistōkī\textit{ il-šāla\textsuperscript{5}}}
\textit{witlā\textsuperscript{6} ti\textsuperscript{5} kannik\textit{ Garrisonīyya}}
wlammin labṣāt il-mrāwi

witlūg ʿala il-ḥilwīyya
zilū ʿala...

wlammin ʿίτu bēt ʿabūkī
witlištūkī bʿalf wmīyya
zilū...).

wiţlītūkī wiʿgbtēnī
winta6 qamar il-ḏawīyya
zilū...ʿala

wiţlītūkī bīlītmāyī
winta6 bnētī wmīstīnyīya

wiţlītūkī wiʿgbtēnī
ʿēs ʿāqli wēs ḥayya
wiţlītūkī biliwygēdī
niqšītu yehūdiyya
zilū...

ʿίtīna il-marakīb wilxēl
wiţdūdikī il-ʿawwāliyya
zilū...

wiţlītūkī bīltmāyī
wīfsūsha ʿawhāriyya

zilū...

wiţlītūkī bil barāqī
wδhūbitū mṭammanīyya?
zilū...

wiţlītūkī bilimnaqqaš
niqṣitu naṣrāniyya
zilū...
wiğlitoki biliğedf
qibbiltoki 'ambariyya
zilū...
wiğlitoki darqa darqa
wiştuh 'abūkī il-'āliyya

Number 31:
galbī yiḥibb ilbnayya
gālī w'azīza 'alayya
habbētha wiğibitnī
dāma il-ālī 'alayya
dazzēt dawīd yigīna
bimleku yiştirīnī
hāda dawīd nūr 'ēnī
dāmu il-'ālī 'alayya
dazzēt ya quàb yigīnī
wixil'itu yiştirīnī
hāda ya quàb nūr 'ēnī
dāmu il-'ālī 'alayya
dazzēt yusef yigīnī
bṣālitu yiştirīnī
hāda yusef nūr 'ēnī
dāmu il-'ālī 'alayya
galbī yiḥibb il- bnayya
60

gālī wazīzi 'alayya
hābbētha wī 'gibitnī
dāma il‘ālī 'alayya

Number 32:

hayī il-līwēla 'ana 'iddikūm
massākum ‘alla b’alīf ‘afya
hayī illēla ; killu min bēt 'ābūyi
'aţra wī nāgṣa wāhda

hayī illēla 'ana 'iddikūm
hayī il-tiyāti killu mān bēt 'ābūyi
'aţra wī nāgṣa wāhda
hayī illēla 'ana 'iddikūm
hayī ssaṣaṭa killu min bēt 'ābūyi
'aţra wla nāgṣa wāhda

hayī illēla 'ana 'iddikūm
hayī swarāt killū min bēt 'ābūyi
'aţra wī nāgṣa wāhda

hayī illēla 'ana 'iddikūm
whāyī illiwēla wana 'indikūm
massākum 'alla b’alīf ‘afya
whāyī il-xṣūba min bēt 'aḥliha
'aţra mā nāgṣa wāhda
whāyi il-dhūba min bēt 'ahliha
w'ašra mā nāgṣa wāḥda
whāyi dwālib min bēt 'ahliha
w'ašra mā nāgṣa wāḥda

Number 33:
‘al-baraka ‘al-baraka
yā sā’t il-mbārika
nihna zawwāqna yusēf
yā sā’t ilmbārika
wnihna zawwāqna rōgēl
yā sā’t ilmbārika
wyā rabī‘ yōm liwa’ādkim
yā sā’t ilmbārika
nihna fissalna lxil’ā
yā sā’t ilmbārika
nihna sībbēna šmī’u
yā sā’t ilmbārika (mibrārika)

Number 34:
‘illākī ‘illākī
‘ala rūs ‘adākī
‘illākī ya ‘imm dahūd ‘illākī
ywiddik ywiddik
wil mā ywiddik
yrūḥ fidwa ǧawwā ḥdākī
bil-xibiz wbil-milh
wbēt ʻilladī ribbākī
wixdeniwalīf ʻammik
wʻādī kill min ʻadākī
hādī bēt min farha gālih
ʻila bitt xatūn riʻubēn maymūn
ʻillāk ʻillāk
ʻala rūs il-ʻadū ʻillāk
wilʻiwiddak ʻiwiddak
wil maʻiwiddak
fīdwa ʻgawwa ighdāk
bil-xibiz wil-milḥ
bēda ʻilladī ribbāk
xiđni wilifāk.
kludan ʻbʻiris nūna
walla yʻādī kill min ʻadāk
walla xillik ya dawīd ʻakṭar
mišān ʻimmak
wagassir il-hēl min ʻummi ʻala ʻummak
ya radd tob il-muwassa
yilbisū ḡismak
min bēn kill il-ʻasāmi
xōga dawīd la xala ḡismak
wbēda mlīḥa ḥār il-wasif bhalāha
ma tʻādīl il-māl wil-raḥmān wayyāha
madrif ṣgāṭṭa il-baxit wimnēn gōfāha
yitmannū ‘alla yigdí ṭwāl il-‘umur wayyāha
ṣala turma tna‘ašar lôn ḥiknālik
wmaḥbas il-mṭammān min il-ṣīlṭān ǧībnālik
yā mā gī‘adna bmaḡlis ‘abū dawīd hmaidnālik
ṭubuxnālik yīṭla‘īsmīk aš‘ad il-baxat
kilītna frihnālik
ša‘rik bībī raḥēl sanāsil sanašil
35
‘ala dikkat il-ḥammām filleñū
wṣāhin xaddik mayyi il-warīd ḡisłēnu
wkašī ḡbīnīk la tzittēnu
mā yī‘sīg il-sāb bil-gilīn? ‘ah ma
nadār ‘ēnu
40
ya ibn il-‘aṣāyil ‘alēk il-‘ēn mansūba
wānī nistak ‘ārid il-xatt min sōbak

Number 35:
lōna miliḥa wsaddatha liwdiyya
ḥisna min ‘asla wḥisn il-nās ḡīriyya
laktīb ‘ala muhrāḥa
m‘anna b‘alf wmiyya

5
sīṭu labūkīf wassal
barra il-‘urūbīyya
lōna miliḥa wsaddatha liwdiyya
ḥisna min ‘asla wḥisn il-nās ḡīriyya
laktīb ‘ala muhrāḥa
xalāxīl b‘alf wmiyya
sīṭu il-‘ammīk
wassal barra il-urūbiyya

Number 36:
ḥayyū yabū sāla
wil-sāla tibrāla
rabbī yōm liwlādkīm
‘inḥannī labū sāla

5
winharrīg labū sāla
winzawwiq labū sāla
rabbī yōm il-ğānī
wlā yaxīd bdāla
whayyū yabū sāla

winkahhīl labū sāla
siḥōlu labūmu
wiyilīnu sāla
wiykahhīl labū sāla
wiysaffīq labū sāla

10
siḥōlū lil-hizzān
wiyqaddis labū sāla
hayyū yabū sāla

Number 37:
ḥabbēt tāl ħayīl illēla
‘iyūn il-ğīzlān wzōg xayyāla
šifta wsāfeta ħayī hallēla
bissūq lalgēta²hayī illēla
madrī ḥaḍēta hayī hallēla
‘iyūn il-ġīzlān wzōḡ xayyāla
ṣīfta bil-‘alwa hayī hallēla
wbalānī balwa hayī hallēla
lābis hilālu hayī hallēla
wnazzal hilālu hayī hallēla
yqawwi mizzālu il-ḥaṭān ġāwī³
‘iyūn il-ġīzlān wzōḡ xayyāla
lābis maṣalla hayī hallela
wnazzal maṣalla hayī hallēla
yihfādū ‘alā il-ḥaṭān
‘iyūn il-ġīzlān
wxadāb il-ḥinna hayī hallela
wnaz ‘it il-ḥinna hayī hallēla
whatān ithannā bghāh-illēla
‘iyūn il-ġīzlān wzōḡ xayyāla
ḥabbēt tal hayī illēla

Number 38:
yā twēr il-ḥamām
‘enī yā twēr il-ḥamām
rēt il yazidu minni
‘enū lā tinām
madd ‘Idū ‘ala ‘Idā
qālīt zimmī ʿīdak
qālla kēf ʿazīmm ʿīdī
latwaṇnas waṇām
ya ṭwēr il-ḥamām

10
ʿēnī ya ṭwēr il-ḥamām
rēt il-yaxiḍu minniʿ
ʿal taxt ynām
madd ʿīdu ʿala zilfa
qālīt zimm ʿīdak

15
qālla kēf ʿazīmm ʿīdī
lafrislik waṇām
madd ʿīdu ʿala ǧbīna
wqālāt zimm ʿīdak
wqālla kēf ʿazīmm ʿīdī
lahḏinik waṇām
madd ʿīdu ʿala sadrā
wqāl zimm ʿīdak
qālla kēf ʿazīmm ʿīdī
laṭqāšmar waṇām

20
madd ʿīdu ʿala rāṣa
wqālīt zimm ʿīdak
qālla kēf ʿazīmm ʿīdī
lahḏinik waṇām
madd ʿīdu ʿala xadda
wqālāt zimm ʿīdak
qālla kēf ʿazīmm ʿīdī
latfarrاغ wanām
madd ٌیدع ُالا ِکتافا
wqālit zimm یدك
qāl kēf ٌازيم یدى
lahdínik wanām

Number 39:
talāta yā mn il-bidaw wiywirdūn lil-یین
lā tīdribnī ُالا ِرگلی
lattayyir fardit ُهگلی
halsā'yiğikum rağlī
tidrūn lō ma tidrūn
talāta yā mn il-bidaw wiywirdūn lil-یین
lā tīdribnī ُالا ِرگلی
lā tiśfī biyya il-nāsī
waslak ُابید َمیمبعی
mistarak biṭlat گرِس
talāta...
lā tīdribnī bḥalg il-sēf
wāni bnayya wmālī ēef
halsā'yiğī ُابع ِیوسِیر
tirdūn lōla mā tirdūn
talāta...
la tīdribnī ُال-ِحِمَا
latṭayyir il-xizzāma
wilsā'yiğī ُابع ِیامِه
tidrūn yū la mā tidrūn
talāta...
la tidribnī 'ala ssirra
ḥiblē2 waxāf 'itziirra
ğamāli

nārī wyā nārī
lā tidribnī bxams flūs
wāna bnayya wṣāyra ʿarūs
ğamāli
lā tidribnī bxams grūs
wsadrī madgūg wmangūs
wadiḥa tgūl
nārī wyā nārī
lā tidribnī bittāsa3
wāna bnayya wriggāsa
ğamāli.
lā tidribnī 'ala ṣadrī
wānī ḥible bṣahrī
ğamāli
talāta yā mn il-bidaw wiywirdūn lil-i 'yuḥ
wilhēl ma yirwūn samaa lōla ḥenūh
lā tidribnī wla tindamm
wla ttalli† min xāšūrī damm
halsa 'yiğī 'ibn il-śamm
tirdūn lō mā tirdūn
Number 40:
yā gazāl il-rūm
rūm lī-ḥālī
wil-ğarīb maḏlūm
wsayyar liblādī
ḥabībī muḍmar
kal gazāl il-barr
ḍirabni bxaŋgar
yā salām sallim
yā gazāl il-rūm
yā ḥabīb galbī
mā 'istiḥat minni'
kulla min ḥubbī
yā salām sallim
yā gazāl il-rūm
ṣiftiha sōfa
min wara il-tōfa
sarsiḥat zlūfa
yā salām sallim
yā gazāl il-rūm
ṣiftiha bi-li-sūf
ṣīyila il-ṣanūf
wil-ṣadin modgūf
yā salām sallim
yā gazāl il-rūm
25  شفيحة بالخان
شئيلة سبتان
وسلسال فرمان
يا سلام سلم
يا غزال الرم
شفيحة شفتين
من وراء شفتين
ويسارنيها ذيلين
يا سلام سلم
يا غزال الرم

نوع 41:
لعبة غناء دخة
امير وسنادون
تغينا ام العرفان
لو ظننا في العرافة
لعبة غناء دخة
عن عبوب الغابة
يامع بطاق الغابة
صار العرفان
تيمناتي يا دخة
بدرت النسوان
يامع بطاق ذهاب
ويسامعها بنمران
ماميت عن العفارش
"il-mā ḥawat kanna
wmin ʿcitr ʿibcay
rimdat ʿiyūnna
ya ḥaffār il-gabur
gatṭī gaṣāyibha
laḥillifak binnabi

20
tiḥof lī maṣāyibha
nahar il-ṭamma il-dūxa
lasiddanna

'ala dūxa il-ʿaṣila
la tilūmanna

Number 42:
ḥergula ḥergula

xaddić ya ṭamr il-hilla
la tiḍribnī wla tindamm
wlā ttalliʿ min xaʿmī damm

5
hassa yğiḥa ʿibn il-ṭamm

'abayyid waḥga wṣaʿgulla
ḥergula ḥergula
la tiḍribnī ʿala ʿīdī
dlā tṭayyir il-maṭīdī
hassa yiğiʿ ʿibin ʿīdī

10
'abayyid waḥga wṣaʿgulla
ḥergula ḥergula
sərīc bīdī laḥillā
lā tiḍribnī ʿala rāsī
wlā ttayyir nōm ʾinʿāṣī
hassa yiḡīʾ ibn il-nāsī
ʿabayyiḍ waḡa wṣaʿgulla
hērgula hērgula
lā tīḍribnī ʾal-hāma³
wlā ttayyir il-xizzāma
hassa yiḡīʾ ibn ihmāma
ʿabayyiḍ waḡa wṣaqullā
hēr gula hēr gula

Number 43:
nāfī wyā nāfī
nāfī wyā nāfī
ʿasmār wimbabal il-hālī
lā tīḍribnī wla tindamm
wlā tṭāliʾ min xaṣmī damm
ʾgamālī¹
lā tīḍribnī ʾala riḍlī
wanaʾ xōfī min raḍlī
ʾgamālī

5

10
lā tīḍribnī ʾala šibʿī
wintu ʾixwānī wrabʾī
ʾgamālī

Number 44:
bṭūṣ ʾarīḍak
73
wma *arida limmak
lahma smina btus
wili dadim limmak
wimm tatuuna btus
'immak bizzuna
tasqit luna btus
dasiqqita limmak
btus *aridak
'imma thaddi btus
wimmag tigaddi
dibus xaddi btus
daxila limmak
btus *aridak
'imma 'ala hsir btus
wimmag 'ala il-big
hafna znabig btus
tildigha limmak
btus *aridak
truh 'ala il-sug btus
dit'al wawišak
'gilbi girdana btus
daqhiru limmak
btus *aridak
tinzil 'ala il-sug btus
diridd wagullak
'gilbi sabun btus
dağsilla limmak
btūs 'arīdak

qa'dit tītsabbāq btūs
wdaxlit 'īmma

'indalaq il-sbīgāt btūs
min ēna limmak
btūs 'arīdak

'īmmak tīgīna btūs
tbūg il-'āgīna

xasba mitīna btūs
niqtila limmak

Number 45:
yā 'ībn limšārī
'yūna hal kbar
xīlgat ilbārī
hiṣṣa whīṣṣā

gāb il-gumār gāb
mahbūfī 'arnī gāb
wiyhīgīfī 'al-wilīf
labīf wasīgī tyāb
lāla wlāla

'yūna hal kbar
hiṣṣa whīṣṣā
win ridtini xayyalak
win ridtini gulama
win ridtini lil-bahar

lafut giddamak
welulu wala

ya *ibn limcarif
naqmí ya nigmat shel
triyya3wmižan illel

wiyhigil *ala il-wilif
'ana'tira billel
welí lala

ya bn ilmcarif
*yuna hak kbár

lahlih hilif hadif

bni *mit 'immī wīgdāfī
min dùn walifī ya xūy
māxiq* bna'yit bagdāfī

ya bn limçārī

sār il-subuh sār

mahbubi *anni sār

lāṣūm wandi'ī

ṭūl il-nahār

lala wala

*yuna hal kbár
ṣifta il-walifī
rācib maḥūfī
wlāhu biqaydi ḥurran
wana il-mibtílfī
lahaw lāla
‘yūna hal kā‘ār
ġēt ‘anšída gallī
bsōt il-mi‘talīf
ġēdaq mā‘ī ‘ilwēsī
ya niğmat ihlāfī
wilak lāla

Number 46:
wiblād biḥa māṭar
wiblād biḥa ṭīn
wiblād biḥa banāt
tirham il-maskīn
wēlī wēlī
dāgig šalāfī
wānī ‘al iğrūfī
wmahhad bhālfī
wissa wissa
wiṣ‘allamak ‘al-rigīfī
ya mān gima‘t ‘ūmmak
wimčassir il-hēl
min ṭimmī ‘ila tūmmak
wēlī lāla wlala
ruḥī bizbība
bass tā'īshā tingiti
wiṣṣa
labyaḍ čītalnī
wlasmar ġayyar “alwānī
min dard il-‘asmar
lādigg šīxānī
wammā ma ʾahiddik
lo tdiccini bxangarik
wiṣṣa

Number 47:
yā l-‘alī wya lʼalī
yā mlolah il-rimmāra
kilī min wilīfa bhīdana
wana walīfī b’āna
yā ḥsānī wya ḥsānī
lō tallaʼitni hal-nōba¹
la ʿallīg lak timman mawlānī
bgāʾ il-xalā zittōnī²
wbanaw ʾalayya bnāya
wbāĉir timīr il-wālda
witzūr gabr ḫsāba

Number 48:
šānī ʾil - xayyāt balānā
b'ibrata wibkištibāna
libas il-šāla wūna
b'ibrata wibkištibāna
libas il-fīna wūna
b'ibrata wibkištibāna

Number 49:
dimballam yābū ḥasāwiyya
yābū xadd ʿahmar wtirṣiyya
yaba zawwigni bhal sā'a
mā bigēt ṣasbir wala sā'a

5 tabit il-nōma 'ala ḍlā'a
mnīl-ʿasa li wīc il-ġibsīyya
dimballam yābū ḥasāwiyya
yaba zawwigni hal karra
mā tiqēt ṣasbir wala marrā
10 tabat il-nōma 'ala šīra
mn il-ʿišīlī wīc il-ġibsīyya
dimballim yābū ḥasāwiyya

Number 50:
mullā yā mullā
ktib il-ḥubbī taskira
ɡāb il-gumar wāna ʿantīra
mullā yā mullā

5 ktib il-ḥubbī taskira
لا تغا الدن الينام
ويسألهمت يهوا
دأو الو جمار خاددا
لعل وضيئ السنا
ماربّأ ماربّأ
وابغمتلماربّأ
ويدّا وتدودة تدودلي
وذبّا ها وا الماربّأ

عدد 52:
واعفاد الينام حالتوم
واعفاد الينام حالتوم
 kosembak ينجر الباب
ويضيف يندي معلوم
ward il-banafsa fattum
wifristilak bil-gubba
‘indi whal-lêla ma‘zûm
ward il-banafsa fattum
wil-cân hassû halî
10
goltan¹ harâmî mahzum
ward il-banafsa fattum
wastindîrak tûl il-lêl
ga‘da wa‘idd il-ingûm
ward il-banafsa fattum
wxalli il-himyân bil-salla
wiysîr ‘indi ma‘lûm
ward il-banafsa fattum
wintini bûsa ‘al-lihsûb
witruh minni lihum
ward il-banafsa fattum

Number 53:
‘amân yâ dalîla
‘iddâd yâ dalîla
sofat ‘ixdëdic
‘ambar w-hêla
5
lâbisa il-wabref
nâzi‘a il-wabref
wil-sadir yibrî
bhîdîn ‘abû gdêla
"امان يدا داليلأ
لبيس مراويد
نازياء مراويد
تيرگا تاويد
بدين أبوعبدالله
امان يدا داليلأ
لبيس لفينا
リフォームا لفينا
خددة لوزينا
بدين أبوعبدالله
امان يدا داليلأ
لبيس لكتتان
نازياء لكتتان
ويليصر فرمان
بدين أبوعبدالله
امان يدا داليلأ
داد يدا داليلأ
برهتي مدر
ب留守ه هولا
لبيس لھلأ
リフォームا لھلأ
جدت إكھولا
بدين أبوعبدالله
امان يدا داليلأ
لبيس لفات
nāzi'a il-tīṭī
*īštī wāḍītī
wibṭimmic il-hēla
*amān yā dalīla
lābisa il-rīza
rāmiya il-rīza
wi *yūna kama il-rīza
*bhiḏn *ābū gdēla
*amān yā dalīla

Number 54:
lō daq xilqik ħawwīlī
talbit 'alayya hēla
xadim waqīb il-hēla
sar il-wa'ad hal-lēla
witrid zoḡa il-*awwālī
lō daq xilqik ħawwīlī
talbit 'alayya tōsī
xadim waqīb il-tōsī
sar il-wa'ad bil-ḥōsī
witrid raḡla il-*awwālī
lō daq xilqik ħawwīlī
talbit 'alayya gīlāb
xadim waqīb il-gīlāb
sar il-wa'ad bil-sirdāb
witrid zoḡa il-*awwālī
lō daq xilqik ħawwīlī
تلبيت علايا الـجـيـبـين
غدـم واعدة الـجـيـبـين
سائر الواءد بـيـنـيـن
وـترـيد زغـتا الـأـوـلالـي
loi داـق خـيلـيـكـهـ وـواـئـلـي

عدد 55:
لا تبـيـن لتـبيـن
فـنـا بدـل الـأـئـمـيـن
الأئمـيـن ذـمـ أـنـتـي
ويـزـغـيـيـر مـا يـخـيـسـكـلـيـن
ديـاـديـم الـمـشـتـيـن
رـبـيـب دـيرـحـم الـمـاسـيـن
لا تبـيـن لتـبيـن
فـنـا بدـل الـأـئـمـيـن
الأئمـيـن كـوـجارـات
مـانـغـع نـاـجـي الـفـرـاتـي
رـبـيـب مـاـهـيـت حـأــيـيـيـمـيـن
وـنـتـا دـيرـحـم الـمـاسـيـن
لا تبـيـن...
الأئمـيـن فـاسـالـتـي
وـلا رـأـيـيـت كـدـارـتـي
رـبـيـب سـالـيـم ضـدّيـاـيـمـيـن
وـنـتـا دـيرـحـم الـمـاسـيـن
لا تبـيـن...
بيـت الـيـدـيـر وـيـلـمـأـيـيـن
wil-țāṣig sāyir mağhūn
rabbī sallim ḥaxām șīm'ūn
kill-yōm yqaddis bnayya
lā tibōın

Number 56:

‘al-dilma wḏilma
bigbala yā dilmā
‘al-dilma wḏilma
wiymūt ma yilzama

wtalbit ‘alayya ‘ilīc
wimmēn ‘ağīb il-‘ilīc
ya ‘arūs ruḥi il-halīc
ham sala wham salgama

‘al-dilma

talbit ‘alayya gibilin
wimmēn ‘ağīb il-gibilin
ḥablit wḡābit ḫibin
min dard ‘ābū il-ṣalāma

‘al-dilma

ṭalbit ‘alayya ʕarag
wimmēn ‘ağīb il-‘arag
galba min ǧawwa ḥtiraq
min dard ‘ābū il-ṣalāma

‘al-dilma


20  
талبت ًالآيّة إن شارب  
ومنه ًأُجيب إن شارب  
وسمهلا نوم إن سردأب  
بهذن ًأُبٓع ٌإلدالغام  
ًالدلماء

25  
ガイت ًدالدعلابا  
تيجأ على صفي ٍيفة  
خاتن يالهيببأبة  
يامم ٍإبيب ٍيسليماء  
ًالدلماء ودملماء

30  
.wsруккар نبات وشالغام  
ًالدلماء ودملماء  
بيلغأ ٍيتيلا ٍقيما  
ثالبت ًالآيّة ٍقىحيل  
ومنه ًأُجيب ٍقىحيل  
ٍيامحلا دارب إن باهير  
ليّعين سودا وةيئاماء  
ًالدلماء ودملماء  
ومريد منئن ٍشأبة  
ومنه ًأُجيب ٍشأبة  
ٍقالبة ونامات ٍتيشتوبأبة  
ومريد ًأُبٓع ٌإلدالغام  
ًالدلماء ودملماء  
ثالبت ًالآيّة ٍرحبأي  
ومنه ًأُجيب ٍرحبأي  
ٍيشحلا ييل ٍابٓليتابأية
huwwâ wâbû il-šâlgama
‘al-dîlma wâdîma

**Number 57:**

yâ zârit il-šâmsî qamar¹
fîg il-sitûhî
lâ tizra‘ il-šâmsî qamar
‘addabit rûhî
bû gidlat il-soda
w‘ên il-bahiyyâ
wiÎaltînîf ya zên
wislak ‘alâyâ
mâ cînit hâdir

yöm daggû sadîrka
lantî ‘ala il-daggâ
dahab wîmḥâmâdiyyâ
yâ ‘arî‘ il-šâmsî qamar
fîg il-‘alâlî²

lâ tizra‘ il-šâmsî qamar
‘addabit hâlî
mâ cînit hâdir
yöm daggat hînîchâ
lantî ‘ala l-daggâ
dahab wîmḥâmâdiyyâ
yâ naxlat il bil-ḥôs
yā mahlā rutubhā
'āhā simūm il-ğēd
yabbas ḥatābha

digaddim il-maṣḥūf
ta ni 'bur siwiyā
lantī 'ala l-‘abra
dahab wihammadiyyā
lā tīdrub iltufgā

wḥīha raṣāṣa
wīctalīnī yā zēn
yābū ḥāyāṣa

Number 58:

hala yā nur 'ēnī wya haliiyya
yā xuṭa min timurr sallīm 'alayya
sabāḥ il-xēr yā bīt il-xalīfa
yā gīmmār il-naxīl ba'da blīfa
dī xallūnī 'abīd wimmī wāṣīfī
dū xallūnī 'abīd laqt ilbinayya
halā...

ładāk il-ṣob 'azra' lak 'irīg goz
wminnak yā hlew il-ṭūl magūz
halī wil-nāṣ gālōfī wilak ḡūz
wanā magūz maʿāxīd ġēr hiyyā
halā
dī xudnī wṭīr biyya lbēt sīltān
15 
لَوْ رَيْتَ نِعْمَتَ الْحَسَن
يَا رَبِّ يَسِيرَ حُسْنَا وَعِشْرَينَ
مَلِكَتَ الْعَجْلِ وَالْلَّهَ مَلِكَ
هَلَكَ... 
لَوْ رَيْتَ نِعْمَتَ الْحَسَن

20
كَيْ بَلَّاءَ الْحَمِيدَ مَلِكَ
مَلِكَتَ الْعَجْلِ وَالْلَّهَ مَلِكَ
هَلَكَ... 
كَيْ بَلَّاءَ الْحَمِيدَ مَلِكَ

25
عَلَى الْجَلْدَةِ الْحَمِيدَ مَلِكَ
مَلِكَتَ الْعَجْلِ وَالْلَّهَ مَلِكَ
هَلَكَ... 
عَلَى الْجَلْدَةِ الْحَمِيدَ مَلِكَ

30
عَلَى الْجَلْدَةِ الْحَمِيدَ مَلِكَ
مَلِكَتَ الْعَجْلِ وَالْلَّهَ مَلِكَ
هَلَكَ... 
عَلَى الْجَلْدَةِ الْحَمِيدَ مَلِكَ

Number 59;

يَا بَاحَرَ مَا غَيْيَسَتْ خَاطِئِي
مَا نَفِيَ الْحَمْرَا وَالْحَمْرَا
لَوْ تَيَحْتَ بِمَلِكَتِ الْخَيْرَتِ
أَنْ تَطَوَّرَتْ الْمِلَّةُ... 
لَوْ تَيَحْتَ بِمَلِكَتِ الْخَيْرَتِ
wil-gadāyil ʿal-ḥitīf ṣīṭrēnī
wila-ṭalabdīnī ʿazīm ṣīṭrēnī
digūm zattitnī wmiṣṣ ʿammadī
wla ṭṣūf il-dagg ḥadr ḥzāmī
čān ṭintī ṣant wsābatak ḡinniyya
digūm zattitnī wuṣd ṭoṣī
wla ṭgūl ʿanī ḏaxīl bīgrūsī

win ṭlabīt ṭinta ʿabid bhūṣī
win zʿalīt ṭinta tṣīl librāyya

digūm lāʾibnī wmiṣṣ lilḥūra
wla ṭṣūf min ʿixwitī libʿūra
wlo ṭṣūf il-dagg ḥadr ṣrūra
čān ṭintī ṣant wsābatak ḡinniyya
digūm lāʾibnī wmiṣṣ lil ʿasra
wla ṭṣūf min ʿixwitī hal ʿaṣra
wlo ṭṣūf il-dagg ḥadr ilʿitra
čān inṣīqṭat wtiḥīt fāniyya

di gūm zattitnī wmiṣṣ ya yḥūdī
wla ṭṣūf min ʿixwitī wijdūdī
wlo ṭṣūf il-zūg nhūdī
wil-mal ʿam šādata ʿāriyya
digūm zattitnī wuṣd ṭamīn
wla ṭṣūf min ʿixwitī wīmāmī
wlô tšûf il-dagg li hadî ḥzâni
čanna kamar ʔwašar bil-bâriyya
di gûm la ʔibnî wšûf ʔeš ʔindi
wtâgten gmač ʔiğl il-hindi
wlô titî ʔamma tâlî ʔindi
whâgtak gabl il-fâgîr magdiyya
yinâdûnak bimmak winta gâli
čitalt ilnâs winta tbi ʔgâli
wger il-dûr râ yibtâ ʔgâli
wlâ kull min ʔamas 11 ñilbaḥar gâba
tilôlah 12 yâ dahab min fôg sâbir
*ágâ galb il-yihibbkum  ċef sâbir
di-himdûnî ya rabî  ʔef sâbir
*amis whal-yom fâragna lihbab

halâli lô nassam il-garbi biradnâ
tisâbačnâ wgattâna biradnâ
ma tidkur lêl il-wayyâk bitnâ
*arâya btarg ilbisît wil-ṭiyâba
halâli lô nassam il-garbi ṭayyib
wfâragna il-welif byôm ṭayyib
*ugub mâ čân ġarḥ il-galub ṭayyib
yṭib wyilčimâ farg il-habâba
*amis marraw ʿalayya wansâdônî
wmaḥabbathum bgalbi wansâdônî
wanā il-mūmin taʿālu wanṣidūnī́
jamāna mā ʿala il-ʾāṣāig ḥiṣāba
ʿarid ʿagūm mā bil-ḥel guwwā
nihudā zāmilāt il-tōb guwwā
ḥasāfá13 yā lihāna nabat guwwā
lah il-ʾṣeb wil-ʿumr ingīda ba14
bū ʿatāba xilāṣ lō baʿad minnā
ṣīṭūt wnaḥrān faḍ il-bahar minnā
wilīf il-ʾgāz minnak ḡūz minnā
wtir ḡa wṭistirāh mn il-ʾadāba

ʿafyā sibī yʿidd il-nāğim lō ḍāb
wyisbir ʿal-ʾgafā sinten lō ḍāb
ḥabībī ret hadāk il-tūl lā ḍāb
walā zād il-magābir wil-tirāba
lawānī lawyat il-marbaṭ15lawānī
dirābī bʿān wisfarran16 lawānī
wanā il-ʿaṭsān wmin ḡūda rawānī
ʿisab ʿagra wʿind ʿamma17 il-ṭawāba

Number 60:
ʿaḡam dōxtar bigunam xāzarūnī́
ʿiraf il-zēn wahli xāzarūnī́1
ḥāda ʿibnī ya nūr ʿēnī
līfā wismī ḡdakkarnī il-ḥabābā
wsīft il-zēn rāyih lil-šari‘a
‘iğabni wāhda mn il-rafi‘a
wlō gīḍabta sawwatni šanī‘a
wlō haddētha dar da cītalnī
ṭilābt iweṣ2 ma ‘intūnī šīwāyyā
waṭārī il-‘īṣīg ya ‘ībin ‘amī baliyyā
yā ‘ēn man nām biḥudn il-binayyā
wtifā nār il-bgalba wlahāba
wsīft il-zēn ‘indak ya yhūdī
ḥawāqīb mgarrīna wi’yūn süďi
laḥīṭ zbād watbaxxar bi‘ūdī
wfāḥ rīhīta ḡawwa il-ṭiyābā
wsīft il-zēn rāyih lī xawāla
‘ātānī mn il-‘īṣīg ḥafna xīlālā3
w‘ind il-gīḍabta sāḥat ya xāla
wlō haddētha dar da cītalnī
talāt bnāt al-ḡrūf tataġān
‘iğabni lagīthin wlamman tiḥāccān
timannēt šari‘ w‘indī tiṣāccān
w‘aṣr isnīn ma fuḍḍ il-ṭilāba
wyamm tōb il-ḥimir wrāyih lil-šarāyī∗
wana min darīdkum ‘aṭṭāb rāyih
wyōm ‘algāk nidbah ḍabāyīh
wgasdak yā ‘alī ḍarḥ il-ṭabāba
wyamm ṭōb il-ḥimīr masbūr dammī

timannēt il-ḥilū yā wled ʿammī

wʾammī ma bizar miṭla wḡāba

wsīft il-zēn ʿindak yā naṣrānī

ḥawāṣib mgarrina wiʿyūn ʿijlānī

wanā mindaridkum lāṣir ʿaglaqānī

w-laxdim gālbī w-lamsik ṭāgāba

Number 61:

yā ʿubbī ʿalāt gīrbīṭī¹

ziyārtan nilmis misā²

wil mutt ʿana fi ʿḥasrītī

ziyārtan nilmis misā

widxalt ana lbusṭānku

wīstāʿit min rummānkum

ʿażād ʿallā ʿiḥsānku

ziyārtan nilmis misā

ḥubbī wībkaṣmīr³ wmaṣā

ʿahraq fuʿadī wil-ḥaṣa

ʿawʿadīnī baʿd il-ʿaṣa

ziyārtan nilmis misā

yā shēl dilṭif gīrbīṭī

yā rabbi dirḥam gīrbīṭī

wana bdaxlak ya ḡulām
madī‘etini billel ‘anām
ḥubbī didkur hadak il-kalam
ziyārta nilmis mīsā
ḥubbī dallānī ‘al-manā‘
laskar ‘ana wayyāk ‘ana
‘inta libb il-hasā’ wifwādānā
ziyārta nilmis mīsā

Number 621
mogat xaddak mogat
xayyā ta‘āli layyā
nāmī tahit riḡlayyā
ṣūf il-gubba iš-mabniyyā
bil-darub láxīt ḥabbāt
mogat xaddak mogat
ṣifta bhaydar xaḥa
lābis zbūn cārxāna
rabbī yigdiha wayyāna
bil-darub láxīt bōsāt
mogat xaddak mogat
ṣifta b’agd il-nassa‘
‘angūd galbi gassa
darmī xdēdak damussa
bil-darub láxīt habbāt
mogat xaddak mogat
xayyā mānī ġārīc
ġālīf ištawa bnārīc
xulla wašīl 'izārīc

bil-darub láxīt būsāt
mōgāt xaddak mōgāt
'alla y‘īnič yā hāma
wibrās xaddik šāma
balla hiddi il-‘amāma

bil-darub láxīt būsāt
mōgāt xaddak mōgāt
šifta wla‘nī šifta
yīngit ‘asal min šiftā
tawwa ḥabībī šiftā

bil-darub láxīt ḥabbāt
mōgāt xaddak mōgāt
ṭalbit ‘alayya šāmī
larkid waḡīb il-šāmī
gūm wasṣilnī li‘māmī

wbil-darub xuḏ lak būsāt
mōgāt yā ‘ēnī mōgāt
mōgāt xadd il-zēna
w‘ēn il-waḏīha ‘ēnā
ḥiṭṭnī hiriz bil-fīna

mn il-tufag wil-ġārāt
mōgāt ya 'ēnī mōgāt?
sifta 'ala il-masūdī
wkull il-gašīyib sūdī
ma gīltīlak yā yhūdī
wbil -darub nuḍrub bōsāt
mōgāt yā 'ēnī mōgāt
ṭalbit 'alayya ǧhādī
lasgīd wağīb ǧhādī
yā ṭilbitī wimradī
wbil - darub xuḍlak ḫabbāt
mōgāt yā yāba mōgāt
ṭalbit 'alayya tōsī
larkuḍ wağīb il-tōsī
ḥadr il-sadīr mangūsī
bil-darub xuḍlak nōbāt
mōgāt yā 'yūnī mōgāt
ṭalbit 'alayya 'aglig
larkuḍ wağīb il-'aglig
'azba wlaṣbā 'aglig
withībb nōm il-farṣāt
mōgāt yā xḍēdić mōgāt
ṭalbit 'alayya puttā
larkuḍ wağīb il-puttā
galb il-'adū lā fittā
wağīf minna il-nōbāt
مُغَّطَتْ يَا مَيْنِ مُغَّطَتْ
تَلْبِتْ عَلَيْة ءَارْخِي
لَرَكْدُ وَاطِبَةْ عَلَى ءَارْخِي
سَمْتَ عَلَيْهَا تَرْخِي

ال سَّرْ وَاطِبَةْ عَلَى مُبَعْتَ مُغوَّطَتْ يَا مَيْنِ مُغوَّطَتْ
مُغوَّطَتْ يَا مَيْنِ مُغوَّطَتْ
تَلْبِتْ عَلَيْة ءَارْخِي
لَرَكْدُ وَاطِبَةْ عَلَى ءَارْخِي
كِلْ-مِنْ هَبْبَةْ يِمْسِيْ
بِلْ-دَارَبِ نِجْدَيْ هُسْبَةْ مُغوَّطَتْ
مُغوَّطَتْ عَلَى مُعَدَّكَ مُغوَّطَتْ
سُفْتَا عَلَيْهَا نَحْرَانِي
وْمِثَ۱۲ْ لَا وَمَا ۶َنَّيْ

تَلْبِتْ هَبْبَةْ وَمَا نَشَنَّيْ
بِلْ-دَارَبِ نِجْدَيْ هُسْبَةْ مُغوَّطَتْ
مُغوَّطَتْ عَلَى مُعَدَّكَ مُغوَّطَتْ
سُفْتَا عَلَيْهَا مَا قَرْيَيْيَا۱۳
وْمِلْوَلَّاه ۶َلْ-تَرْقِيَّيْا
۶َحْبِيْ خِتَابْ لَا بَنَایْا
۶ُكُلَّ سَآءْ يِجْدَيْ هُسْبَةْ مُغوَّطَتْ
مُغوَّطَتْ عَلَى مُعَدَّكَ مُغوَّطَتْ
سُفْتَا الْحُسُّ الْكُرْدِيْ
وْيِرْحُ يَلْبَيْ تَيْدِيْ
۶َا ۶َتاَبْ عَلَى مُسْوَادِيْ
بِلْ-دَارَبِ خَدَّ لَكَ هَبْبَةْ
موقت_xaddak موقت
شيفتا_cà da_l*lvana
غلي bi aléna Hayward
bamis zittal lihnaa¹⁴
ويثفي من غلي bharat
موقت_xaddak موقت
شيفتا bab lim'addam
vlulû 'ala gidla mladdam¹⁵
Hubbi sá'a_dithadham
watnâk wagt il-gibšt
موقت_xaddak موقت
لابسît zbûn ċarxâna
naz'it zbûn ċarxâna
Hubbi_tgaddam lihnaa
li-ssubih xud lak ḭabbât
موقت_xaddak موقت
لابسît zbûn il-gulî
naz'it zbûn il-gulî
witâchînî witgullf
bâlak_truḥ_lilbanât
موقت_xaddak موقت
fazzêt wagt il-gibša
sakram ḥattûnî bil-farša
'ind il-' ŏt_lil-farša
tiswâ bi'dâla qranât
مَوْغَات بَعَد مَأْوَات
شِيْفَة بِعِيد الْمِيْتَع
يُنْجِيُ الْهُمْرَا مِن الْعَدُوَّ
دِي الفَنِينِ بُوسَا دَافُعُ
‘أَرْضِي نَكَاسِر مِن ْحِدْوَكِ
مَوْغَات بَعَد مَأْوَات
شِيْفَة بِالْعُلْوِ الْمُحْلَّ
‘أَسْمَار الوَلْبِ إِلَى الْخَلْقُ
وَسَحَابُ الْمَخَالِفِ
‘أَرْضِي نَكِسِر مِن ْحِدْوَكِ
مَوْغَات بَعَد مَأْوَات
شِيْفَة إِلَى الْهيْنَتِ ِيُذُعُ
ْوَلِفْبِ الْحَمْدُ الْمَهْمُوسُ
سَيْنِي مَبْحَال إِلَى الْفُلْسُ
غَاتِي لَا تَمَازِحَ ِيُذُعُ
مَوْغَات بَعَد مَأْوَات
‘الْلَا يَّنَاَكِ يَا بُنِّيْ النَّاسِ
خَالِطُ بِغَلْبِي الْوَسْبُ آَنْحَاسِ
َغَاتِي لَتْأْسَرَ ِيُذُعُ
مَوْغَات بَعَد مَأْوَات
شِيْفَة بِيَمْهَمْمَاد إِلَى ِفَادِلِ
رَابِبْ ِأَلْحَا يَنْتِيْدِرْ
لاَدْبَحَ ِدَابَّيْيَهِ إِلَى ِخَيْدِ
وَاتِي بَخَّسَ إِلَى الْلِّزَنَاتِ
mogat xaddak mogat

Number 63:

niḥna mnēn mnēn
wil-balwā mnēn mnēn
yā labsā il-ṣāla
wkill sí yihlāla
il-diṣmāḥ bdāla
whuwwā mnēn mnēn
wiyluglā il-mʿannā
waxḍibla il-ḥinnā
wibʿumra tithannā
whādi mnēn mnēn
smaʿtū hiyyi ġayyi
wbadlit hal-niyyif
wibrāsa xiliyyif
winšūf mnēn mnēn
fithit lu il-sirdāb
ġabit-lū il-kabāb
w-izmitlū il-īshāb
qallā mnēn mnēn
ylūqla xaḍb il-ḥinnī
wmā tirḍa itgannī
ṣāyra mitl il-ġinnī
il-balwā mnēn mnēn
qumtu 'ašrab glās
hiyyī ṭīqīr wtīnḥās
tīmānā niyyāl min bās
darzan min il-xaddēn
ba'at ġab glāsū
xaybitū min qāsū
ya niyyāl min bāsū
wi'tāha 'illēn
t'abtū 'ana wūtū
wādmi ma lqētu
smā'ṭū rāḥ il-bētū
sā'a bil-tintēn
nihmā riḥnā lil-bīstān
wiṣrābna il-fingān
wiqrēna il fīrmān
bgayyīt 'abū lūltēn
zimmānā bil-būrī
wirkābna bil-gūrī
wsiyyārānā bil-hōrī
wiṣrābna glāṣēn
hiyya 'aqūfī wrūhī
wiṭnām fōq il-šūhī
nahā 'alla 'ēš bōhī
kinna iltnēn
yi'ḡība ʾakīl ilxīyār
wmā yḡīha il-fār
mit'ālmi' 'ala il-kār?
min 'abū sīfēn
šarīd 'ašrī rūbah
waqūz min kīl tlaša
waqannī lak ya yāba
yā lēli wyā leltēn

Number 64:
ya haddād giss hāgitī
wibsāmir1 yilwī lawī
dimēsi witwannas
çãoł il-šūt2 yišwī čawī
nimsi nītfarrag
wil-furqa tiswī čawī
dimēsi nītnaddah
bil-bistan nilwī lawī
dimēsi nītsašsa
çãoł il-luqum yišwī čawī
xđenī wāddīnī
ḥadr il-tōb dimmīnī
‘isgüč čawīnī
bgalbī yišwīhī
niṣṣ il-lēl tǧīnī
bxilxālik gaṭidīnī
bhuḏnik limmīnī
wil-bōsa ticwī ʿawī
xīlkhālik yidwī dawī
mitī il-ḡamal yidwī dawī
lābis battiyya
nāziʿ battiyyā
frēx il-mahdiyyā
wsōfitā ticwī ʿawī

lābis pāskōla
rāmya pāskōla
wtirbāt il-xōla
whiḏnīta tīblī balī
labsat il-ʿirān

ramyat il-ʿirān
tirgīṣ bil-ʿirdān
wāḥra tīlwī lāwī
lābis ḥaṭāṣa
nāziʿ ḥaṭāṣa

ḍrabnī brisāsā
wdārbītā tidwī dawī
lābis xīlkhālā
rāmya xīlkhālā
yā yumma wyā xālā

wsōfitā tīblī balī
lābsa mrāwīd
wnäz‘a mrâwid
wibdaxlak di‘awid
hallēla ničwî čawî
labsit tōb il-‘âl
wramyit tōb il-‘âl
wiydigg bil-xilxâl
wxilxâla yidwî dawî
labsit čítâya
naz‘it čítâya
sawwit lihčâya
w‘isrita tibili balî
labsit ‘istôfa
naz‘it ‘istôfa
wištûl zlûfa
wqissîta tiĉwî čawi
labsit tōb ilwan
naz‘it tōb ilwan
sadirhâ kal bistân
wbistâna yiĉwî čawi
labsit tōb il-wan
naz‘it tōb il-wan
yâ sitt il-niswan
w‘ammaha tiĉwî čawi
labsit tōb ilwan
naz‘it tōb ilwan
tišrab il-fingān
bkāsan yilwi lawī
labsit girdāna
naz'it girdāna
wil-ḥilū yitrāna
wilbātīn tilwī lawī
labsit ṭobēnī
naz'it ṭobēnī
hitthā biḥdānī
whibbita tičwī āwī
labsit malḡam
naz'it malḡam
diṣbir withaddām
niṣṣ il-lēl nidwī dawī
labsit malḡam
naz'it malḡam
digarrib witgaddām
wgirbitak tidwī dawī
mitl il-ṭamal yidwī dawī
labsit m'anna
naz'it m'anna
xaḍbit il-ḥinna
whinnita tīdwi dawī
labsit m'anna
naz'it m'anna
dardak čāṭilnā
wšōfīta tizhī zahī
yā ruḥī di halhilī
labsit hamāyil
ramyit hamāyil
timší wtimāyal
mišwīta tīdwi dawī
labsit mkaškaš
ramyit mkaškaš
xōfī la ʾablaš
wnāra yičwī ʾawf
labsit ʾarāna
ramyit ʾarāna
ṭūl il-lēl sahrāna
wnōmīta tisbī sabī
labsit ʾarāna
ramyit ʾarāna
timší warāna
wxilxāla yidwī dawī
yā ruḥī di halhilī
labsit il-ġibba
naz'it il-ġibba
bosa w'adda
w'iddita tidwi dawi
yā labis il-ġibba
yā rāmi il-ġibba
ḥāṭān ga'ad bil-ġubba
wsōfita tiḥyi ḥayī
labsit tarwiyya
naz'a tarwiyya
bhīdn il-burayyā
bil-ġubba tiċwī ċawī
labsit zimāma
naz'it zimāma
wtilbisa 'amāma
wsōfita tiċwī ċawī
labsit tinnūra
ramyit tinnūra
biḍa ṭambūra
whissa yiċwī ċawī
labsit il-fīna
naz'it il-fīna
wxadda lūzīna
wsōfita tiċwī ċawī
labsit zbayyin
naz'it zbayyin
tirgis wtitzayyan
wzūnita ticwi ċawī
labyaḍ ẓātilnī

il-'asmar yiḥyīnī
ḥubbī ydāwīnī
w'iṣrita tiblī balī
labisa il-šala
nazʿit il-šala

naza wdalāla
ṣofita tiḥyī hayī
labsit il-ḥekal
nazʿit il-ḥekal
dimsī witwakkal

ya ruḥī di halhili
labsit 'ābata
nazʿit 'ābata
bragša wsamrāta
ya ruḥī di halhili

ya haddād giss ḥaḥitī
wibsāmīr yilwī lawī
labsit mʿarra
nazʿit mʿarra
hallelā whal-marra

wizmāma yičwī ʿawī
yā labsa il-turma
yā ramya il-turma
gā’da bil-tarma?
wxaddā yidwī dawi
yā ḥaddād

Number 65:
mālak ya galub 'insallēt wīnsilēt
ma’a gēr nās 'ibtilēt
'il-yōm li'yūn 'umm gdēla
'amān gigāra bigāra
 digūm sawwi ċāra
 ya 'iyuni sagni mizānam
madri ṣagūl min xagliti
madri sagūl min farhitī
witrid minni riha

wimmēn 'ağib il-riha
withīb nām il-đaḥa
 yā yōm li'yūn 'umm gdēla
witrid minni čimā
wimmēn 'ağib il-čimā
magrūḥ la tilčimā
 hal yōm li'yūn 'umm gdēla
witrid minni kulṣī
wimmēn 'ağib il kulṣī
kilī min ḥabība yimṣī
 yā yōm wara l'umm gdēla
Number 66:
farfiḥ yā farfiḥ
yabū ṭwēg illawi
liffini b‘abātak
wilimdabbir gawf
lādīr ‘attār
wabī‘ il-kuzbara
ba‘d il-tarabzul
wizbūnāt il-zari
farfiḥ yā farfiḥ
saddēt rāsi
di wadduni lhali
wildurr gāli
ditammin wistiri
wiḏēt maḏnūn
bgharamic mibtīli
farfiḥ yā farfiḥ
yabū zilfa ḏawi
labīs ḥayasa
wizbūnāt il-zari
lāsīr ‘attār
wabī‘ il-kuzbara

Number 67:
ya fāḍil mišnā
niṣṣ il-darub yā fdōl
gābat șamisnā
kull il-bilād 'ingūm
wānī gumarhum
ntallig il-țazbāt
wnāxud binīthum

Number 68:
yā 'yūnak ḥāliyya₁
ḥāl il-saʿad ḥāliyya
sift il țazayyl šata
wʻala rāsa šata

‘axad il-fīna bṣafta
wxalla rāsa xāliyya
ya 'yūnak ḥāliyya
sift il țazayyl šata
wʻala țbīna šata

‘axad il-mdādībṣafta₂
wxalla țbīna xāliyya
ya 'yūnak ḥāliyya
sift il țazayyl šata
wʻala țadāna šata

‘axad il mrāwid bṣafta
xalla țadāna ‘āriyyā
ya 'yūnak ḥāliyya
sift il țazayyl šata
w'ala rigbita satā

\textit{\textsuperscript{20}} w'ala rigbita xāliyyā

\textit{\textsuperscript{25}} wa'ila znūda satā

\textit{\textsuperscript{30}} w'ala sabī'ā satā

\textit{\textsuperscript{35}} w'ala dāhrah satā

Number 69:

il-zēn bā'īr māṣīf

wihrūs\textsuperscript{1} galbī māṣīf

\textsuperscript{2} atsān wagūlan māṣīf

ğūd il-māṭār yiḥyīnīf
5 *yā marhaba bhal muxtir*

minnak yifūh il-‘ambar

wānī *al firga magdar
tarf il-zilif ġawinī

labsit xṣūr *il-yimna

10 naz‘īt xṣūr *il-yāmna

yā ba‘ad *ēn il-yimna
tarf il-ḥinič yirwīnī

labsit maḥābis xamsa

naz‘īt maḥābis xamsa

lahillifak bil-xamsa

ṣūf il-ḥilū štālīnī

ḥimli yifgīr *‘iġbālī

wilzēn māhu bhālī

hirshī ‘atīg wba‘lī

20 ġūd il-maṭar yiḥyīnī

ḥimlī yā ḥiml ḡhēla

wilzēn ma‘na bhīla

bātī ma‘na hallēla

gambar il-gaḍa yiḥyīnī

ḥiml il-ḥimalta biżgrī

mahhad himala ġerī

bālak trūḥ lgerī

galbak ‘alayya ḥnīnī
114

yas marhaba bnūr il-‘ēn

30 čiḥl il-‘idīda bil-‘ēn
yōm il ngirr lak il-‘ēn
wilf il čiḥil yiḥyīnī
yasalma wyamm yalič waddīnī
ḥimlī yā ḫiml il-lāyğan

35 sēfak bgalbi lāyğan
gasdī lasayyir yammčin
wil-zēn mā yxallīnī
yasalma wyamm halič waddīnī
yasū yznak dilimma

40 tayyi‘ dabrilī il-qiimma
inṭīnī xdedak lāsimma
xaddak ‘asal yirwīnī
ṣūf ‘eš ‘indak ‘eš ‘indak
labsit zbūn il-wardī

45 naz ít zbūn il-wardī
xadd il-ḥilū ‘ala xaddī
nār il-‘aḍā cāwinī
ṣūf ‘eš ‘indak ‘eš ‘indak
libsat maḥābis ‘ašra

50 niz‘at maḥābis ‘ašra
lahliflak bil ‘ašra
wana il ‘isīg bālīnī
libsat zbūn il-ṣāmī
niz'at zbūn il-şāmi

galbak 'alayya rūmī
nār il-ğard ẓawīnī

libsp zbūn il-ğītnī

rimyat zbūn il-ğītnī

batn il-hilū 'ala batnī

tarf il-zilif ẓawīnī
daggētīnī dagg sāʾa

'asmar yabū dillāʾa

šarb il-ṣarag bhal sāʾa

yā il-mibtilī wbalīnī

šūf 'es 'ind il-walad yintīnī

xadda 'asal bimrabā

libyād xilgit rabbā
dēn il-‘alēk lāfiddā

yalimibtī lmbalīnī

šūf 'es 'ind il-hilū yintīnī
daggētīlī dagg šūrā

bū ʿgilit il-manṣūra

ṣīḥī il-ḥabīb 10 tanṣūrā

kill mā ṭlabti 'ala 'ṣnī

kaṣf il-niḥarnī bbagdad

rūs il-ģisir ṣīḥt hiddād 11

wāni bdaxlak ḥagī ʿgwād
lilbāb la twaddīnī
salma ḥadr il-zilif dimmīnī

80
xaṣf il-niḥarnī b-ṣammar
warbaʾ ḡṣāyib ṭammar
ṭiswa liʿgōl ṣammar
wil-mintīfīg wītvēnī

85
salma ḥadr il-zilif dimmīnī
libsat maḥābis sabʿa
rimyat maḥābis sabʿa
ṭūla yā ṭūl il-nabʿa
ḡūd il-maṭar yiḥyīnī

ya salma yamm ḥaliq waddīnī
daggētīnī12 bhawākum
magdar ḍala fargākum
kulla waḡī wayyākum
ya zahwat il-ṣēbēnī
šūf ʿesʿ īnd il-ḥilū yintīnī
daggētīnī dagg ʿizgār
xallētīnī nāḥ ʿibdār
ʿindkum rawāyih ʿittār
kull ma tmurr tiḥyīnī
šūf ʿesʿ īnd il-ḥilū yintīnī
daggētīnī dagg ʿṛmāh
ʿabyaḍ wixdēda tiyyān
117
wimn il-‘asa lil-mişbah
ṣarf il-zilif ẓawwini
ṣūf ‘es ‘ind il-ḥilū yinţini
yā marhaba bhal xattār
minnak rawāyih ‘ittār
tiswā mn il-dahab gintār
ṣarf il-zilif ẓawwini

Number 70:
gulli ya ḥilu mnen ‘alla gabak
xaţzan gariḥ galbi min ‘adābak
ɡarḥ ilgalub min fargak xazzan
man mitli bmahbūba timahhan
han hada naṣiti wangibur bih
la ‘ani ‘atub wla ‘alla yirḍi
gulli...
gulli wissifit minni ‘adiyya
galbak min şaxar ma ḥann ‘alayya
gulli-wisbidat minni ǧināya
xallēt il-xalag tiḥēi waraya
gulli...

Number 71:
dinidḥi lilwalad niḍḥf
‘axūya wṛiḥt ‘ummi bī
‘ala mart il-wīlī zanbūr
tiladdignî 'aṣā wishūr
witgullî dīgî dī nāṭūr
lō biča il-walad hizzī
dinidhī...
'ala mart il-wilî ḥayya
tiladdignî min riḍlayya
witgullî ǧābik layya
waxū契 bilmahad hizzī
dinidhī

'ala mart il-wilî malîc
balâbus intihiyyâlîc

wisbenî min ʿiyâlîc
waxuyâ bildarub tilî
dinidhī...

'ala mart ilwîli shîma
witdibb li mn ilgidir ʿdēma
witgullî hâk la taklî
dinidhī...

ʿaya mart ilwilî zamūr
whirmitnî ʿaṣā wishûr
witgullî dīgî dī nāṭūr
wilwalad lō biča hizzī
dinidhī...

hala bīxtî hala bîkî
bšāḥîm ʿēnî larabbîkî
wiṣbūni frāṣ laksīkī
wragubtī lilṣalib waddī
dinidhī. . .
‘axūya ‘arīdak dāyim
‘amāmitak ‘akbar il‘amāyim
‘arīdak bīlfarāh dāyim
‘axūya wriḥt3 ‘ummī bi-

Number 72:
faṣr ilnawa lāh ya ‘ādīl tīqallā wtār
canhum qifonī wla minhum gidēt ‘awtār1
gīsmī xawā wīl‘ācil minnī tināhaa wtār
min šīfit hādī il raqāyīb sār lolāhin
bdāmāyiri gawaran lihsay lolāhin
ilmiz‘īqat illayāli ilṣūm lolāhin
mā cān ‘āf ilgāta2 ṭayyīb ilmanām wtār

Number 73:
yū ma‘n falā yōm ṣōbī bilwiṣāl tḡūd
mā bass tihgir wnirān ilṣīdūd tḡūd
widmū‘ ‘ēni byōm ḡfak rawat gūd
ḥattā gannānī bahr ilṣām1 ‘ann ilwarīd
wānī xilāfak bēn ilnās ma hiwwa ilwarīd
xāb illaqī šabbah xdūdak blōn ilwarīd
ilwarīd billamīs yiqbal wilxīdūd tḡūd
Number 74:
xiṣfā walā ilṣaṣyād yā wilha ṭabbat lbistān dūn wxiṣif yā wilha nāda laḥā ḥāris lbistān yā wilha gālāt 'alāmāk tshī ṣṣār wṣ 'gārī
gāl illi tīṣfī ṣīṣyāgiḵ min 'aṣgārī šāḥat wbiḥat bdāmīṯ sāl wṣ 'gārī ḥādī nihūdī ṭḥāda ilṭūb yā wilha

Number 75:
māḏān ilwīḏḏ tiḏẖar min māḏānī wīḥgūg yīl ṣashāb wfiḥa mīḏānī
wilsāḥīb illi gāran dīna māḏānī min gīnṯ ilrēḇ gawwāl yam yazīl sāḥībī
willi sarrāb kās xamrān mwaḏḏīṯ sāḥībī 'akraḥ sāḥīb illāḍī yīḥʿf gafa sāḥībī
willī yīʿaḏī sāḥībī ḥuwwa mīḏānī

Number 76:
ilnafīs čāl šayībāl wīl 'aḡīl rāʿīha
'en il-bāṣīra bdār ilḥaṭayrāʿīha
yā čāḍīm ilnafīs bīl 'iṇṣāf rāʿīha
lā tiḏlīf ilmadraḵa wīṯgūl hāḏa gādir
rāḇī bmaʿazza wḷālī 'al maḏalla gādir
'indak danāwīt nafīs wīṯrīḏ 'izz wgādir
nafīs ilḏīnīyya tweeksīṯ gādir rāʿīha
Number 77:
gōman fala bī masīr ḍ'ūnīhīm yi’yūn
min ba‘dīhīm mā bagālī rağwātān ya‘yūn
minhum xabar mā līfa ṣōbī w랄ā ǧānī
wībgēt ḥayrān lā wālī wRalā ǧānī
mā mitīlhum bilnās yōġad wRalā ǧānī
zidī ‘alēhum b‘abbrāt īldāmī’ ya‘yūn

Number 78:
yā zen narāk ǧīvat galbī sanawēnī
wīmhārb ilnōm ġifnī mīn sanawēnī
wīnsētīnī yā taraf mālak sanawēnī
gīlt ilzāmān il tīxībra ēn ḥabdī sāf
yā zen ‘inta rḥalīt ġīsmī w‘āḏmī sāf
dunyāy gā‘ ilramūl kull yīm tīnsīl sāf
sant il-mīdāt wēn ḥālī wīlsanawēnī

Number 79:
ṣūm illiyālī ‘arāhīn migbilāt ‘day
wī‘lā hilākan ‘atatnī ‘īmsarbalāt ‘day
lamman ‘īgatnī lmaniyya wigrabat wa‘day
ilrūḥ minnī xriqat wīl‘agīl ḡuṭar whall
wībgēt māscīn bilmadāmī’ wahill
lammin tīḥit mā bagālī ḡaṭṭ xayy wahill
il‘ahīl minnī tībarraw wilgarāba ‘day
Number 80:1
fagd il-siyāsib 'ala matn ilkirān ngīb
windūr bēn ilrifā'gā mà nīsūf ngīb
rakk il'azim ma bina lillisī diāna ngīb
'afya dahar mà nisādīf bik lōlit gadrī
ba'dan wālā šūf min rābī'ī ma'īzā wa gadrī
'aṣhābīna il ḥīn malhum 'almawidda gadrī
mitl il rifā'ga lmiḍaw gillī mnēn inqīb

Number 81:
wayya ilwilif mà nīxūn il'ahad wildīnī
wāla yāmīn il trīda gum waddīnī
ma qīnīt 'āna ṭalībīn minnak wafā dīnī
laqīn 'āna qārrānī minnak farīd ḥalā
5
țihwa il tiwīdā waṯīq'al ḥalātī ḥalā
gullī kalam īlṣīdīq dāṣufī ḥalā
dīnak bīṣadāq waṣallīnī 'āla dīnī

Number 82:
sams ilḏūha ḡarrabāt ba'd il hana wilfayy
lā bārāk 'allā ba'yüm il fāragīt wilfay
nādēt yā qalīb ilṢāṣrāt wen wilfay
mahdūm minhū il-yidāwī 'illāt ilmibtilīf
'ayyūb gabbālī 'ibtilā waṣbalwīta mibtilīf
nādēt yā xaḷīgī yā mdābbīr ilmibtilīf
min 'ugub ṣābdī trāqqīnīf 'āla wilfay
Number 83:

"itrik hawā man binīrān ilgāfā yihwāk
wibṣēf šadda whağra lam yazil yihwāk
bīk astasirr kull mà nassam 'alayya hwāk
ma ṣāgānī bil mala xāl mitil xayy 'īlak
yā ret rabbi bsirī' umm il'ala xayyalak
min hisin ḏāti hwēt wēt āna xayy 'īlak
māhu gașab ġet läkin xāṭirī yihwāk

Number 84:
sahm ilnawayyboda'a bidmayiri calmāt
wbalābil ilšog ġannat bilhaṣa calmāt
čam düb 'asma' wa'addi lilnačil calmāt
wānī 'azīz ilnafis wilwakīt biyya dās
minhum ĥirīt witrakīt wi'det ġam ilda$s
willi tisūfa yiwidd ġerak w'annak dās
ḏak itrika ya m'anna wiq'ala calmāt

Number 85:

'ilnās bilzōr1 wilbihtan mit'āmla
wilḥagak min màt sār ilyom mit'āmla
wṣūf nār lğaďa biḥsāy mit'āmla
tis'ar kama tis'ar ilnīrān bilniyyāt
hayḥāt ṣiṣṣ ilḥirīš yṣid binniyyāt
rabb il-'aris gaddir il'amal bilniyyat
wiy'amilak ya msodan2 mitil ma t'amla

Number 86:
mā sagani ger fagd ilwilif wilwānī
wifraghum hadd rukn 'igwāy wilwānī
mā saddani 'adil 'ādil yom wilwānī
'ānī wruhi gaddat bilsoū la 'annihum
yā rēt sallam 'anān ilbēn lā 'annihum
sācin w'indi tlatat shūd la 'annihum
sahr ilduḡā wixtilag 'aḏāy wilwānī

Number 87:
'abyaḏ mliẖ mwarrad il wāḏnāt
gāli 'ala 'immū gibbitū ildayat
wibbet 'abūnu xēmit ilmansūba
wibbet 'ammu tinqadi ildaḏwāt

Number 88:
baẓzūnatī baẓzūnati\(^1\)
baẓzūnī ya baẓzūnī
ya yumma tkandaḡ ildasit
kašṣāfitu ilbizzūnī

\(^1\) 'ana ištihart bilkasal
wāna 'ismī ʾishāq il'āq
lamman 'atkhūsah bil'āgdī
'asēnīh 'aqwa min bismāq
lamman itziwwāt bmutfī ʾismūnī

'atna wistallī iltaxmāq
ṭalīt guḥī bilṣīgil
gilī kilfōnī
bazzūnīti brzzūnī
'ilbāṣt zbūnī wzuxmītī

wsīlit bīdī 'asāṭī
hattēt bgāsī līffītī
w'ala kitfī 'abāṭī
witmasēt mīṭl ilgirīm
qiddām mgātī wibnāṭī

ilbizzūnī laqqīt billagan
ḥagbu hibtōnī

Number 82:
wil ya ṭabīb iljāy
la tilzam 'īḍī
mā min nabiḍ yinbīk
ruḥī bwirīḍī

naxl ilsamāwā yḡūl
ṭirratnī samra
wibūs ḍalīlēt
saif wkarib dallot
ma biyya tamra
ildahar sall yimnay
gass yisriti ilben
bes 'amsah il 'on
galew tila lilsug
gét 'anšid 'umma
bén ilgifin wil'en
mirwad wađumma
yá mbarsama tlugin
bét il 'ahibba
wénak ya 'imámí tkún
iyhinif galba
ya bét 'abū flâń
'ali w'awali
wmin saif 'aǧj ilxel
farraš zwâli
mahbas sidir ya sog
hittni bisib'ak
lôla haçâya ilnás
lissug 'atib'ak
šîl w'igit bilbîr
kull lâbis yašmâg
wilzen 'abû ţêra
čan lam'at ġnâq
Number 20:

galbak šaxar ǧalmūd ma ḥann 'alayya
'inta bṭarab wibkēf wilbiyya biyya
gülūla gülūla ma bī lōla
bass yxazir bil'ēn šāyir la sūla

madī baʿad ya rūḥ šīnu il ḥisābīc
min baʿad ēn ihwāc kulha īṣtīfat bīc
tānīni 'awda hwāy yā sāyīg 'ilxēl
min kutur nuḥī 'ileh ma ḍall baʿad hel
yalwasi bāssak 'ad hassalit hēfāk

willī tīrī다 sar biyya 'ala kēfak
lō ma lahib ilnār bidlū'ī 'adammak
'atmmāna wārdā tsīr kūll sā' 'āšimmak

Number 914

mā biyya 'aṭgil xtāy mā biyya 'agūman
mā biyya 'aḍīr hasrāt mā biyya 'ahūman
yā wēlī riḍād hēl

sāhīn ilhāghir yahwāy šawwāb dīlīfī

yīshād 'alayya gtāy ma nīrit lēlī

'afta' gālab ma yīlīn min yīsmā' 'ibāy
lō min šaxar ham2 ēn lān wūdā ēmīy
la ygressor ĵīlīndaṁ3 min timmīr bīwā

tōbī ya hīlīw iltūl sātīr 'alayya

bass 'ilğilid wījām xalānī dardak
hīm wālī wažīf hāl ilīyīdīdāk
"indh talat 'ishud lō caddabitni
nōh wsahar wisgām min fāragitni
kull ma tisawwī wyāy ya taraf sawwī
bass la tiwidd ilger yilrah ḳadiwwī

Number 92:
śila ildaruw ya hwāy yirba 'yūnī¹
widdī 'atib'ak lilmōt lō yxallūnī
wēlī šmusība minhu ilyīgība
'amṣa ġalāb biwhāw zayid lāhība
'atnawwa' il yīmsūn mitla fala ʿūf
wilgālūb min fargāh hayir wmalhūf
halbat² kisar galbak nōhī wwinīnī
'amānna gabl ilmōt laḥda tīgīnī
bilnāzi'a dalīt ilhāg 'alayy
sīfīdīnī lō gēt 'ugb ilmīniyya

Number 93:
minnī issīfīt wisbān šinhu il badālak
hatta 'alayy bilnōm timnī' xayalak
ḥadr ildīlī' sahmen bilcabīd 'asra
wfog ilsiham 'īfāk xallālī hasra

Number 94:
kull sā' 'agūl hway hassa yiğīnī
wantīr wagūl šgār ya ba'ad 'enī
hiwva lbalānī rāh wxallānī
la tiy'asín yā rūḥ mā ḍinn nisānī
wişmālīc ya 'enī ilyōm bassīc tirfīn
yīmīn ḏağāc 'ulūm sārū bi'idīn
yā dāhar bass blēl xall 'enī tnām
il galub lānta wnām šiynawwim lī'yūn
wilfī tirāknī wrāḥ ḥō yal tinīsdūn
hičī hḡarītnī lēs ma xīfit rabbak
w'āmaltanī bigfāk wilḍanīb ḍanbak
'atmnna yīxla lbēt wābic 'la kēfī
balkat 'alayyā yhhīn lō marr wilfī

**Number 95:**

ḥukm l'isīg kullā ḏulum
magdar 'amayyāzī hāl ḥukum
bya'1 sayāb wibyā šaqī'

minnak ya wilfī 'ānhirīm

lasfīn wqīss b'ābrītī
wāqīrī ḍdāmī' min 'enī
waylāh xābat da'wītī

minhu Ṭlaḏī ybbarrīnī
māhrū 'alayyā wsaddāqu
wānī falā 'indī 'ilīm
las'ad ilṣīlūn lhāwā
waṣrāh qādītī gbālā3
wiṭṣuf ǧīsīlī illī xawa4
sāyīr b'atnā5 ḍālā

balkat glēba yinkisīr
lō šāfāni bḥāda lṣugum
nidran ‘alayya lō śidar
‘afwī wnīlit mtālūbī
kull yōm yimdī mn iltṣahar
ma fārīga lmaḥbūbī
wnibga bsamur tul ildarhar
willī mādā yisbah ḥilīm

Number 96:

ya nab‘it ilrīḥān
hinni ’ala lwalhān
ğismī nihal wirrūh
dabat w‘admi bān

min ‘illit il bi-hsāy
ma dall ‘indi ray
da‘ī sa‘ab widwāy
mā yi‘rīfa ‘insān
yōm illadī hābbēt
yā mūnyatī ǧanīṭ
hayir ‘ana tammēt
madrī danbī isqān
ma ‘indi kull ǧnūb
‘illa hawa lmaḥbūb

15 lō hu ḏanib dāṭūb
watgābbar ilrahmān
yā bā‘ad rūḥī iṣgāč
miḥrib "alayya "igfaṣ "udī "ala l-yihwāc
wit‘awwaḍī illsayṭān
‘am dūb ‘aḍill maṭrūḥ
lēlī wnahrī ’anūh
lat ‘addibīn ilrūḥ
sawwī ‘alayya ḥsān

Number 97:
xadrī’ iicāy xadrī
‘yuni lman ‘axadra
mālic ya ba‘d ilrūḥ
ṣū dāmic mcdra

ba‘ad hwāy yā nās
ilmān ‘ānī ‘asubba
mahhad ba‘ad ‘ena
yistāhil yṣirba
‘ahlīf ma ‘axadra

wlā ‘ag‘id gbala
illa yiğī lmahbūb
watma‘na2 bgamāla
‘i walla whayāta
‘abdān ma ‘afawwra

wāxīd fas bīdī
(3) lilqūrī ‘akisra
‘iwla mīṣṣ il samāwar4
wilna r 'ażaffiha

min dmū ' il'yūn

šarb ilcay yā naṣ

wagga'ni bmahana

whagg 'alla latirka

wla 'asūf 'istikāna

Number 98:

yā sā 'asūf hway

yā wakit yamta

wasba 'ataba wyāh

bass lō lizamta

'abdī ḍab rasī sab

tull mā yiṣīr wyāy

min haqīr laḥbāb

yā sā'a liyya yʿūd

wasqīla ḥālī

waḥqīla kull mā sār

biyya wḡarālī

ya sā 'anām ilīl

wagmuḍ ʿswayya

balkat yimurr bilnōm

tēfa ʿalayya

ya sā'a ʿabattīl ilnōh

wattrik ilwanna

waxṭīb ilḥaffīn
kull wakit ilitatinga

20

ya sa‘a biha rtah

waxlaha mu ilhmum

wacayid il‘idwahn

willi gada yilum

ya sa‘ alagii hway

wag‘id gbala

yom ilmbaarak bi(h)

‘ahdah bwisala

Number 99:

ya hawa ilgog

ya hawa ilgog

timsi qigbani

‘asl ‘axditu ilzogi

‘axdit ‘abu wladh

wharqit gas iffadi

gabbi ‘tini mgadi

‘asl ‘axditu ilzogi

‘axditu minni

wilqafa ilginni

bxiidbit ilhinni

‘asl ‘axditu ilzogi

labsit ilmtalla

wsalhit ilmtalla

geeta bgadab ‘alla
"aslön 'axditu ilzögü"

siwwitlů ilnargila
waxditu bilhila
"aslön 'axditu ilzögü"

qa'dit bilqibba
wma baqā yhibba
'idgaba bdabba
"aslön 'axditu ilzögü"
kansit wgassit

wbilbēt ma tmasšit
'agida 'ittagsit
"aslön 'axditu ilzögü"
tal'it bildagbūna
wizgaqqit 'yūna

'ahla ma ygidūna
"aslön 'axditu ilzögü"
qa'dit 'al taxta
'aswad tala' baxta
ğabbi tmūt 'ixta

"aslön 'axditu ilzögü"

Number 100;
yumma ya yōm

gülîla labūya
wmistiha minna
țobi tişaggag

5

n hudī bayyinat minna
riggāl sitr il mara
lā bidd mā minna

Number 101:
ya mām wya xwāl
'intaša fī bētna ġlam
hisqēl 'abū sēf il-mufaddād
'ilkagīm 1 ibn ilkīgām

5

hisqēl daxal: 'al qaṣṣāyī 2
tamman il-hīgil bmiyyī
sifqitlu il-'iğmīyī
hilihlitlu 3 il turkmañ

Number 102:
'o wilak 'ō wilak
waš ma 'aqillik qillēlu
qiṭṭātiya 'ala il-tōfa
sirsiḥtēla zoğ zlufa

5

yīsa yiğī wiyşūfa
'ala fand 3 il 'miltēnū

Number 103:
yhākīm wiyqīllī
wiygíd minni hğillî
hğillî ma’títolû
’sîdhaktu ‘lênû qittölû
yḩakîní wiwyillî
wiygíd minnî šimülyî
šimülyî ma’títolû
’sîdhaktu ‘lênû qittölû

Number 104:

dârî zamânak wxallî l’agal mîzanak
sirrak ilgûrak la tbi’a la l’ahlak wla
‘gûranak
’axûk min ’ümruk wâbûk lô điğak lak
‘ammič ‘âgfanak
wild ilzînâ lô ‘sîfah lak bil-’âgal xânak

Number 105:

man qalla tiqlî ’ilsamakî
lês qlitâ billîbkî

nazlit tiqliya bilîgdâb
ba’ad ildîhin ma đâb
’sâfit ilzâbtî ‘al bâb
’axad dagbu wgâh yiştakî

man qalla tiqlî ’ilsamakî
qa’dit tiqliya billîwân
wilgiğül kannu ḥiwan
'axad dagbu wqāh yistaki
man qalla tqli ilsamaki
tal'it tqliyā bilistūh
'abala ilgēma ma tgūh
šāfit ġiğāwi mltgūh
'axad dagbu wqāh yistaki
man qalla tqli ilsamaki

Number 106:

ta'ālī ya bint il'īmāra
'iylūglic šākx¹ ilwizāra
'iylūglic šarb ilgigāra
xāf bil'imir sagīra

gēl porie² yā ǧamīla
ta'ālī ya bint ilkirid
xdēdič čanbar warid
wil yšūfic yinbihit

kēf bil 'imir zgayyir
gēl porie yā ǧamīla
ta'ālī yā bint ilnasrānī
'iylūglic rakb ilḥisānī
rētič ba'ad 'ammī w-xālf
kēf bil'mir sagīra
gēl porie yā ǧamīla
Number 107:

fāt ḍala bābīna
hazz il-galag bīda
mhābisu min ḍahab
 tér il-saʿad bīda
min bēn halgad ʿawālim
sāhāni bīda
galbī yḥibba
wbn ilnās mā ʿarīda
fāt ḍala bābīna
wma yda ʾsallim
ɡarah ḍaʾis ʾilgalub
wfoǧ ilgarih ʿallam
dīnī darag fōg darag
fōg ildarag sīllam
ʿasūf ḍabī min baʿīd
wma ʿaqdar ʿatkallam

Number 108:

xibz ʿīr
ʿaswad ʾcanna gir
ma ʾtākila ʾilla ilḥamir
ʿūmar pāṣa hal xanzīr
ūlīʾʾ hinta niṣṭirī

Number 109:

halsana min hal sinīn
yqiyyida tifl ilğinîn
"abad ma šifît miṭilha
bissinîn il'awwâlîn

galha ya ḥurma di rûhî
"ânî mißtali brûhî
hal gala "allam ġruhî
wzâd ġarhî wilwanîn
wilğanam mâtît ġwâ'i

wkîll min ḍâwî bgâ'a
niltî'î minna ilṣafâ'a
bgâh rabb il'âlâmîn
iyriḥî'n2 ilgâ' kulhâ
wiyṭîl 'ôn 'irbaš minhâ
wiy'ilnôn ilteriš minha
wiyṣîhôn ya rabb ilmî'în
waznit il ḥinta blâra
wilxalâyiq mistaḥîra
ilma 'indû 'iṣtarâha
wil 'indû ḥar bâha
bixtiyyî wma nṭâha
bgâh rabb il ʻalâmîn
wiznit ilṣîr b'iṣrîn fatta
kal šîbî w'âf marta
minhizim ūâf il bnayya
'andîb mawla ilmawliyya
'amdaḥ wmaḥhad bḥâlî
ġû'ān ṣâni wi'yâlf3
"إِسْحَاقَ ﻋَلَيْهِ ﻪُدَى

Number 110:
رَجِينةٌ ﻣَا ﻣِدْنَاءِ ﻦِقَيْنَاءٍ
مَنْ ﻓَتْرِ ﻣَوْهَاقَتِ
بَمْرَكَاءٌ ﻣُوْسِلِ ﺍِذْنَاءٍ
بِإِنَّ ﺑَصَرٍ ﻭِدْدَتِ
بِمْكُتْ ﺍِذْرِيْتَنَا

Number 111:
"اًءَلَوْيَ ﻋَبُدٍ ﻓَوْرَيْنَاءٍ
وَمْ ﺗَعَذَّبَتِ ﻤَوْئِثَاءٍ
وَإِلَى ﻓَتْرِ ﻣَوْهَاقَتِ
وَإِنَّ ﺑَصَرٍ ﻭِدْدَتِ
وَأَّذْيَتْنَاءٍ

Number 112:
"أَلِحَ يَأْبِ ﻣَانْدَيْنَاءٍ
وَإِنَّ ﺑَصَرٍ ﻭِدْدَتِ
وَأَذْيَتْنَاءٍ
وَإِنَّ ﺑَصَرٍ ﻭِدْدَتِ
وَأَذْيَتْنَاءٍ

\[1\] 
\[2\]
Number 113:
hidni ya walad hidni
‘axuya wriht ‘ummi bi
rēta ‘ind šelt iltabūt
‘ala mahla ynazzilní
mart ‘axuya hal hayya
tildigni briglayya
witgulli ‘alawēs halgayya
waxūc mn il‘aṣir šiftī
mart ‘axuya hal ġābit
sabi‘ darbāt lignābic
wāni ‘ammit wlādič
ilcama mn ilgidir šibbi

Number 114:
ġas il‘anza kīsī labūha
‘en il‘anza sā‘a labūha
ġbīn il‘anza imgāyi labūha
qign il‘anza xanḡāq labūha
ġild il baqga karkū labūha
‘is‘ūṣ il‘anza qamči labūha
ğiği il baqga mikyār labūha
lōla il‘anza ma zawwağūha

Number 115:
il ma tqillik ya rūn
142

tdoll sana maturuh
tinkasir 'ida ilyimna
witxazzin ilgruh
ilmatqillakyagalub
tima wma tindall darub
wilmtqillakyagan
tdoll sana 'atsan
tiksirmaxmirta1
wtit'az 'algir'an
ilmatqillakmarhaba
la hablit wla rabbit
wla ga'dit bbet ilcibir
wla 'al martaba
ilmatqillakya gumar
ret 'gina laxtamar

Number 116:
hdilbasramil'Una
matiskinha lbizzuna
bihawaga'wisxuna
danhizim waru'milbaqdad1
min githim sihma ildad
hdilbasratiksir lxa'tir
ma yiskinha lka'fir
minha 'arid 'asafir
wasrid waridd ilbaqdad
10 min گیفیثیم شینا یلداد
حدی باشرا ییم یل شیب
بیحا مایبایین کول یل یوب
دایلک میستر یژیب
دینی بحرات بغداد

15 min گیفاثوم شینا یلداد
"یللا دارو یلبدیری٢
کولحم ییرفون قدری
بدایلک میستر هندری٣
دینی بحرات بغداد

20 min گیفاثوم شینا یلداد
"یفنا یل کاباب یلگیمار
گابلنا یوس یلسرمار
من حا یللاقنا یلیمار
داشید وارو یلبادیاد

25 min گیفاثوم شینا یلداد
کاروا باربا یلییا
بمارکب لیفرانگییا
من حیو یلیمار یلیلا ییا
دانهیزم وارو یلبادیاد
من گیفاثوم شینا یلداد

Number 117:
w-یلفا١ یلیاگیددا
یلذیفا ماس‌یودی٢
yifdák ʿālf yhūdī
ʿiygūl masʿūdī il xāṭirī 3
dār ilfarah dār
ʿašlōn baga lilgidīr
laffa bilizār
riğli wrīglak ṭabug
nzūr ʿabu masʿūd
lā tiṣṭīfī ya ʿadū
balcan ilzamān yʿūd
kutr il mašāyib ḥirit
ma ʿcīnit bʿawwalha
wasūfak ilḥīn
tdāʿīnī bʿawwalha
yuğad ʿan ʿagūl
daggātak min ʿawwalhā
xōf ilʿīdā tiṣṭīfī
min daggat ʿīsawwēt 4
ʿāš ma tsawwī ya ḥaggī
ma gūl ʿana ʿasʿ sawwēt
lō ḥalībī radī
bma ridīt sawwēt
bīzār min ʾiṣāritak
ʿūda min ʿawwalhā

Kurber 118
ʿizāgha fiṣṭīqī
Number 119:

laxi lixi ya malu

'arba' tidri' sirwalu

witnun wardan 'al-'en
malu ligwad wshalu

ya madgu'a 'al ligbin

xilqit rabb il-'alamin

tiswa il-halab wsalmin

'cupan 'ogli wirgalu

laxi lixi

ya madgu'a sab' idrub

'al furga ya sabr 'ayyub

bidli laktib lak maktub

lo qalu 'af 'yalu

lixi lixi

zaman ilak ma sifting

la qinti wala q'adting

'ah min tiqwa 'asayibki

lo qalu fat rgalu

lixi lixi
146

مَهْلَا ٍالْمَغْرِبِ ِبِنَٰكِ
نَسْ َّلِمَلِ ِالْإِلَّى ِلَكِ
خَالِإِنَ ِالْمَحْلُ ِالْإِلَّى
لى ِلى ِلى ِلى

25
يَّأۡ مَدْغُا َّلِيْهِ
ِبِنَاءِنَ ِنَٰكِ ِتَٰهِ
تَسْوَا ِالْحَلَابِ ِوِنَّالْيِ
ِّهَنِلِ ِتَٰهِبَا ِوِنَٰكِ
لى ِلى ِلى

30
يَّأۡ مَدْغُا ِياَنَٰمَم
ْتَرِ ِتَٰهِقَ ِنَحْمٰمَم
لَهَا ِبِنَٰدِنِّيِّ َلَنَٰمَم
وَتْرِ ِنَّارِ ِنَّلُٰلُ
لى ِلى ِلى

35
يَّأۡ مَدْغُا َّلِسِرَّأۡ
ِبِنَحَبِّبِا ِنَٰكِ ِسِرَّأۡ
تَسْوَا ِدَاحَتِ ِمُّاَّرَأۡ
ِّهَابِنِ ِتَّلۡيَلِٰ وِمَّلُٰلُ
لى ِلى ِلى

40
يَّأۡ مَدْغُا ِياَنَٰمَم
خَادِدِ ِشِبِّ ِلَّٰزُنَّا
ِحِبْبِيِّ کَلَّٰذَبِ ِتَٰلۡفِٰنَا
ِّهَلَزِنِّ ِنَّتَ ِنَّلُٰلُ
لى ِلى ِلى
yā ḥilwa wyamm mahbas
tālī layyā blayyā ḥiss
lal‘ab čopi3 watwannas
wašrab il-čās bḥālū
lixī lixī

yā madgūga ‘al xidūd
wilsāmāt bēn il-nhūd
tiswa il-‘aḡam wil-hnūd
čapān ḍoglī wirḡālū
lixī lixī

ya madgūga ya marrūs9
kal ġīsīn bēn il-krūs
būsitič tiswa ligrūs
wabū il-‘eba wiyālū
lixī lixī

yā madgūga ya marrūm10
kal badir bēn il-ngūm
‘afya glēbī čēf mahmūm
wilżēna māhi bḥālū
lixī lixī.

yā madgūga yā fidwā
wil-ḥabba minnik ḥilwa
xilxālik yidwi midwā
yitgannag11 fōg idlālu
lixī lixī
148

َيَا ُهْـِلْـٰـا ُيَامَـِمْـٰـل ِيَلْـٰـ قُمْبَـٰـز
بِيِّـحْـٰدِـٰٰجْـٰـّـٰق لِـلْـخَـٰسَرِ ۛنَّـٰٰس
يَـٰـًٰن مِـن ُشَـٰٰم مِـن ِبَـٰاَس
ٕاَوِـٰءَال ىَـٰلْـٰبِـٰل ِوِيِـٰتَـٰلِـٰعِ َٰلْـٰعِ ْلِـٰيِـٰرِ ْلِـٰيِـٰرِ
يَـٰـًٰأَـمْـٰدْـٰجْـٰـٰغَا َوْيَـٰا ُـٰقَـٰنِ ـٰـرِدِّـٰدِـٰنِّـٰق َفَـٰثِـٰت ِـٰرِـٰمْـٰمِـٰنِّـٰی
رَـٰضِـٰحِـٰـٰلـِـٰـٰیـِـٰـٰ حـٰوْيـِـٰـٰلـِـٰـٰعـِـٰـٰی
ـٰـاَشِـٰلـِـٰـٰمُـٰـعُـٰلـِـٰـٰوِـٰمِـٰیـِـٰـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِ~
مِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِـٰلِـٰعِـٰمِ～

wilzēn ʿāf iʿyālū
lixī lixi
yā madgūga yamm swār
śaʾrīk lēl xaddīk nahār
minnik yfūh il-ʿatār
masik ʿambar whēlū
lixī lixi
yā madgūga yamm xilxāl
wil-ḥabba minnīk qbāl
maddēt ʿidi ʿal-širwāl
mqassab zarī bidyalū
lixī lixi
yā madgūga yamm ḥāgūl
tiswa mīn il-ḏahab ʾhmūl
baʿad rūhī dāk il-tūl
šībh il ʾgisīn wimyālūn
lixī lixi
yā madgūga yamm šnūf
wišhilū tūl il-zlūf
lalʿab ʾcptī bīl-kfūf
waṣrāb il-čās bhalū
lixī lixi
yā madgūga bēn liktāf
wilḥabba minniq ʿalāf
glēbī talaf tlāf
wilzēna tblī dlālū
lixī lixi
ya madgūga ‘al zilfēn
šibh il-’gisin tinhizzēn

liswa pāsatnā halzēn
čāpan ‘ oglī wirgālu
lixī lixi

Number 120:
yābū basīm il- waddāḥ
xaddak warid lō giddāḥ
ṭalbat ‘alayya nūmī
larkiḏ waḡīb il-nūmī

hal walad tayyah nūmī
mn il-’āṣa lil-miṣbāḥ
yābū basīm il- waddāḥ
ṭalbit ‘alayya hēla
larkiḏ waḡīb il-hēla

di tālī layya khēla
binātna li‘b mzāḥ
yābū basīm il- waddāḥ
wamma mānī lahiddak
yirham ‘ abūk wğiṭiddak

Number 121:
‘alif halā wkull il-halā
ya madgūga ‘al zilfēn
šīh il-ġisīn tinhizzān

tiswa pāšatnā halzen
čāpan ‘ogli wirgālu
lixī lixi

Number 120:
yābū basīm il waḍḍāh
xaddak warid lō giddāḥ
ṭalbat ‘alayya nūmī
larkīd waġīb il-nūmī

hal walad tayyah nūmī
mn il-ṭāša lil-mišbāḥ
yābū basīm il-waḍḍāḥ
ṭalbit ‘alayya hēla
larkīd waġīb il-hēla

di tālī layya kheim
bīnātna li‘b mżāh
yābū basīm il-waḍḍāh
wamma mānī lahiddak
yirham ‘abūk wġiddak

bīdī lagallīb xaddak
bīnātna li‘b mżāh
yābū basīm il-waḍḍāh

Number 121:
‘ālīf halā wkull il-halā
wil yihči lalla bhal sana
"ōnak yā dī il-sā'a
w'iğbitni ṭbā'a
wrummān gālī bgā'a
wgitni sakrāna wimxayyila
'alif halā...
rahāt tmīrr bil-kūfa
wmaḥbas šiđir biṭfūfa
'ēmta tiğiwinsūfa
wgitni sakrāna wimxayyila
'alif halā..
rahāt tzür il-kādīm
wlūlū 'al sirra ládīm
wcam dūb¹ glebi hādīm
wgitni i'yūn māλahīla
'alif halā..
rahāt tzür il-māšhad
wrabbī 'alayya yišhad
wibẖiḏriṯak ya il-māšhad
gitni il-gaṣāyib mdandila
'alif halā..
'alif hala bīk yabnī
wigrūḥ il-galub 'addabnī
linmān mā tayabnī
wgitni sahrāna wimhalhīla
'alif halā..
30  

čèf il-baṣār wīččāra
wmin daggit il-ġaddāra
wägalbī maš'ūl bnāra
wägitnī il-baṭīn mhāmmila
-`alif hala..

Number 122:

'ala il-bawwāb dārā
-'ayā nasl il 'imāra1
banāt zbid ganna
xšūf il-warīd bdāra

yā lābis il-‘araqčīn
ḏirah galbī bsacčīn
wanā wle'd il msèčīn2
ša'al galbī bnāra

yā lābis il-‘alāyīg

'ala il-čitfēn lāyīg
yā tamir il-bil-‘alāyīg3
yā màkūl il-'imāra
yā lābis il-ḥayāsa
yā nāzi‘ il-ḥayāsa

lā tiḍribnī brasāsa
watārī il-hawa bdāra
'ala il-bawwāb hiyya
‘atāsī winrīd mayyā
wmin ġūd il bnayya
ša‘al galbī bnāra
yā lábis il Ǧalābdūn
wimkahḥilat ili‘yūn
waxaf ‘ahliḥ mā yirdūn
ša‘al galbī bnāra

‘aya il-bawwāb Ǧīnā
di-fukk il-bāb līnā
‘atāṣi gūm sgīnā
di wīrdū yal Ǧimārā

Number 123:
yā daggat il-zīniyya
sārat gīssa wihčiyya
ilmabhsha il-‘aṣīg
ɡăbu ʿilēnū nağiyya

zinnaytī yamm gmaş
mangūṣa min ǧawwa frāṣ
libsīta mrāt il-ṣimmaṣ
daggat ‘ala il-hindiyya
yā daggat il-zīniyya

zinnaytī yamm il-hōṣ
mangūṣa bixlāl il-ṭōṣ
libsīta wfaḍa ṭṭūṣ
ṭāṣīt ʿala il-ṣiniyya
wyā daggīt il-zīniyya
155

*inta 'isir wani nār*¹⁴
hištawī wi'yūna kobār
'amma y'īnāk ya dāwūd
wil-xadd 'ahmar māhūd
dintini bōsā lā fut

15
bil-ḥilim bāyig xanqari⁵
ya hawā šīl il-'angari⁶
'amma y'īnāk ya mūridišāy
fīr il-ka'īb yīg'īd tāy
waxissisak lissarōq⁷

20 šīmxassisak tbi' tawāyiq xangari
yā hawā šīl il-'angari
'amma y'īnāk ya i'yūnī
latbiq⁸ 'alāk ṣfrūnī
hela⁹ ya wīlād ḥannūnī

25 'intū 'isir wānī nār
hištawī wi'yūna kobār
šīfta b'agd il-nassā¹⁰
'angūd galhī massa
'intini xdedak lamissa

30 *inta stiri wana 'abi'
'afya sībī ǧgadd rffī'
'indī fittāy¹¹ nūmī
wa'allīla biḥdiμī'
kīl yōm 'aqassim rūmī¹²
waṭṭī il-'ābd ilrazzāq

cambar āq āq\textsuperscript{13}

‘arīf ‘agullik wastiḥī

la tāxdīn il-mīltiḥī

xīdī sībī ṣaqandahī\textsuperscript{14}

wiytā‘im xyār il-tāzā\textsuperscript{15}

ṣīmxayyirikiḥ ‘ala il-noqāzā\textsuperscript{16}

ṣīfta b‘alāwī\textsuperscript{17} il-hillā

‘asmar wīlābis hillā

wīṣgābak il-mahālla

ġasī latnāqās wayyāk

rabb il-balānī yīblāk

larīd hammi hammak

lasrab nigta min dāmmak

kull yom tīgīni ‘immak

tībī witsīḥ ildarīn\textsuperscript{18}

yā gama‘a qūlu ‘āmin

‘amma y‘īnak yā qadrī

wīb‘illitak ma‘adrī

kill yom ‘atallī ‘gadrī

wyinsībig sabī‘ tilwān

nil‘ab wiyyāk bil-mīdān

ṣīfta gā‘id ‘al ‘alwā

būda rūmmāna ḥilwā

‘iṣrīṭī wiyyāk balwā
60  rabb il-balānī yīblāk
sandālī qal wil-hawa rmāk
ṣifṭa wlanī ṣifṭa
yīgīt 'asal min ṣifṭa
lammin ḥamī kumāṣṭa
65  kumāṣṭa min giddāma
i'yūnī yamm il-girdānā
ṣifṭa bimḥammad il-xudīr
wil-rabb 'alayya yintidir
ladībah dabāyih lilxudīr
70  yūm il-yīfīl zrūrā
swēlīḥ yabū tannūrā
ṣifṭa gā'id birxūt
yākil 'amba biskūṭ
dintīnī bōsa lafūt
75  yūm il-yīfīl zrūrā
swēlīḥ yabū tannūrā
ṣifṭa bil ḥaydar xāna
lābis zbūn ẓārxāna
bdaxlak zitta lihnāna
80  wqasāf latmāzāḥ wiyāk
rabb il-balānī yīblāk

Number 125:
t‘addīt 'alayya ḥamāma risā čīnī
gilitla ya ḥamāma lōs ma tridīnī
gālat ʼaḥibbak warīdak wimmī mā txallīnī
nazal ʻala ʻimmik xanĝar wsikkīnī
wʻala bayyik ʻaskar bala șiltān

Number 126:
balla gūm balla gūm
xallī il-ḥilwa tišba' nōm
madd Ŧidū ʻala rāṣa
mišṣatha wtayyar il-nōm

balla gūm balla gūm
xallī il-ḥilwa tišba' nōm
madd Ŧidū ʻala ṣadrā
digdaghā wʻatayyar il-nōm

balla gūm balla gūm
xallī il-ḥilwa tišba' nōm

Number 127:
'āx ʼāx ʼāx minnak ya ṭabīb
hada il-mugaddar wil-naṣīb
’āx ʼāx minnak ya șahīb
xattak wisalnī min baʻid

'āx ʼāx minnak ya ṭabīb
wijlūg la ibs il-harīf
ʼāx ʼāx minnak ya ṭabīb
جرح il-mu'allam مأ يطيب
'أَخ' أَخ مَنَاكْ يَا تَأْبِب
دارب il-xanāğir تا يطيب
'أَخ' أَخ مَنَاكْ يَا تَأْبِب
'أَنَا حِسابتَكِ 'ينتَ صَدِيق
'أَخ' أَخ مَنَاكْ يَا تَأْبِب
'أَبْيادَ وِمَّالْقِينَتْ بَحَلِيْب
'أَخ' أَخ مَنَاكْ يَا تَأْبِب
tِمْنِيْلَيْهِنَّ مِنْ بَعْيُد
'أَخ' أَخ مَنَاكْ يَا تَأْبِب
tِمْنِيْلَيْهِنَّ مِنْ بَعْيُد
'أَخ' أَخ مَنَاكْ يَا تَأْبِب
ويِلْعُجَ لَكِ تُوقْ il-haَدِيْد
'أَخ' أَخ مَنْ 'يَدَكْ يَا تَأْبِب

Number 128:
huwwāra hiwwertēni
wibhusnik iblītenī
wil-kān 'intī trīdēni
liḥqēnī lil mgāra
حَدِي حَيْيَا il-hindiyyī
tُيِّسِتْنِ مَا بِيْنَا لِيُyyī
tِوْقَها قَيْنِ il-numiyyī
tِمْنِيْلْهُ مَنْ il-'أَرَا
huwwāra...
10  
١٠
talbit 'alayya fistān
xādim wağlīb la fistān
nisrāb 'araq bil-finğān
nisṣād 'ala ildārā.
huwwārā...

15  
١٥
talbit 'alayya tōsī
xādim wağībla tōsī
hiyya xalṣit grūṣī
mā tistihi mn il-'ārā
huwwrā...

20  
٢٠
timṣī tʲërqī bimdāsā
hiyyī miksūf rāṣa
niyyāl min ḫānha wbasā
hiyyī bitt il-hmārā
huwwrā...

25  
٢٥
šīfta gā'da biddār
qē'dī tkassir il-ğimmār
qūmū ġibōla lihmār
xallī trūḫ lizyārā
huwwrā...

30  
٣٠
labsit zbūn ḥēk whēk
ramyat zbūn ḥēk whēk
rāḥ il-xabar lahmad bēg
ḥīnta bṭā'it bixsārā
huwwrā...
huwwāra wariyyā¹⁴
wbargūṣ⁵ 'ala il-ši'riyyā
daṭbix kibba⁶ bṣīhiyya
wni'zim kull il-sakāra
huwwāra...

huwwāra bass thawwir
wana il-zilif 'adawwir
ya 'abu il-ḥasan di šawwir
čeṣ il-baṣar wil-čāra
huwwāra...

labsit zbūn čamdānī⁷
ramyit zbūn čamdānī
whiyya 'agli w'imānī
čeṣ il baṣar wilčāra
huwwāra...

labsit zbūn lingūlī
rāmya zbūn lingūlī
'sūf il-ḥilū ši yqūlī
mīflīs wmn 'inda pēra⁸
huwwāra

Number 129:
tiwinnīn¹ tiwinnīn
lō čintī zgayyira tḥinnīn
ya 'imm zbūn il-nabātī²
162
daxlič bhidnič "abáti
• arwič "išlón nazáti 3
waqt il-ğibšiyya tšüfin
tiwinin tiwinin
gəlbi yhibbak wiyrıdak
‘es ťàyň bıdı wbıdak
kull il-xalag ‘abidak
‘eslon mađad tirdıın
niwinin tiwinin
čeț il-bașar mașúda
wil-khıl bën ilsöda
maddét ‘ıdı ‘ala nhūda
eslón tšaq tirdıın
tiwinin tiwinin
čeț il-bașar bıtt firmän4
bixšemič lämiyya wi’rān
șițu ḥala’ biddīwān
weșlón ragba thizzín
tiwinin tiwinin
čeț il-bașar wittadbır
‘al ġahil wba’da zgır
gullı mn ‘ahıbbak ‘es yșır
‘eslon qmaș tirdıın
tiwinin tiwinin
Number 130:

لازم لازم تيرها لويحان

وينزور غابر النصب المولانا

حمامل وميس 1 لبادا بيعا

سار البسمر واغدا

وينهن فرد وسادة

تارب لباسيت 2 غتنا

لازم لازم تيرها لويحان

حمامل وميس الشاطئ السفج

لام 3 لب تاراقي ديلتوغ

イヤبي سيدر البسمر الغيق

مان غلابيش غر 3 أنا

لازم لازم تيرها لويحان

حمامل وميس الشاطئ البسمر

إني فلاد تاخير نوم

تاجي زاريف كالبعد 4

مان فيجالا غر 3 أنا

لازم لازم تيرها لويحان

حمامل وميس لا زبيدي 5

واطناك بلالات دارمي 6

ليساه الميلاوينما نماز 7

ويل خزالي لوم غنا

دي غاديم يالا وميذ لويحان

وينزور غابر النصب المولانا

حمامل وميس الشاطئ سبها
rās il zil jif laḥilla
kutr il-ḥaḍī mitsallā
man dallali ǧer 'āna
dī gaddim yalla wmiṣ wayyāna
ḥammil wmiṣ lil 'iḥsān

yābu tarādi yā zēn
wimḥammirat il-xaddēn
mā bawwisā ǧer 'āna
lāẓim lāẓim tirḥal wayyāna
ḥammil wmiṣ lil-‘abbās

‘irda ‘incisar bēn ilnās
wana bdaxlak xiḍr ilyās
‘ibḥadīratak tīhmāna
lāẓim lāẓim tirḥal wayyāna
ḥammil wmiṣ lil-ḥilfa

whātu il-gur ǧan lāḥilfa
lamman niṭar lī zilfā
blēl il-ṣitā tīhmāna
dī gaddim wmiṣ wayyāna
ḥammil wmiṣ ‘alā ‘azer

ṭābig sabta ma’ā il-sēr
wmānī mrafiq il-جير
yiğdūn šamm ‘ihwāha
niṣar zilfā wsār ‘īgtāna
ḥammil wmiṣ lilwādí

wšōgak ḥammās ‘ifwādí
ya ṭalbitī wumrādí
بلأل إيل-شيتا تيحمان
لزيم لزيم تيرحال وايةنا
حامل وميش ليبراح
تيسا إيل-ملك سمارة
صحة بغداد سمحمرار
ما غليلي جر تانا
نيشار زيلا وسار إيجتانا
حامل وميش ليماشاد
كل إيل-فاويليم تيشاد
بفayı إيل-مانارا نيجيد
نيشواب خامیر بینغانا
يا خوفي من إيل-أراغ سکرانا
حامل وميش عال گفلاء
يا نيكنيتیفا يأ غرينفلاء
طارا وارانا گفلاء
ل يلھاغون وارانا
خاوا مان إيل-أبیاچ سربانانا
خاوا مان إيل-امار سربانانا
حامل وميش خارباندات
داحبا وليلو زاندا
تکید ليگل بافاندا
ْصًن إيل أیاد بيموانا
خاوا مان إيل-صعيب غادبانا

Number 131:
يا ابن إيل-محالا ديندار
dindär ‘ammī dindär
wilcān xōfak min bayya
bayya garrab ma‘a il-kār
wilkān xōfak min ‘ammī
‘ammī yṣīr beraqdār
ya ibn il-maḥalla dindär
wil kān xōfak min xālī
xālī gotār ma‘a il-kār
wil-kān xōfak min māma
māma tihmī māy il-ḥār
ya ibn il-maḥalla
wilkān xōfak min ‘ixtī
‘ixtī hiffādat il-‘asrār
wilkān xōfak min xālītī
xālītī tiffak bil‘izār
ya ibn il-maḥalla
wilkān xōfak min ‘immitī
‘immitī ‘iyyāra witgār
wilkān xōfak min ‘ammī
‘ammī yīthān bilimdār
ya ibn il-maḥalla
wilkān xōfak min sēfī
sēfī ygīss il bismār
wilkān xōfak min dīfī
dīfī y‘ō‘ī bil ‘afgār
ya ibn il-mahalla

wilkan xófak min 'ahlî

'ahlî bsîmt il-xittâr

wilkan xófak min rabbî

rabbî raḥîm wgaﬀâr

ya ibn il-mahalla

wilcân xófak min calbî

calbî znitta bâhğâr

wilcân xófak min zirrî

zirrî dala' bala zrâr

ya ibn il-mahalla

wilcân xófak min zögî

zögî lazitta binnâr

wilcân xófak min xâlî

xâli yâshî ya sattâr

ya ibn il-mahalla dindar

Number 132:

ya xalag ma tisma'ûn

čitalnî sud il'uyûn

xâmak gadîd wmağsûr

wiylûg lumm il xsûr

ṭlabit ḣabba minha bûr

saddat 'alayya 'inta mağnûn

ya xalag ma tisma'ûn

xâmak faffû w'iğba
wʻala ilṣarīr ʻingilba
šīf ilcīhēla msarba
kull zilif xamsa wʻišrin
yā xalag ma tismaʻun
yā xayy dimis giddāmī
xangār ḏahab biḥzāmī
lō yʻṣūfūnak ʻimāmī
2 ʻgarman ʻalēhum yirdūn
yā xalag ma tismaʻun
wibʻibrat il sifīna
bʻalfēn šāmī ǧīna
mahṣūbīn ʻafandīna
wilxalag kulhum yidrūn
yā xalag ma tismaʻun
yā xūy zīgak dilimma
dannī xđēdak lašimma
ţāyīḥ wabrīlī ilḍimma
min dardak šāyir mağūn
yā xalag ma tismʻun
labsit zbūn il wardī
ramyit zbūn il wardī
xadd ilḥilū ʻala xaddī
wimcaḥhīlāt ilʻuyūn
yā xalag ma tismaʻun
ya xūy ḥīlāk fīddā
dannī xđēdak laʻiddā
dēnak ilyūm lafidā
wilxalag kullhumm yidrūn
yā xalag mā tismaʿūn
lābsīt zbn iṣṭūfa
ramyīt zbn iṣṭūfa
ṣīḥū ilḥilū tayṣūfa
kull šōfa bxamsa wʾišrīn

Number 133:
yā rūḥ wya rūḥ
ṣam dūb tūmī witrūn
wamma ’asir lilwādi
wahcila bdem ifwādi
ya xūy disir lğādi
madrī šadāwī ligrūh
ya rūḥ
ya tārisī mīn tahrān
ṣaffī ’al gidla ḏahbān
madrī šanṭīha lsalmān
madrī šadāwī ligrūh
ya rūḥ
wamma lasir bhallel
ʿal furga minkum ya wēl
madrī šanṭīha ldaniʾēl
madrī šagulla lsalluḥ
ya rūḥ
bnayya mn ilyhūd
walxadd čanha māhūd
maddēt 'īdī 'al nhūd
'ağī hiyya wilrūḥ
yā rūḥ
yā tārišī min bagdād
šīb il-simīn fōg ilzād
madī šahāčī libnāt
madī šagulla 1farrūḥ
yā rūḥ

Number 135:
hallā ya hallā ya sīdī
bēdā waš xalāg 'ašīla
libsūḥa zanālīf
niz'ōha zanālīf
waxdūha il 'usmalī
il ma yxalfūn mn 'ašīla
hallā hallā...
libsūḥa hayāsa
niz'ōha hayāsa
waxdūha il ǧasāsa
il ma yxalfūn mn 'ašīla
hallā hallā
libsūḥa 'ištōfā
niz'ōha 'ištōfā
wāsimrūha 'al ṭūfā
il ma yxalfūn mn 'ašīla
halla halla
lābisa dambūs wad‘ī
nāzi‘a dambūs wad‘ī
lamsik il šibbāk wad‘ī
‘ala il ma yxafūn mn ‘alla
halla halla..
libsoha dismāla
nīz‘oḥa dismāla
waxdōḥa ilğamāla
il ma yxafūn mn ‘alla
halla halla

Number 125:
balla ya tēr ‘allimni nāga nāga
daxilak yā tēr tillī‘ni qaṣr il‘āga
kān ‘indī tēr wismū bilbalad țringān
waṣū halṭēr ‘allamni qalb ilfinjūn
qultillū ya tēr ‘amilni wixzi ilṣitan
faqāl ilṭēr xōfī mn il-ģamā‘a
balla ya tēr..
kān ‘indī tēr wismū bil balad rayyis
waṣū halṭēr xadd ḥaḥmar wxadd kwayyis
qultillū ya tēr rāyiḥ ‘abawwis waqayyis
fqāl ilṭēr yhūdī w‘ēnu timmā‘a
balla ya tēr
kān ‘indī tēr wismū bil balad sāfī
waṣū haltēr galbu ‘alayya ṣafi

qultillū yā ṭēr ʿāmilnī bil‘insāfī

faqāl iltēr ‘ēn il‘āṣiq timmā‘a

balla yā ṭēr

kān ‘indī ṭēr wismū bil balad rummāna

waṣū hal ṭēr ‘ēnu sūd wgislāna

‘iltillū yā ṭēr dallīnī ‘ala il girdāna

fa‘āl iltēr ‘isbur ‘alayya ṣa‘a

balla yā ṭēr

kān ‘indī ṭēr wismū bil balad nasrī

wsuha iltēr ga xasru ‘ala xasrī

qultillū yā ṭēr ʿāmilnī qabl il-ʿāṣrī

faqāl il-ṭēr ba‘d il ‘āṣrī bsa‘a

balla yā ṭēr

Number 136:

mā lāh ḫusna bṣammar ʿabadan

ḥāḍa tāb‘a min yoma

yiz‘al wiysiqq ḥāuma

ya ‘isrit il mīṣūma

xallēt galbi m‘addab ʿabadan

mā dār ḫusna bṣammar ʿabadan

ṣīfta yimṣī ‘al tōrāt

ḥammās galbi lamman fāt

ṣuf ‘aš ḥilwa līḥgāb

yābu xdūd il sukkar ʿabadan
173

ما لاه هسنا بسامملا 'ابادان
سالتي نا سالن يلود
"اسمار ياعي 'يحيى ىلسد
"ينتي هاببا نم ىلخدود

15
سالتي غلبه مهصار 'ابادان
ما لاه هسنا بسامملا 'ابادان
"خف يل باسار ويلتادر
"عائن يلي بآدا زجير
"ملك 'اسعفэк شيسير

20
ياعي يلود ىلسكار 'ابادان
ما دار هسنا بسامملا 'ابادان
"خف يل باسار ويلقيرا
"غلبه ماسع 'ابرا
"يهمه ساويلي ضا

25
تارا يميت مهصار 'ابادان
ما دار هسنا بسامملا 'ابادان
"خف يل باسار يا راببي
"وهرامتي نين هعبي
"يهودي وليني سابي

30
سالتي غلبه مادداب 'ابادان
ما دار هسنا بسامملا 'ابادان

Number 137
"عائن 'عائن ورد
"ويل ورد فع мин ودادف
yā māḥūl yā māḥal
bū gidlat il miswaddī
yā lābis il malğam
yā nāzi' il malğam
dig‘ud withāddam
būlak tiğī liḥaddī
yā lābis il fīna
yā nāzi' il fīna
bosa diṭina
būlak tiğī liḥaddī

Number 138:
yā isdāditi'isrifi
wrāḥ il waqit 'alena
wismsna rabat
wirwāhna dābat
ṭla'na 'ala il'iliyya
ṣīfna mara mağliyya
bīda tiffāha hilwa
bīda tiffāha murra
ḥalfit 'abād ma 'aduqa
lima yiğī zog 'ixtī
zog 'ixtī ff bāb il'askar
yīšrāb šarāb wyiskar
yiskar wyiksir ilmwānī
'ala ḥāṣīš il-'axdar
haššiš il'axdar lūlu
yimší wiydiqq ūţūlu
ţūbülu 'ind ilzingī
xara blīhyit ilfrangi

Number 139:
zannūba ya zannūba
qamra wilsams i̇gyūba
wānī bdaxil 'imāniće
'intini ḥabba bhāl nōba
zannūba rāyha lil bistān
bida tēsa¹ wilfinğān
tisqī ḫaraq līlsībyan
witqul toba mīn halnōba
zannūba ya 'irq iltīn
nōba tiskar wnōba tūl
laʃīsīl la kītān ān
tiswa ūyāl 'abū toba
zannūba ya 'irq ilxōx
nōba tiskar wnōba tūx
laʃīsīl la baḍla ēox
waʃinsīla bidhūba
zannūba ya 'irq ilyas²
timī maʃwit ilquwwāš
laʃūğla maḥbas 'almās
waʃinsīlū bidhūba
zannūba yā 'irq ilmōz
nōba tisār wnōba tğūz
lağib la bindaq wlōz
waxillīnu biğyūba.

zannūba lābsa zbūna
wimkaḥhila bi'yūna
wāna bdaxlik yā nūna
qūmī 'irqiṣī bhalnōba.

Number 140:
xallī il'awa il galbī
wbāṭtil ya wāwī
bṭarg il baṣīt wīltob
bāyit xalāwī

ya rāyiṣ il baġdād
bāṣtak tiballal
winta š'abīt galbī
bassak tiballal
labī wazīd 'aīy
fūqī ša gurfa
min ben sa'b ingūm
wilfī wa'urfa
būya ya did ḥsēn
'allī muḍīfak

'ana w'māšīrī fiḏēl
lābid niḏīfak.
yal Ŝayillîn šrāʻ
wen isbahētū
dizzu il xabar lifdēl
winičbaḥētū
labēi wasîd bçay
ḥadr il gintaara
gināk yā sid hsēn
xayyāla bqāra
māmīs rizīg bilqā'
luṣ'ad tilazzag
ğismî 'ala ģismak
brisam tilazzag
labēi wahill dmū'
fōg ilgābal fōg
ladri duwa xđđa
ladri la'nī tōg
yabū zibîn gmaș
yabū hayāsa
'aana il-tufag ya ḥnēn
winta il rasāsa
ṣakkū ‘alayya il-bab
wimmēn ‘asufīc
šibh il-ḥarāmī blēl
landår wahūfīc
dallan ‘alēk zlūf
‘ōnak yā tannūr
wil'en 'ën 'igāb
wilxadd ballūr

ya mlamlim ilzēnāt
‘ōnak yā tannūr
wil'en 'ën 'igāb
wilxadd ballūr
kull yōn ilak girṣēn
‘ōnak yā ‘attār
wil'en 'ën 'igāb
wilxadd gintār
lōla ilša'ar yinbā'
bī'tak yā rāṣī

bihdenkum yā bnāt
laksīr n'āṣī
darbāk ‘alēna
yal 'ayyarōnī bīk
wammā ma 'axallic
lōla haqāya il nās
lāfriš waqattīk

lō ṭabbārōnīᵇ bṣēf
waḏḥak ma bi'ā
lil mintīfīg wiḥmēd
sirna šīn'ā
wibgal'at il šābbāg
yama tinānī
wāmhawwišīn ilnās
kulla 'ala šānī
wamma 'ala ilmūrād
ḥablī nisēta
wilf il ǧihil yā rās
tawnī' ligēta
min bēn sab' bḥūr
bištak yilawwaḥ
ladri yibat hnay
ladri yirawwāh
ma yilḥag ilfaddād
galbī 'intiras damm
ladri ǧatil biskūt
ladri dihar damm
yā ḫayīc il ẓirga
xalha 'ala ilmul
watnāk ya hubbī
hawlan ba'ad ḥol
labī wazīd bɔay
hadriḍ yā tinā
wil'en ūn ʿizrāb
xaddīc lūzīna
winta tamur gintār
'āna zibid hōṣ
wilma yiğī bruḥa
ma yinfa' tāruṣ
Number 140a:

ya ḥabībī fī ǧarāmak ʾawwaṣīṭnī
min ḥêt walad ʾl ʾindkum ʾalēna zaʾlān
māli ʾṣugul bissūg
marrīt ṣāṣufak

fatālīn sabʿ snīn
ṭarwa mn ṣāṣufak
ya ḥabībī
dammēt ilak rayyūg
ḥadr il-mixadda

wānī ḥlamit tilnōm
xaddī ʾala xaddā
ya ḥabībī
dagʿud warā ssantūr
wasmaʾ maqāmā

wlō ʾayyarōnī ilnās
hilwa ilgarāma
dagʿud warā il maṣḥuf
wagsil hidūmā
ilʿasīg wilimsūdan

lahhad yilūmā
ya ḥabībī
sabiʿ gāṣāyib sūd
dallān lilʿīhzām
wibhidīn sāhī ilʿēn
larfaʾ wanām
ya ḥabībī
tara il yalag \(^{16}\) wīlīṭōb
hiyyū ŋagītīnī
ḥallat zrūra bsā'(5)
\(30\)
ma 'addābitīnī
ya ḥabībī
illa dasāfir lil hinid
wasūf ḥabībī
rabbī šāfiq šābat
\(35\)
ḥāḍa naṣītī
ya ḥābībī
marran 'alayya ṣnān
gīṭ'an šalātī
ladrī gumit 'aryan
ladrī b'abātī
\(40\)
ya ḥabībī
lanāṣid il qabṭān \(^{18}\)
darb il baḥar wēn
warwar \(^{19}\) yiddibb ġelāt
\(45\)
min yixzir il'ēn
ya ḥabībī
dāyī' zimāmī ḥubbī
dāyī' zimāmī
ladrī bli'ibtī wyāk
\(50\)
ladrī bmanāmī
ya ḥabībī
Number 140b.

di ḍibb il 'angar^20
ya mallāh
di ḍibb il 'angar
'al furga magdar

ya mallāh
'al furga magdar

rāhū wxallōnī
ṣalu šrā^21

rāhū wxallōnī
halsā' yiğonī
ba'd 'abūy
hāl sa' yiğonī
di ḍibb il 'angar
balak tigīnā

niṣṣ illel
balak tigīnā
yēzi^22 tixźīnā
bēn ilnās
yēzi tixźīnā

di ḍibb il 'angar
tamur bi'tūga^23
ğawwa il'ēś
tamur bi'tūga
ḥlafit ma ḏūga

ya lasmar
hlafit ma ḏugā
di ḏibb il 'angar
ṭōg wtarāḍī
yā lasmar

ṭōg wtarāḍī
ma yirda yiḥāḍī
bēn ilnās
ma yirda yiḥāḍī
di ḏibb il 'angar

il šayāb bālimī
ba'd ṣabūy
il šayāb bālimī
ilsībī yiẓhīnī
blidd ilnon

il sībī yiẓhīnī
di ḏibb il 'angar

Number 141:

ya ṣabūy wyā buyā
wayya il 'āṣig 'išlān
bēn il samā wilgā'
ḥinta zir'ōnī

ladī xidāw ġerī
wla 'adī nisōnī
ya 'abūy wa wyā buyā
wayya il 'āṣig 'išlān
ibwaṣīt il 'irbān
ya 'abū ġamal shīh
gdēlat il māḥbūb
brīsam shīh
yā 'abūya wyā buyā
dan'i siga il bistān
batṭil yā dālī
ḥcāyat il wasyīn
'tās la'bu bḥālī
minna ladāk ilsōb
saysī ya guffa
wil mā yīḥībb ilḵēf
šīma tikurfa
ya 'abūya wyā buyā
yamm raḥnat il xīlḫāl
fog ilšarī'a
tars il ḥīdin ya sōg
samra wrīfī'a
ya 'abūya wyā buyā
wyā il 'asīg 'iṣlūn

Number 142:
gardān blūlū
gardān blūlū
lābis ḥābībī ḥābībī
gardān blūlū
őn ya 'en ya 'en ya 'en
bēnī libēnak
bēnī libēnak
ya 'en ya 'en ya 'en
bēnī libēnak
yalla salāma
yalla salāma
ya 'en ya 'en ya 'en
yalla salāma
min sūd 'enak
min sūd 'enak
ya 'en ya 'en ya 'en
min sūd 'enak
gardan blulu
gardan blulu
wāna 'aḥubb 'aḥubbak
xallī yiqūlū
māhus' 1 liʾilla
māhus' liʾilla
galbī yiḥibb ḥubbak
māḥūs liʿilla
māḥūs liʿilla
wil ʿišīg ʿišīg ḡayīz
fī kull mulla
gaywā il ʿīnēnā
gaywā il ʿīnēnā
sādāfīt ḥubbī ḥubbī
gaywā il ʿīnēnā
ilward ilʿahmar
ilward ilʿahmar
sayyām ʿalēnā ʿalēnā
gaywā il ʿīnēnā
sāl kasmīr muqassāb
taḥt ʾilniḥudī
wadnā fuʿādī fuwādī
humr il xīdūdī
min masīr lilṣam
min masīr lilṣam
gānī salām salāmak
min masīr lilṣam
ʿamān ʿamān ʿamān

Number 143;

ya zāriʿīn bazr il gōs
187
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188

dāgīg dīgēgā kalabdūn
hilw ilḥawāqīb wiliyyūn
rāḥ ilxbār liwlād bāṣṣūn
bālak tīdūs ilʿatābī
dāgīg dīgēgā xīḍēra

fāḥ ilmīsīk wilxīḍēra
winnabī ma ḫālālī ḡūrā
bassak tīdīg lī bawābī
šīfta 'ala ilбир yīmīsī
jāsāl dāmūm bītabī
4

gilt ila 'intīnī būsā
galat xudha wīmīsī
dīnīt5 lēna yā ṭabīb dwānā
wśiffīta tīsbaḥ ilmīrāgānā
wfoq kūll ilmāḥāsīn ḥisināh
baʿad mablāna ilhawa wīrānā
yā lābis lilgawwa sarāsīr
wilmalgām tāḥt ilxawāšīr
wtaʾālā yā sāhībī nītxāsār
tahit nārīngāt ilrayyānā

yā lābsa lilgawwa tobēnī
tōb āḥmar wtōb wārdēnī
wkunt 'arīd ilḥilī bīhğēnī
wāxīdā wānhīzīm līfānā

Number 145:
'
'al mayyā w'al mayyā
العربية: 189

"اتسْان الوعيُّ فِي هَذَا الْحَيْوَان
الْمَحْيَّةِ حَتَّى يَكُنَّا
٢٨ المَثْلِ الْأَبِّ يَمْعَلَ مَا
وَالْعَسَى مَعْلَهُ الْجَزَائِرَ.

"الَّذِينَ ارْتَقَبُوا الْحَيَّةَ
الْمَحْيَّةِ لَجَنَّةٌ
٣٨ الْأَبُو الْمَيْلٔ الْأَنْبَاءِ
وَالْهُدَى الْأَبِّ الْعَزْلَاءِ

"فَرَآى الْأَبِّ النَّارَ يَا
الْأَنْبَاءِ الْعَزْلَاءِ
٤٩ الْأَبِّ الْمَيْلٔ الْأَنْبَاءِ
وَالْهُدَى الْأَبِّ الْعَزْلَاءِ

"فَرَآى الْأَبِّ النَّارَ يَا
الْأَنْبَاءِ الْعَزْلَاءِ
٥٠ الْأَبِّ الْمَيْلٔ الْأَنْبَاءِ
وَالْهُدَى الْأَبِّ الْعَزْلَاءِ

"فَرَآى الْأَبِّ النَّارَ يَا
الْأَنْبَاءِ الْعَزْلَاءِ
٥١ الْأَبِّ الْمَيْلٔ الْأَنْبَاءِ
وَالْهُدَى الْأَبِّ الْعَزْلَاءِ

"فَرَآى الْأَبِّ النَّارَ يَا
الْأَنْبَاءِ الْعَزْلَاءِ"
قَمَتْ نِقَّةٌ لِّلْقَابِتِن
حَدَّاً الْحِلنَاءِ هُوَ وَالْأَلْلَةِ
قَدْ يُبْلِغُ لَا تُقَدِّمُ تَنْتِن
تَارِيْهِيِّةً بَلْيَيْةً
‘الْمَيْيَا وَ‘الْمَيْيَا
هِلْوَاءَ لَبِسِتُ الْيَنِّ
مَا يُغِبُّهَا الْقَلْبُ إِنَّ
خَادِحَ كَانُ لَعْزَيْنَا
بَلْكَ أَتِتْمَ الْرَّجَمِ ‘الْعَبْعَٰرْ
‘الْمَيْيَا وَ‘الْمَيْيَاَ
‘الْمَيْيَا وَ‘الْمَيْيَا
كَيْنَتْ ‘أَكَاَبَبَ الْجَمِيْلَيْنَا
سَاهُوْلَ قَبْلَهَا الْقَبْلَيْنَا
‘الْمَيْيَا وَ‘الْمَيْيَاَ
وَلَمْ مَتِّ لَذِيرُ الْلَّقْهِ
وَلَا دَحْمَ الْعَفُّ
‘الْمَيْيَا وَ‘الْمَيْيَاَ
يَا بَنْيَةَ يَا مَنْ لِيْهَدَّ
wilxadd ċanhā māhuḍ
maddet 'idi 'al linhuḍ
rūḥī raddat 'alayyā
'al mayya w'al mayyā
bnayyā wlābsa'īrān
ċanhā šṭēb⁵ ilriḥān
'ift⁶ il'ahil wilixwān
'aglī wrūḥī hiyyā
'al mayyā w'almayyā
samra wlābsa sala
libs l-zarī yihlāla
wamma lag'id 'igbāla
beñi libēna ṣwayyā
'almayya w'al mayyā
wamma lašrilka rbāba
wma 'aguz min kull itlāba
bāsra ṣarat xarāba
ti'wi biha ilwawīyya
'al mayyā w'al mayyā
ya nās disgōnī il mayyā
lil bāsra manī rāyiḥ
wil'agil minnī tāyiḥ
gālu walifak rāyiḥ
ḍallēt 'asaffig bīdayya
'al mayyā w'al mayyā
libsat čitāya⁷ bēḍa
nizʕat čitāya bēḍa
mas‘ūd ilyāxid bēda
xadda fiḍḍa wmiṣliyyā
‘al mayyā w‘almayya

libsat čitāya sūda
niz‘at čitāya sūda
magrūd il yāxid sūda
waḥa faḥma matfiyya
‘al mayyā w‘al mayyā

Number 146:
‘atal batal
siḥran batal
ilwāga batal
il sihir batal

‘atal batal
wilyiḥsidnā
gambu batal
‘atal batal
wilyibgidnā

bil farba ‘ingatāl
‘atal batal
whāda il farah
hič2 la batal
‘atal batal
Number 147:
la thārišnī wla tbaḍīnī
lxāṭir 'immī wabayya xallīnī
kēf ‘ahāriškī
yā beḍa miliḥa
bimaʿ na mliḥ ǧītīnī
lā thārišnī
kēf ‘ahāriškī
yā ǧilwa wzena
bi xṣulat ǧahab ǧītēnī
lā thārišnī
wīkēf ‘ahāriškī
wya beḍa miliḥa
bi manqaṣ zari ǧītēnī
lā thārišnī

Number 148:
māni wisgāyillak šabb ilnār
māni wisgāyillak taffi ilnār
mān il maḥād lilīnūm
riḥat misiḥ bizlūfa
lammin ḥannāt ʾṣūfa
fāḥ il misiḥ wiliṭār
mān il maḥād liliślūm
ṭūgat zarīf ǧalabūn
lil ṣubuḥ mā šifīt nom
rāh il xabar lilikbār
mn il mašhad lilkādim
lilū ‘al šīna ṭī‘īn
xaxlak ya musa ilkādim
lašrid waxallikum ‘ār

šīfta b‘īgd ilgōba
rīhat warid bi‘būba
ḥabībi bass hannōba
lašrid waxallikum ‘ār
šīfta bgahwat ‘īgel

wbisnūna yinrašš il hēl
sār il wa‘ad niss illēl
lašrid waštla‘ bilizār

šīfta b‘īgd il ‘akkāma
lābis warda wxizzāma

yni’tūn ‘indkum ḫamāma
‘tiniḥ b‘en ilkbār

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**Number 149:**

nariyya\(^1\) yōm nariyya
yumma nariyya
wil‘āfna ‘ifnā(h)\(^2\)
xallīf yiwallīf

wrāyīḥ ninğibir bilğer
waḥsan ḥisallīf
yā bēg nāriyya\(^3\)
'sayil xišèmak fôg
lôş ma tisallim

10 wraţi̇h ningenibir bilgêr
winta il ti'allim
yâ ráyi̇h il bambay
wasri̇ müziqa
il'âšiq wilimsôdan

15 'asar šâfiqa
yâ bêg nariyyâ
'âtari̇ il binât ġlûs
šîbh ilêifâfi
bîhun⁴ tixûn ilzâd

20 wbîhun tiwâfî
yâ bêg nariyya
yâ labis ilhimyân⁵
wissâya ša'rî

25 kull 'išritî wiyâk
w'immak mâ tidrî
yâ bêg nariyya
kull il balâma tfût
w'éni 'ala balmak
wîmn il hawa wilrôg⁶

30 rabbî yisalmak
yâ bêg nariyya
mankī mağnūn šūda way dūbara
tū ha'llāl zāda yišrab sigāra

galbi 'amūd il-tēl

wibhal barārī

wimsōdan whaggēt

ma 'aḥhād bharī

mankī mağnūn

ya il mintīqī 'alā bāb

zilfak tikassar

wāna bhawa il maḥbūb

winta tīhassar

mankī mağnūn .

yā mā gī'adnā wyāk

wyā mā ḥiċēna

ḥatta ilsama wilgā`

šahhad 'alēna

mankī mağnūn

lag tid warā 'istēsin

wasaffīg bīdayya

'sōgī ẖamāma wtār

min bēn 'idayya

mankī mağnūn

lagābil il mi'dān

wašrab libanhin

wağ tid btāl f illēl
wa‘allig lhīn
mankī māgnūn

Number 151:
dig‘ud ɣa nayīm
yā man gašāk ilnūm
hinna bādiyyā
wilnās šib‘at nūm
‘an ilšok wīlaqūl
xaddī ni‘ālič
‘an il šamīs wilhēf
zilff dalālič
wēlī habībī

ɡarḥ il galub xazzan
mā ḍinn yiṭībi
rūḥī ‘azīza
wma tigbal il fallāḥ
rūḥī ‘azīza

Number 152:
tala‘ ysayyir ɣanā ilnāga bilōnī
ḥadōla ‘illī b‘išrāthum bilōnī
min yīm frāghum bayyan bilōnī
ṣfār wma hafa‘ biyya dawāba
bnayya limata hāda ilwi‘ūdī
slütini wxalleti ilgisim 'udí
farid lela 'ala ilyihwák 'udí
y'ûd wyirham ilbæri 'alayya
'ala șadrî ladigg bilşaxar wasîn
wcam xatra ّٝîdî na'mot wasîn
wga'ît bi xiṭṭat ilzênat wasîn
wma raddaw 'alayya ilgawâba
ḥalâlî tâliq min bën ilbyût
yâ samra tbugin il'âgil biskût
di hâtulî walîfî gabil ma mút
wagaddir il xâma2 yâba 'alayya
yâbu ša'ran 'ala ilçîtfên hallet
dam' il'ên 'ala wağnât hallet
ya şahr frâgikum la čân hallet
'âșît3 wbîk fûragna ilhâb
bnayya gidlîtiq rîš ilni'âmî
wsarraqtiq 'ala gömi4 w'îmâmî
wgallabtiq witlaxîf gmês hâmî
wlarḥam5 'abu il bâ'îc 'alayya

Number 153:

wmat'un bil mâtilî1
wimn iltufuglî thên
wsabi5 warâwîr saçim2
wimn 'Id sâhi il'ên
bēt il "atāba xīlas
lakāsiru ḥnāyil
"ibn ilḥamūla zi‘al
ṣifṣāf mitmāyil
sayyar "alēna il‘āṣir
lafriṣ ridin ṭōbī
lō "ayyarōnī ilxalag
lagūl mahbūbī
la tga‘idūn iltawīla
tara bilnūm ḥilnān
la tga‘idūn ilnāyim
wimalsihimat ‘iyūn
daww ilgumār xadda
lilū ẖidir ya snūnā
wibbagdād māli āṣūl
laqlak ti‘annēna
whnaḏāk yōm il mbrāk
yōm iltilāgēna
iltūl kullā ṭuqba
wilwājīh kullā ‘iyūn
wilxaṣim ḥizr il dahab
wil sāyiga sāṣon
wēna il yisawwī fādīl
lihwāy yit‘anna
wiygulla ‘umrī ʾingīḏā
bil‘āh wilwannā
madrī yiḏēnī ba‘ad
لَوْ 'ٱگَتا' ۶۲۶٤
باًدَاك زَغَيْرَ ۷۲۴۶
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ya ʿimm tūl ilḥilū wʾis ḡābik layyā
ya ʾilʿēn...

yā ʿoft il ʿiftiha wayya ṭalāyifha
timṣī il ridīn wilrāḥmān ḥāyifha
lammā timāṣṣāt wbayyan li ḏafāyifha...
tammēt matrūḥ ḥatta il ṭūḥ ʿāyifha
yā ʿoft il ʿiftiha timṣī bhūṣ liʿgēl
wīmṣākkixat il warīd fōg il warīd ẓīlfēn

ʿind ʿil labsit il kamar ṭhammarat il xaddēn
tammēt matrūḥ hittī ilrūḥ ʿāyifha
yā ʾilʿēn...

ya rīmt il ḥaddarat timṣī bṣath ḫlān
bēda wmīliha wīnḍagdīgat il ḏirʿān

lāsir qaratippali² wʾāṣir il-karwān
tṣīmʿun ḥiss il tufāq min baʿād swāyya
yā ʾilʿēn...

yā rīmt il ḥaddarat tiqlī samek bīnīf
wīmhazzima bilkamar wma tistihf mīnnī
ṣīhū labūha iltarās ʿabū liḥyīt il ṣīnī
wilṭob sayīr xīrag wīlrūḥ ʿariyya
yā ʾilʿēn...

ḥaṭān ṣūq il ḥīqīl wāngīs il fīna
warbaʿ maḥābis dāhab il bīnt ʿafandīnā

wilṣūc³ māhū linā ilṣūc lafadīnā
wnās lāku rāḥam wlaṭu salāmiyya
yā ʾilʿēn...
bint tqūl labūha yāb zawīqīnī
qabil mā yhīll sana wma 'ahhad yqafti'nī
wānī b'iṣg ilṣibī wilṣibī yrīdfī
il ṭōb sāyir xalag wilrūḥ 'arīyya
yā il 'ēn...
lā titla'īn lilgabaḍ al titsawwak riqlēkī
waṣūr 4 lik siγra ǧari bi waṣūr 'ana fāyfi
kill ma ttil'īn 'alayyī 'ana 'aḡib lki
ḥatta 'immī wabūyī wil xallafik layyā

Mumaṭ 155:
'al šomālī wīswemīf
nārak wala gannat halī
'al ḥūdālī 'al ḥūdālī
'alla yī'in il mībīli
'al ḥūdālī 'al ḥūdālī
'alla swīrsīn 'amsīrī
'alla yī'in il mībīli
šīfta 'ala bir ilbanāt
wīmtarrīsā 'ibūbā nābāt
wilān 'ābu gidla yibāt
lafriš firāš waṭrid halī
yā wēlī wēlī mn iltarīf
galba 'alayyā ma yiraff
ṭārī il'īṣīg sa'ba wālāf
ma yṭīb bī il yibīlīf
yā wēlī wēlī ya xatūn
スーフ il ھاوڠب ويلـِّيٰن
لیبـیا il مالـگم ﴿al magرٰن
ታیـٰیار ﴿الـن باـُـ "الی"
ya wilff mūs 'insāf
ruhī tlaifitha
wimm il biṣa wilnōh
'ēnī rmaditha
wilraḡba ragbat rīm
wilḥāǧīb hlāl
wī'yūn 'ilak2 ya' zēn
fadd yirman 'inbāl3
la tisra' bamsak
xaffīf misitak
hatta 'ala ilmaytin
'ammat 'adītak
sallamīt rūhī ṭyāc
ya šamīs ligrūb
wilma tisūfa il'ēn
tislah ilglūb4
min gāni xatt hwāy
bwarga qirēta
ḍallēt 'ahili ḍmū5
hatta miḥēta
šu ỉṣtīgul ilnās
muṭrib lilīwdā.5
min 'ādat ilmadbhūh
yirfis 'ala ilgā6
lilğagrāb it'ānnēt
bīḍf ilzamitha
حَلَّ وَبَآءَدَ الْوَيْيَكَ
هَيْيَأَ أَلْ رَدِّثَا١٦
لَآ أَرْدَأَا أَنْنَىْ اَيْدُم٢٤
لَآ أَرْدَأَا تَيْغْرِّيْد٢٥
لَآ أَرْدَأَا غَرْف٢٥٢٥
لَآ أَرْدَأَا تِبْرِيْد٢٥٣٤
حِيدْنِي أَسْيَحْ أَلْك٢٥٥٥
يَلْزَمْنِي لَآ تَيْح٢٥٥٥
وَارْصَبَ الْكِرْيَسِ ذِلْلِه٢٥٥٦
وَيْحِيْضَنَّيْ اِلرِّيْح٢٥٥٦
يَا دُنْيَا نُب٢٥٥٦٦
نُبِّيْ أَنْتُيْلَ رَفَ٢٥٥٦٧٢
يَلْفُّوْنَ بَيْنَ يَمِّيْنِنَا٢٥٥٦٧٠
يَلْفُّوْنَ بَيْنَ يَمِّيْنِنَا٢٥٥٦٧٠
بَلاَك تَيْحِلْلَا٢٥٦٧٠
لَآ تِتْلِبَ اِلْحَجْد٢٥٦٧٠
"يَلْلَا مَحَالْحَا٢٥٦٧٠
خَالَتِي دِيْجَانَ حَل٢٥٦٧٠
هَا خَلَا وَايْيَا٢٥٦٧٠
مَعْيَ "يَبْنِيْ هَاذَا اَلْمَث٢٥٦٧٠
وَيْل مَيْيِت "يَهَوْي٢٥٦٧٠
دَمْيَ اَسْيَغَا اَلْبِسْتَان٢٥٦٧٠
بَيْتِيْلَ يَا دُلِّىْ٢٥٦٧٠
غَلْبِيْ خِيَلَا صَ هَدَةَ اَلْمَث٢٥٦٧٠
مِتْلاَك بِيْدُلِّىْ٢٥٦٧٠
رَأْدَرْدِيْ "يَمْلَا "يَدَيْي٢٥٦٧٠
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murxaş 'alahe

75 bass lā tidišš bilrūḥ
čef 'inta biha
la 'abra wantī flūs
la'raf afūgān
mitl 'umm walad ḡargān

80 ǧallēt 'ahuqān ll
sellamit il dallāl
wibtūta kullhin
ǧallat bkefak hay
tigta' tiṣiddhin

85 là tingiti' wablak
ruhī bfarid bitt
dariha bilma'ruf
mā tihml il'itt
lēl ilšita yā hway

90 'ītna ʔaš wītnēn
gaddēta bilhasrāt
wibdam'it il'ēn
lō ma 'axaf ilnās
tīthāca biyya

95 lasbah 'ariḍ līhwāy
yishāg 'alayya
sāsak ramul hayyāl
min ya šīrī'ā
‘al rāyih w‘al ḡāy
sirrak tibi‘a
‘imgōra15 wēn trīd
zahwit nizalna
kull ‘iḣna nimsī wyāk
win‘ūf ‘ahalna
yā dami‘ beš innām
ballsīt līhdūn
ḥizn il yinūt ‘isbū‘
ḥizn il ‘adīl dūm
kull man libas lī ‘gāl
‘gāl ‘ana minhum
wasfa ‘ala ilṭaybīn
dari‘ dirīhm
sābug yasmāga bnīl15
nāwī ‘a la mōtī
waktar biṣāya ‘lēh
mūs ‘ala xūtī
ḥak‘‘ibra ḥāk ilxēt
xūya ‘ard17 ‘akālfak
‘imṣaggīg ildallāl
šilla ‘ala kēfak
‘āna mn ‘aṣūf hwāy
miḡbīl18 ‘alayya
ḥēlī yīga‘ lilgā‘.
witmüt 'idayya
bitt ba'ad bildallāl
wat 'akkaz 'alēh
lā yingiti' wablāk
yalḥādi ridd lēh
bitt ba'ad bildallāl

bitt lākin nhil
'ingīta' hīn il gāl
bass bācīr nūl
balla 'alēk yā lēl
țawwil șābāhak

hallēla 'idna hwāy
'arğū samāhak
bilīgid rāyih ġāy
sicçāna sawwēt
la bilḥalig 'addēt

la bīdī kaddēt
wil yā tabīb il ġāy
la tilzam 'ifī
ma ẓall nabiḏ yinbīk
ruḥī twirīdī

xallētīnī ya hwāy
rīša bbaṭīn rōğ
gab 'ad falayya ilgēs
wat 'abnī il fōğ
mitl il daraq dināyā
شين 'الا 24 من شيف
yal bilšamis dallibt
لأبود ييغيل إل فايف
yis'الن حال باتران
لء ويجحاك 'ءفش
ميتًا واذا 'راببا
كالا 'الا إل 'ءسامار

Number 157:
َّشانَ يتختا إل هيلو
ومن إل شعجل تابان
داغا براس إل حينيچ
لاجل إل هاوا نيشان
لاجود 'الا علماشرا أ
واتنا إل وليح لإلو تاح
٢ْ أني إل 'أجيِّا إفسِّجا
tيحتيل بلايحا سليح
لأنясь بكءاسكاري
يا ابن 'الي إل حادف
تريد إل وليح إل شغيِّال
وتينتيني مرادف
َّشانَ يتختا إل هيلو
إبراهيم فيشنا إل
داب إل جيَّارا وزاي إل
مادرف شجنيلا
يالله يداد عر إل هيسين
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قاريب عْلَى تِكريت
wilbatîn tâqa zarî'

إِل ۸َادِير نَاَقِس إِل ۸َّيْت

ٌ‘أَشَلَك ۸َأَبَّوري

wâîk rsûm ‘înghâda

یِشِبَه دَابِی دَیْنی مِل

دَّاجِد إِل ۸َلا إِفَّاَدا

ٌ۸َلُّهِزِحِن إِلْگَلَع

۸َالَّمَا ۸َسْوَفََر إِلْقُن

ٌ‘أَخَاف ۸َشِبَة زَّاَّل

ِ۸َوِیکَمْش إِلْخَدَّدَن

ٌ۸َلَّبَّرَة ۸َغِسَّی إِلْخَاسِم

ٌمارِکَاز ۸َلِای ۸َقِ۸َقِعإّن

ٌ۸َلِزَلِیف ۸َنِدِدَم ۸َعُکَم

۸َیُمْرَم إِلِا إِلخَادَّدَن

ٌلَّم مَّأّتِنَن

ٌ۸َلِمُّت ۸َأَبَّارِکِمْ

۸َیَزُن مَّتِّل ۸َلِلَّهَِیم

۸َرَحَّاتُ لَعَلَّلِکِمْ

ٌ۸َیَأّر مَّأَی مَّأَدِیم

ٌ۸َأَلآ إِلِّمَدَّن ۸َنَدَا ۸َیَنَّحَاس

ٌ‘ٌسَّاَت مَّئَرّ وَکَادِر

ٌ۸َیَزُن وَّاَیَیَأّس

ٌ۸َقَسَّی دَّابِیب ۸َلِوُرِد

ٌ۸َیَزُن وَّاَسُتَمَمِک

ٌمَّأ رَیِد مَّینَنَک تَمَا
bass ḍambatiḥ yammak
yā rēt mā gassarit
bayyān dalili ilšēb
wilġizit minnak ya gālī
data ngida wēb
yā rēt mā gassarit
addēt mağhūdi
ziği tiballal ʿarag
yīgtir ʿala nhūdī
šibrēn bass il hadib wilmilīf qanna ʿīqlām
walxadd ṣatrīk ištīʿal
yīḏwi li ḡiddām
ylūg kull ma libas
nafnūf ʿala ilmōda
walxadd ward ʿašraff
wilmanḍara sōda
ingīta biyya ilḥabil
winkisar biyya ilʿūd
ʿibn il kidīš iyāgīb
wibn ʾilkhēla iyḡūd
ilzēn yimsī brigāda
wala ḫasba ʿala iffāda
yiṣbah bunnī ilсимāc
dagg il ʿala fxaḍa
min yōm rabbī xilagnī
hīčī¹⁵ 'yūn mā ṣāyīf
bidī lizont il nahīd
‘im‘ammin wala xāyīf
il ramlī lō yīn‘īgīn
wil gāṭīb¹⁶ lō yīndās
wil ‘iṣīg bāb ḡalāg
ma yinhīčī līlnās
sōgi sghayyīr
mn ilgārsāt mītgayyīr
lāṣūm ‘aṣra bīghāb
ṣa‘bān wīgsayyīr¹⁷
ḥābībīna mn gābil
čān yīḥlīf bīna
wīl yōm ma la xalāg
yīg‘īd yḥāčīnā
jāsmar samārak ḥīlū
nigrāš bixdēdak
waḥkām ‘alayya il‘ātas
wīlmāyy bīrīdēdak

Number 158:
ğānī¹ tnām biğğillāla²
w‘iṣ‘āt ṣ‘abūha yītība
dī sirrīgī la khēla
wista 8 ilu il-lukarawân
yā rāyiḥīn darib mōṣīl
xdōnī btāyyi ḥmūlekum
wl-kān yūzkum xirğiyya
bīʿūnī bwaṣt il-šām
darḥam 3 abūnu il yiṣṭirīnī
lābu il yeʿidd drāhīmī
ʿilla bḥōš il-xalīfa
wibxaznat iṣṣiltān
yā rāyiḥīn lil-hindiyya
 gió bu ʿarīṣ lḥal bnayya
ws lkān yūzkum xirğiyya
bīʿūnī bwaṣt il bariyya
larḥam ʿabū l-yibīʿnī
ws labū yitqaddam ʿilayya
ʿilla bwaṣat bēt ʿabūya
wbiḥḏūr ilʿahliyya
wissatt killu firāṣī
wilḡisir ʿālī mxaddīṭīn
sabiʿ marāwhīḥ timarrāh
wānī ʿagūl ʿīḥḥu
ʿīḥḥu min ʿimmī wabūya
kēf zawwegōnī zgāyyīra
hazz il mahād mārīf lū
wṭayy il-līḥāf bil-wēl
ʿīṭlaʿīт ʿālī bīʿālī
laṣūf ʿabūha mnēn yegī
rākid kḥāla miḥēla⁴
wimzarrigat li'yarān⁵
winzalit darġat illixxi⁶
dašūf ṣadūha mnēn yiĝī
rākid klēb il 'isēwēd⁷
wimgartaf il'aqān
witla'at 'āli bi'āli
labarrid il māy bil-hawa
xaḥnī l-hawa wsāgalnī
wkassar iššarbāt
ya'qūb yā lmīl ṭya l-mīl
ya rēt 'umrāk la yinīl
yā fuḍdat il sibkōhā
dāmit 'ala issiyyāğ
ya'qūb yā mlīl ilfiḍḍā
raḥēl yā mlīl iḍdahāb
witnānhum farad sūra
nīggāhum alrahmān⁸
ṣāyīg bihyātāk libētak
ṣūglā ilgānī maḥbasa
wiktīb'āla 'a'ib fīssū
hadwa min ạarrahmān
wilāāb tiṣāfṣaf tinādḍaf
wūgā daxal il ḥōsīnā
bamma⁹ yā banāt la-t'išqōnu
kiffiyyitu biddän
wyğîb il ǧimmas y'iddû
wyğîb il laḥim yṣiqqîlû
wyğîb māyi il balâla
wykilû biššarbât
ya'qûb timâšša timâšša
bēn innaxîl wîṣîmîla
wîḥmûlîha gôzat buwwa
wîḥwayîq il 'ittar
ya'qûb ynâm bilgîllâla
wûtt ilsmînî hizzîtû
ka'kulîtu xêt illûlû
wsibhîtu mirğân
šibbâk il bēnî libênak
"gazûnat il mû siddihâ
‘iğbitnî naqṣ kîfûfû
til'ab 'ala il qu'râân

Number 159:
waḥdiḵum wîllêl ḥâḏî
wîḥiss iqîyyitak tiḥîf fâḏîf
w'imm il 'alêkum lâ tnâḏî
waḥdiḵum wintim 'yuunftû
wmin dâq xîlqî twânsûnî
wana 'imkum wintim 'yuunftû
tnāmūn ma titkallimūn
wmin šiddī fāqa txilsūn
ymūt il ʿadū wintim ittimmūn
warīdkum ma rīd minkum
waqna būf l-ʿān minkum
ʿazīzīn lā ḍiqtu ʿadamkum
ʿarīdkum ma rīd māl
wlā rīd min ʿammin wmin xał
15 ʿarīdkum dīxīr1 tūl il-zamān
ʿyūn il-tīʿāyinkum balās2
tīʾma wtiqʾid bilfrāš
wṭīṭīb min ʿidēkum mʿāš
wyā ḥnīn wyā mʿīn
20 wyā bū līṭrīyya wilīmyāzīn
ʿarīd ilriqūd wnōmt il-ʿēn
wḡāmīʾ šēn il-tīṣīkūnū
ʿal-šōk wil-ʿadūl rmūnū
wyrūḥ ma tistāhlūnū
25 wahdīlīkum willēl hadwa
wḥiss l-mʿēdī yxiḏī ḡadwa3
wyā rēt il-ʿadū yrūḥ fidwa
rēt il-ʿawāfī wil-haniyya
wbiqlūb yaʾqūb mixtabya
30 wḡīsm il-wālad la ynālu šāyya
Number 160:

wu'ay bayyā yāmalīk
šēx il-‘arab ġimmālik
whintat il-bēda ilič
wilmiš‘ira li-yālik
qitlōnu il-wlađ w-inhazmu
wrēt ġam‘ il-wlađ la-n‘admu
yā il-wlađ il-ḥāra
la tšimrōn ḥgāra
ya‘qūb qē‘id qa‘yil‘ab
lakūn ygīnu ḡbarā
ya il-wlađ il-mal‘ab
xiḍu ḫ-walad ta‘ yil‘ab
witli‘bōn wyil‘ab
wyiyi ḫ-masa wiyiydkum
yā il-wlađ wiqfōlu
lima yilbīs čixšūru
wṭala‘ il-čaxšūr qa‘yūr
nabt il-warid bṭūlu
qitlōnu il-wlađ bil-sūsa
wḥisbōnu frēx ġamūsa
wqirbinak qrubīn
salla ‘inab salla ṭīn
liki ḥimmām ḥāra
tiqṣil biha l-xawātīn
25  w-qirbinak w-qirban
    šam'a blayya dixxān
    liki šabka ʾṣafīr
    ʾala l-qibba willīwān
    wi-yāhidītnī wi-yiqillī

30  wi-yārid mara mnēllī
    waziwīġu bil ʾašfūr
    wi-ilhīللū wi-yigannī

Number 161:
    manī qtalik whānik
    manī ksar li ʾarānik
    wi-rān mā:mmar ʾilik
    kḍābna ʾalēkī wqīlnālik

5    yaʾqūb galbī ḍayyaʾ dasāmilū¹
    ʾimmu tiqtilū ʾabūnu yḥāmilū
    1-mā tiqillik ʾēnī
    tiʾma mn ʾil źintēnī
    wymūt raḡl ʾsbāha

10   wi-yīla ʾalēha ʾldēnī¹
    wilma tiqillik ʾān
    la bnā la xān
    wbanit ḥōs lkaibir
    ma qaʾdit bīnu zmān

15   manī qtalik wi-stağra
wxalla dmū‘ik tīgra
ma ʿirfūn labūkī
ʿabū likyās wilḥīgrā
ya bnāyt il gaṭāy³

20
lēs ma ḡīṭī ṣbāyy
kān ḡbiḥnālik ḡabāyīh⁴
kān ʿazamnā ʿēx ṣayy
wyā ʿlād ṣayūlībōn
dilʿabū bilḥōs hōn

tnizlōn bgāʿ bēda
tṣirbōn máyi liʾyūn

Number 162:
yā liban wyā liban
xayyiš¹ liban
danʿal ʿabū l-miʿdān
ḥammaḍ il liban

5
ya liban wyā liban
hāyī ʿarōṣnā
ʿala lṭaxīt ti[l|aaban²
yā liban wyā liban
hāyī naqda

10 ʿala riqbita ti[l|aaban
yā liban wyā liban
wil-maḥābis³
fög șabî'â til'aban
wyâ liban yâ liban
xayyiš liban
wil-m'anna
fög ḥalqa yil'aban
wyâ liban yâ liban
xayyiš liban
wil barâqí
fög sadra til'aban
yâ liban
wilḏafâyir
fög ḏahra til'aban
yâ liban

Number 163:
ya xašba núdî núdî
wsalmî lî 'ala ǧdûdî
wiǧdûdî bêt 'alla
libsûnī tûb wâ'ìka
wilka 'ka wûn 'aḏumha
'aḏumha bbaṭn îlšandûg
ilšandûg yrîd miftâḥ
wil-miftâḥ yrîd ḥaddâd
wil-ḥaddâd yrîd flûs
wil-flūs 'ind il'arūs
wil-'arūs bbatn il-ḥammām
wil-ḥammām yrid qindil
wil-qindil waqa‘ bilbir
wil-bir yrid-la ḥabil
wil-ḥabil 'ind ilfittāl

Number 164:
yā sagrat¹ il-tikki
yā sagrat il-tikki
wnissīm tala‘ yibki
min bēt yōsēf mōṣī
yā sagrat il-rummān
yā sagrat il-rummān
nissīm šarab finğān
min bēt yōsēf mōṣī
yā sagrat il hēla
yā sagrat il-hēla
nissīm šarab bhēla
min bēt yōsēf mōṣī
yā sagrat ilnaymūn²
yā sagrat il naymūn
nissīm tala‘ miṃnūn
min bēt yōsēf mōṣī
yā sagrat ilxōxa
yā sagrat ilxōxa
nissîm labas ãôṣa³

20 min bêt yôṣèf mòsî

**Number 165:**

çitalnî 'ibêd 'ibin ḫannûn
sagâni ma sagâ il-ṣâmmûn
çitalnî barba' gaṣâyib
wsurra lilîlî dâyib¹

ya rabbî çitabliç maṣâyib
çitalnî wahîf ma yîdrûn
çitalnî bû šdërîyya
niḥarnî bû šdërîyya
wâ šina² saffî ilniyya

¹ala çatîlî libas magrûn
çitalnî bšamrat madâsa
niḥarnî bšamrat madâsa
ya 'ên il-'abîd mîn bâṣa
ygullî il-'abîd 'ibin sâsûn

**Number 166:**

ya mîhil¹ 'ibnî ṣîrît gumânî
râh il-hîlî bata wâ ḡânî
ya mîhil 'ibnî ṣîrît gumânî
labîsla fîna²
رَمِيلَةَ فِيْنَا
يَا رَبِّيْ فِيْنَا
وَلَدُ ِهِلْوَانِي
يَا مِهْلِ ِبِنَيْ شَيْرِ ِفِمْهْنِي
لَبِسْلا ِمَرَافِيْد
رَمِيلَةَ مَرَافِيْد
مَا يَرِذَا يِفْقَيْد
وَلَدُ ِشَيْنَانِي
يَا مِهْلِ ِبِنَيْ شَيْرِ ِفِمْهْنِي
لَبِسْلا ِتِراَقّي٣
رَمِيلَةَ تِراَقّي٣
مَا يَرِذَا يِفْقَيْد٢
وَلَدُ ِشَيْنَانِي
يَا مِهْلِ ِبِنَيْ شَيْرِ ِفِمْهْنِي
لَبِسْلا ِخَيْزَةَما
رَمِيلَةَ خَيْزَةَما
وُبِدْرَءَدَّ٣ ٤ ِسَمَا
وَلَدُ ِجُرَانِي
يَا مِهْلِ ِبِنَيْ شَيْرِ ِفِمْهْنِي
لَبِسْلا ِمَلْجَّج٣
رَمِيلَةَ مَلْجَّج٣
َجَا ِمْنِ ِإِلَّمَضْدَّ٤
وَلَدُ ِهِلْوَانِي
لَبِسْلا ِسَلَا
rَمِيلَةَ سَلَا
30 mahhad bhāla
walad ḥayrānī
yā miḥil ʿibnī ʿsrīt gumānī
lābisla ʿamdānī
rāmila ʿamdānī

35 ʿağlī wʾimānī
walad miʿdānī
yā miḥil ʿibnī ʿsrīt gumānī
lābisla čitāya
rāmila čitāya

40 huwva5 wayyāya
ḥilu wni ǧānī
yā miḥil ʿibnī ʿsrīt gumānī
lābisla ʿalabdūn
rāmila ʿalabdūn

45 ḥilū sāyir maḥnūn
rāḥ w-xallānī
yā miḥil ʿibnī ʿsrīt gumānī
lābisla sīffa
rāmila sīffa

50 huwva w-willīfā6
walad ʿirānī
yā miḥil ʿibnī ʿsrīt gumānī
lābisla qamīṣā
rāmila qamīṣā

55 mahḥad ygīsā
walad mi'dānī
yā miḥīl 'ibnī širīt gumānī
štīta ylōhī
fōg il šitūhī٧

60 'aglī wrūḥī
baṭā wūmā ḍānī
yā miḥīl 'ibnī širīt gumānī
lābīs la rīzā
rāmīlā rīzā

65 ruḥa 'azīzā
'aglī w'īmānī
yā miḥīl 'ibnī širīt gumānī
gastī٨ lāṣīr fallāḥ
wbīḍī lazra٩ biqčīta٩

70 yal čīlātnī 'išrītā
yā miḥīl 'ibnī širīt gumānī
wammā 'asīr bargūḏ١٠
wa'īdā il wiğnīta
yal čīlātnī 'išrītā

75 yā miḥīl 'ibnī širīt gumānī
darīd 'asīr ḥiffāf
wahīffa 1-wiğnīta
yal čīlātnī 'išrītā
ya miḥīl 'ibnī širīt gumānī

Number 167:
wibyōm il-kōn¹ 'arīdannik² ya tiffāḥa
zilf il-miḥanna fāḥan ryāḥa³
‘āla šadriċ malāhan gēr zōg nhūd
wbass lam⁵ iltarāċī wilgaśāyib sud
yā ḥassāċī⁴ il-rabāba wman yūʾirr il-‘ūd
wibhisnak malties lō nišrab gdāha
wibyōm il-kōn . . .
yā tiffāḥ il-ʾāgam ya malties biʾdār⁵
wilak xadd il yišābih lahbat il-ġammār
tmannētiċ bōitri bʾaskar il-ġarrār
laksiranna walō cān xatār rwāḥa
wibyōm il-kōn 'arīd minniċ bāḥriyya
zilf il-mirammah ūniċ hūriyya
yā bēḍa mdadīga wyā čanna badwiyya
wibhisniċ malties walō nišrab gdāha
wibyōm il-kōn . . .
wibyōm il-kōn 'arīd minniċ ma rād gēri
hilwa l-maʾānī grinfil wazīrif
yā tiswīn il-xazāʾil ⁶ šammar wḍaffīrif
ċal badir tidwī wkōkab sbāḥa
wibyōm il-kōn . . .
tsidd fōg lhnūdi il-sūd ġātilnī
lābu ūn il-nāga ḥiriz ġātilnī
ya wēlī min zilēf il-rāḥ ġātilnī
yābu gidla wil-hwāqīb wil-‘uyūn kbār
wibyōm il-kōn
wyā niḥawna٧ bū ridin māwi٨
ya xilxāl il-zīberi mn il-‘aṣir dāwī
‘ārid ‘arkab dīlū٩ w-alḥag il-‘āwil
‘āla rūṣī binā ‘isṣ il-‘ğāb wtār

Number 168:
šūrī go’alī yā šūrī go’alī yā
mahēr wihaheṣ pedūt yā’la yifēfiyyā١
tā’na qabl il-faḡir ǧīna linsārī
tlabna min rabb ilsama
il-sa’ad wi-linsārī
gasdīna nẓūr il-qīdis šābāb hazzārī
yifrah ẓaddī il-linā wiymūṭ il-‘adīyya
šūrī go’alī yā ...
qonāq yūm il-‘aḥḥad ǧīna ǧila sarmīn
tlabna min rabb il-sama yīn
qasdī ‘azūr ilqīdis wsib’īn sanhadrīn
winsūf bēt-hammiqdaš witsūfu ‘ēnayya
šūrī go’alī yā
qonāq yūm il-‘itnēn ǧīna ǧila ma’ra٢
lā fiha kalām ridī wla klām il-‘āra
qasdī ‘azūr il-‘abōt ma’ra bi ma’ra
‘ībrāhim wyiṣḥāq wyā’qūb willī ḥawāliyya
qonāq yūm litlātā ǧīna ila šōb ‘aḥma
qasdī ‘azūr il-qīdis waṣbaḥ fī māy ‘aḥma
yā rēt ǧmī‘ il-‘adū yibrad٣ wma yihma
šiftu bkatf il-ğabal qabli ṭabarīyya
šōrī goʿalī yā
qonāq yōm lārbīʿah ǧīna ila qāra
qāsdī ʿazūr il-qidis wafrah fī ziyāra
winzūr ʿimātīna ḥawwa wṣāra
wribqa wleʿah wbass rāḥēl xalawīyya
šōrī goʿalī yā
qonāq yōm il-ximīs ǧīna ʿila ʾsamaʿī
yā tēt ʾgmiʿ il-ʿiddā ʾyisbah wma yimsī
qāsdī ʿazūr il-xalīl qāʿid ʿala kirsī
winṣūf bēt ḥammiqdaʿs wiykūn mabniyya
šōrī goʿalī yā
qonāq yōm ilgimʿa ǧīna la dūma
yā rēt bēt il-ʿidda ykūn mahdūma
witḏīb miṣīḥīnū ḥal qāʿid fī ṭōma
witlimm bēt yisraʾēl ʾṣarqī ṣgarbiyya
šōrī goʿalī yā
qāsdī ʿazūr ilqidis wil-qalib yihdīnī
waṭlib min rabb il-sama ʾhiwwa ywandīnī
yā zāyirīn il-qidis yā sabṭ ymīnī
zūru w-dūsu ʿl-ǧīnān xaḍra ṣala ʾl-mayya
šōrī goʿalī yā
qāsdī ʿazūr il-qidis rabīʿ wtkūn bilʿōn
witḏīb miṣīḥīnū qūlu yehī raṣūn
štīyī ʾabḥāṭīna il-nāymin fī ḥibrōn
witlimm bēt yisrʿaʾēl ʾṣarqī ṣgarbiyya
ṣorī go'ālī ya
qasdī 'azūr l-qidis wtiğfīr ǧnūbī
rabbi ilbāṭīnī ma blēt 'ayyūbi
bhaqq 'ibrahīm l-xalīl yishāq wya'qūbī
tiğ'al maqām il-linā biğnān ḥurīyya
ṣorī go'ālī ya
rūḥī fīda lnnābī mūsā wiwlād ḥānna
tī'mātūm 'illīnā silwāt wil-manna
bhaqq man xaḍ̣dar thīṭtān bīl-ḡānna
tībnī 'arisāt xiḍīr witsīr mabniyya
ṣorī go'ālī ya
rūḥī fīda lnnābī mūsā hiwwi nabīna
ʿala kull l-ʾūmam hiwwa mʾillīnā
bhaqq man xaḍ̣dar il-zaytūm witsīna
tiğ'al maqām il-linā biğnān ḥurīyya
ṣorī go'ālī ya
rūḥī fīda lnnābī mūsā wyōm l-māt
qirbān 'asīr lūʾ ānā il-qaddām l-ʾayāt
bhaqq man 'anzal l-zabbūr wil-maraṭān
tiğ'al maqām il-linā biğnān ḥurīyya
ṣorī go'ālī ya
rūḥī fīda lnnābī ḥū nabīnā ʾādam
kīl l-wīğūh nfanit wwaʿgh l-ʾilāh dām
bhaqq mūsā l-nabī thānniṯ tālīt dām
witsīmm bēt yisraʾel witsīr kēfīyya
ṣorī go'ālī ya ṣorī go'ālī ya
mahōr wiḥaḥēs pedūt yāʾla yiṯfīyyā
Number 169:
rabʾi ǧaʾidōni
ṭara 1 ǧagdar ʿangulub
sakran ṣārībla xamir
rabʾi ǧaʾidōni

5 ṭara ǧagdar ʿangulub
ṣifta nāyim bil-dārụb
rabʾi ǧaʾidōni
ṭara ǧagdar ʿangulub
magnūn tāyih bil-ʿagid
rabʾi ǧaʾidōni
ṭara ǧagdar ʿangulub
gālbi ʿalēha miltihib
rabʾi ǧaʾidōni
ṭara ǧagdar ʿangulub
ṣifta mxaṣṣla 2 bil-dāhāb
rabʾi ǧaʾidōni
ṭara ǧagdar ʿangulub
xđēda mitl l-dāhāb
rabʾi ǧaʾidōni

20 ṭara ǧagdar ʿangulub

Number 170:
tāb ṣammū ʾil-rīḥān 1
nqassim minnū ʿal-ḡiʿran
ʿizri ṣtōnū ʾšammē ʾšammē 2
limmitōnu lammē lammē 3
سِيْحُوُ بَانَاتِ الْ-ْعَامِمُ
يَرِيُّضُونَ مَآيِّا ْالْرَّيْحَانِ
تَأْبِ صَامْمٍ الْرَّيْحَانِ
ْيِزْرِيُّثَنُو بَازِرٍ بَازِرٍ
لَيْمِمِتَنُو قِيْشَرٍ قِيْشَرٍ
سِيْحُوُ بَانَاتِ ْيَسْرِرٍ
يَرِيُّضُونَ مَآيِّا ْالْرَّيْحَانِ
ْيِزْرِيُّثَنُو فِي ْيَادَاٰتِ
سُقِيْتَنُو بِْوَهَنَاٰتِ
سِيْحُوُ بَانَاتِ خَالَّتِ
يَرِيُّضُونَ مَآيِّا ْالْرَّيْحَانِ
تَأْبِ صَامْمٍ الْرَّيْحَانِ
تَيْمِمِتْنِي لُوُز ْلَمِيقْلِ
تَلّرُتْ بَارَرَةَ وَتْيِتِقْتِقُلْ
تِمْسِيَ وَبِيْدَا تْشِيمْبِليّ
لِسْ تَّأْسَرِ ْالْنِيْسَانِ
تَأْبِ صَامْمٍ الْرَّيْحَانِ
ْيِأَشُرُوُحُم ْلِلْرَّيْلِ
وُيَتِقْتِلُونَ ْالْنِيْسَانِ
وُيْرُعُوُنُ فِيْنَد ْلَحَاَخَانَ
وُيْهِكْوُنُ كَآَنَ وَمَا كَآَنَ

Number 171:
دَيْرَةَ وِسْقِئْنِي
فِيْ نَقَادِحِ ْالْسَّينِ
سِيْرِبِهاَ يَيْخِئْنِي
yā maḥbūbī

xamrit l-fingānī
dirīha malāḥī

yā tabīb l-ḡirāḥī

wil-hāwa sirsāḥī

yā maḥbūbī

xamrit l-fingānī
dirīha yā xayy

yā ẓazāl l-ḥayy
čam čawānī čayy

yā maḥbūbī

xamrit l-fingānī
dāyirha čalabdūn
šḥawāḡib wsīʾyūn
min dardak šāyir maǧnūn

yā maḥbūbī

xamrit l-fingānī
dirīha whizzā
bišfāfī laguzzā

ʿaraq bala mazza

yā maḥbūbī

bōsita tīḥyīnīf

Number 172:
yā zuwwār

waxdū l-fīna wilizār
wana laġikum ḡūsūs
lānī bṭama wla biflūs
rāḥ l-ḥayā wilnūmūs
ḡibrīnī biaggīt 'izār
yā zuwwār
wana larūḥ lizyāra
wilmkīrī sawwa ḥaqāra
ṭilla′nī fūq limnāra
wnaqas l-fīna wilizār
ya ziwār
wḡīna liskandariyyī
lihrāmī msawwī niyyī
šamaṯ ma 1-xīliyyī
waxād l-fīna wilizār
ya ziwār
wḡīna lilmahawīl
sārit faza bēn ligīl
lihrāmī qṣayyir maṭwīl
zarag min ḡawwa lihmār
ya ziwār
larūḥ lizyāra bhallēl
qṭa′na riċcābt l-xēl
wibdaxlak nābī ḥisqēl
tī wiśli fāgīt lizār
ya ziwār
Number 173:
'öy minnak 'öy minnak 'öy minnak
yä zöği 'amlä wi'malta biyyif
'öy minnak yä giğiål
mä qiltolak mä qiltolak
hal-sana ma'arüh lilizyära
'äx minnak 'äx minnak
mä qiltolak mä qiltolak
'il kän 'arüh lilizyära
ğibli bağıl xarabanda'1
'öf minnak 'öf minnak
'öf minnak ya riggål
ğibit-li bmir 'a'reğ
tül il-darib yimsi wi'ikka
'äx minnak 'äx minnak
'äx minnak ya riggål
qiltolak ta'al msika lildäba
xillini 'amši rigli
'äx minnak ya riggål
'äx minnak ya riggål
'äx minnak ya riggål
killitim nazläh wkillitim sa'duí
whiyyif mis'ükä 'al-däba
'äx minnak 'äx minnak
'äx minnak ya riggål
hal-sana 'aš zyära
w'tilla'ta min 'infa
*āx minnak *āx minnak
ma qiltəlak ma qiltəlak
minni miten wminnak miyyi
winxilliha miškinta

*āx minnak *āx minnak
*āx minnak ya riggāl
'amla wi'malat biyyi
hāda siğl l-küffiyi

*āx minnak *āx minnak
ma qiltəlak ya riggāl
'ayıntōnu lihramī
mṣallāḥ biṣṭa'fa
wzarag min ġawwa il-dāba

*āx minnak *āx minnak
*āx minnak ya riggāl
lammin wṣalna lilqanṭra
'abrit il-dāba biyyi

*of minnak *of minnak
*of minnak ya riggāl

kilmitak l-ḥilwa
bas kilmiti il-mirra
*of minnik *of minnik
hal-sana 'aṣ zyāra
wiṣnī'tenā bil-karwān

*āx minnak ya riggāl
ḥasra bqalbi qiltəlak
lammin qiltōlak
‘ilmīnu lil-tanak
dīyya‘na lilṣimmāma

‘ōf minnak ‘ōf minnak
‘ōf minnak yā riḡgāl
killītim ḥmīrim biḍ
hīyi ḥmāra ‘aswad
ḥīṭī ma bīnu ǧniġil

‘ōf minnak ‘ōf minnak
‘ōf minnak yā riḡgāl
hal-sana ‘aš zyāra
bass ‘awṣal lil-ḥillī
ḏamillīṣu kil ša‘rīf

‘ax minnak ‘ax minnak
bas dawṣal lilnābī
wāḍribak blatma
wataṭyyir lak dāruṣa

Number 174:
wiṣgūl mulla ḫusēn laḡwānī
ṣogik ya ᵘafra ḡayyar ‘alwānī
rāḥat il-ṣafra wḏallat il-sīṣṣa
wiġlālha ma‘guṯ ‘al da‘ṣṣa
kil min yirkabba yinkisir faṣṣa
kul rakba tiswa ‘alif tūmānī
wiṣgūl mulla ḫusēn laḡwānī
rāḥat il-safr wa'dallat il-rašma
wīglālha ma'qūt 'al-ḥašma
kīl min 'aṣṣaṣha yin'iwī ḥašma
kul rakba tiswā 'alif tūmānī
wiyrū l-ḥusayn lāḡānī
balla yā miṣmiš dawwār 'alēha
win'ūla fiḏḏa bū'ib riḍlēha
di rūḥ lilmūrad balkat tilgīha
'atīk basāra 'alīf tūmānī
wiyrū l-ḥusayn lāḡānī
māhla ṣaḥāṣ w'ādānā
ṭāgat zarī 'ala fālāmā
rētu l-'aṣṣaṣha 'Ēnu 'imyāna
wiṣāla yig'id wāyya l-'imyānī
wiyrū l-ḥusayn lāḡānī
ṣiddū ḥiṭmūl il-rābi 'alīlḥilla
yēdī 'aṣṣafrā dom mixtāla
balla yā miṣmiš Ṽāṣid l-mūlla
hiyya 'alāyā b'ālīf tūmānī
wiyrū l-ḥusayn lāḡānī
ṣiddū ḥiṭmūl il-rābi 'alīlḥilla
yēdī 'aṣṣafrā dom 'ṣāṭāsra
rāḥat wnxalitnī bhalf ḥaṣrā
hiyya l-bāṣīŋī 'brās kurwānī
wiyrū l-ḥusayn lāḡānī
daṣ'ad ḡbāl il-sūd waljēha
\[ \text{ënu} \text{ amit min yöm fargāha} \\\\
\text{nadr il-} \text{ alayya yöm lalghāha} \\
\text{da'zim } \text{azāyim kill il-} \text{ṣidqāni} \\
\text{wiyğul mulla ḥusēn lagwāni} \\
\text{rāḥat il-ṣafrā wṭammāt il-ḥamra} \\
\text{wiḍlalha ma'gūṭ' bil-} \text{ṣamra} \\\\
\text{rētu lil-} \text{bāgha yinquisif } \text{umarā} \\
\text{hiyya l-} \text{paṣingi} \text{ brās karwāni} \\
\text{wiyğul mulla ḥṣēn lagwāni} \\
\text{ḥādi il-} \text{ṣafrā yā mahla ṣōfa} \\
\text{ya rēt il-} \text{ṣāma bxadda wabūsa} \\
\text{lammin mišēna min } \text{āla l-} \text{dōsa} \\
\text{hiyyī llaḍī rakḍīt wmaṣīt giddāmi} \\
\text{wiyğul mulla ḥṣēn lagwāni} \\
\text{tīla' rās il-} \text{sug ma lgāha} \\
\text{ēnu } \text{amit min yöm firgāha} \\\\
\text{naḍar naḍāyir yöm il-} \text{yilgāha} \\
\text{yi'zim } \text{azāyim l} \text{kill ʿimyāni} \\
\text{wiyğul mulla ḥṣēn lagwāni} \\
\]

\text{Number 175:} \\
\text{yā xūy māliḍ tixālafti ya dinyaṇa} \\
\text{timarṣʿati} \text{ wilʿabti bhos wayyāna} \\
\text{laḥillīḍ rāyiti wānxīh libin sālim} \\
\text{tiʿammar surīna wirtaḡgat lʿālam}
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bnayya rēt bayyiq bhukum hal'dālim
yihdim gal'ita wiwxarrib šiwāha
yā xūy mālič..

yā tāriš rūh 'ila xūya whātilli ūtabīb
wgūl labū bakir ma 'aḏinn 'ād 2 yṯib

bakīt 'ahl il-‘amāra wdiratan 'al-ṯīb
‘ala šēx 'inḏitāl wxirab šiwāna
yā xūy mālič..

wma šīf il-ḏirēḏi mbaḥliq 'yuṇa
yirkīḏ bil-barārī yṣir ṣazzūna

yā bagliṯ bāš 'aḡā ᵇabbaḥat maḏnūna
‘ala šēx inḏitāl wxirab šiwāna
laḥillīṯ rāyiti wāxuḏ almizayyna
mgassibat il-ṣaʿir wimṣahhīlīa 'yuṇa
wifrāṣak bū šākir ᵇabbaḥat maḏnūna

wirkīḏ 'al-riḥāsa ṣgūl sakrāna

Number 176:
maḥrūk sāfar lil-ḥarbī
yā lēl yā lēl yā lēl
maḥrūk sāfar lil-ḥarbī
wila matā yirga

wila matā yirga yā lēl
wila matā yirga
yirga bʿīd 'il-ṭašīf
yā lēl yā lēl yā lēl
yirğa b'īd il-fashi
willa 'ala 'il-marfa
willa 'ala 'il-marfa yā lēl
'illa 'ala il-marfa
hič il-marfa qad fāyitu
yā lēl yā lēl yā lēl

hič il-marfa qad fāyitu
mabrūk mā 'ād yirğa
mabrūk mā 'ād yirğa yā lēl
mabrūk mā 'ād yirğa
lēla xatūn bil-tāqqa
yā lēl yā lēl yā lēl
lēla xatūn bil-tāqqa
'ala ṭarqa biṭla
'al-ṭarqa batla yā lēl
'ala ṭarqa batla

šāfit mamlūka gāyyīf
yā lēl yā lēl yā lēl
šāfit mamlūka gāyyīf
wi'yunahu tidmā'
wi'yunahu tidmā' yā lēl
wi'yunahu tidmā'
mamlūkī ya mamlūkī
yā lēl yā lēl yā lēl
mamlūkī ya mamlūkī
wāší xabar ġayib

waší il-xabar ġayib yā lēl
waší il-xabar ġayib

xabar 'ana 'illī ġayibū
yā lēl yā lēl yā lēl

xabar 'ana 'illī ġayibū

min dam‘ikī yīğrī

min dam‘ikī yīğrī yā lēl
min dam‘ikī yīğrī

qūmī ‘iślaḥī quṭānīkī
yā lēl yā lēl yā lēl

qūmī ‘iślaḥī quṭānīkī

hal ‘ahmar il-xamrī
hal ‘ahmar il-xamrī yā lēl
hal ‘ahmar il-xamrī

mabrūk sidī yā sittī

yā lēl yā lēl yā lēl
mabrūk sidī yā sittī

qad māt(a) wābulī٥
qad māt(a) wābulī
qad māt(a) wābulī

bigullatin 'aṣābatu

yā lēl yā lēl yā lēl
bigullatin 'aṣābatu
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bimawdı il-ṣadrī

bimawdı il-ṣadrī ya lēl

bimawdı il-ṣadrī

sōfu wdirʾū xōditu

yā lēl yā lēl yā lēl

sōfu wdirʾū xōditu

gilbābiḥu il-matli

gilbābiḥu il-matli yā lēl

gilbābiḥu il-matli

hatta tiyūr ’il-bil-sama

yā lēl yā lēl yā lēl

hatta tiyūr il-bil samā

bikyū ’alēh wnaḥbū

bikyū ’alēh wnaḥbū ya lēl

bikyū ’alēh wnaḥbū

Number 177:

hidd ṭa tindimir bittiti

bittiti šibīg il -fuwwā

galba ihtirag min ġawwa

larwīk nagā il-ṣirra

fiṣda wdaḥab xarqīti

hidd ṭa tindimir bittiti

bittiti šibīg listād

sintēn mā ḏagr il-zād

rāḥ il-xabar li baḏdād
yā ṭuḥfī ʿisti wāfī
hidd la tindimir battīfī
šiftī rākid ḥasīna
yinṣī maʿa xullāna
ṣāyīg ḍisūg gardāna

wūhar il-battīfī
hidd la tindimir battīfī
šiftī rākid ʿal muhra
bīda ʿilūm wyīgrā
wadʿila btūl ʿumrā

yā ṭuḥfī il-battīfī
hidd la tindimir battīfī
šiftī rākid il-ṣagra
bīda kṭāb wyīgrā
ýīgrā bxabar il-ýīgrā

yā ṭuḥfī il-battīfī
hidd la tindimir battīfī
šiftī rākid il-maṣḥūf
wil-ṣadīr nīssa makṣūf
ḥubbī dīftarrāq wṣūf

yā ṭuḥfī il-battīfī
hidd la tindimir battīfī
šiftī gāʿīd bil-gārīf
bihmūm galbī dārīf
mahla nīmak bdārīf
yā ǧōhar il-battitī
hidd la tindimir battitī
battitī ǧīğl il-ḥilla
wiș ǧūbāk lil-maḥalla
'alla y'înak ġār 'alla

ridḥa wdahab xarqīti
hidd lū tindimir battitī
'ahl il-faḍīl 'izmōna
bismāthum šib'ōnā
rūḥū gūlū il-ʾammūna
ṣibyāñhum mazzatnā
bāxan wilak zaffatnā
ya marḥaba bsab' bkār
wizgārhum wilikbār
yā zaffat il-bēraqdār

lōla il-maraq xanagnā
bāxan wilak zaffatnā

Number 178:
yā xāl 'ōfīl 'inta mnēn
tūğib 'alēk il-șōbēn
xāmak ġādīd wmagsūr
wiylūg lič ya inm ixsūr

ridt il-ḥabbā minha bzōr
saddat 'alayya 'inta mnēn
ya xāl ‘ōffī ‘inta mnēn
tūğib ‘alēk il-šobēn
xāmak ġadīd wläyig

10 xaddak ya nağm il-šāyig
wil-ċihla b‘ēna lāyig
şaddat ‘alayya ‘inta mnēn
ya xāl ‘ōffī ‘inta mnēn
tūğib ‘alek il-šobēn

15 xāmak ġadīd wimqaṣfa
sandūq galbi zrafā
xaddak ya mayyi ilmaširfa

20 tūłak hilū w‘inta zēn
yā xāl ‘ōffī ‘inta mnēn
tūğib ‘alēk il-šobēn

Number 179:
śiddawrīn ya ‘imm ħāyṣā
riḥt ‘adawwir ħāgülī
fiḍḍa wḥanab yā ħāgülī
bācīr yiğīna rġālī

5 larkab waǧīkum śāyṣa
śiddawrīn yamm ħāyṣa
riḥt ‘adawwir ‘irānī
fiḍḍa wḥanab ‘irānī
sāyig disūg ‘irānī
الهاء: il-faras mitlaya
śiddawrīn yamm ḥayṣa
riḥt 'adawwir ʿal-faras
wamṣīʿa ʿala ḥiṣṣ il-ğaraṣ
ṣihū laḥūba il-ṭaras
wiγūl bintna mitlaya
śiddawrīn yamm ḥayṣa
riḥt 'adawwir ḥṣāni
fidīa wḏahab yā ḥṣāni
ʿihīn ʿamāni tara yittāni
larkab waţikum ʿāyəa
śiddawrīn yamm ḥayṣa
riḥt 'adawwir ẓaμāni
sift il-ḥaggī ʿiddāmī
ḥassā ʿiγūn ʿamānī
larkab waţikum ʿāyəa
śiddawrīn yamm ḥayṣa
riḥt alʿabiṣ 'il bittīyya
wiγdabit ḥubbī ḏidayya
waṇā ḏaxlič ya būyya
ḥubbīč ʿalēna ʿāyəa
śiddawrīn yamm ḥayṣa
riḥt 'adawwir žbūnīf
ʿahli tara yittūnīf
ʿasmar ya baʿd ʿyūnīf
mīhrat rabī wšayṣa
شدادرين يامهم هَيْسَا
رْيْحَت ‘اذْوِر’ - لِّي تامِر
سَكَرْنَ مِن شُربَ اِلخامِر
بامَمَ دِسُفُو حَل ‘اَمِر
هِلَا ‘الِإَنَّا نَغْيِسَا
شدادرين يامهم هَيْسَا
رْيْحَت ‘اذْوِر’ ‘يَغْلِف’
زَلْلُ ‘الِاَلَّيْاَةَ خَلِلَ
سَيْيِحُ دِسُغْ سْوَرِ
’البسَا وَاَجِكُومَ سَيْسا
شدادرين يامهم هَيْسَا
شِبَغِتْ تَوْبَا بَجَلُّٰ
‘اَسْمَرَ وَسوُفُو ‘يَسُ هْلُ
‘اَسْمَرَ دَسَارِيْجْ خَلُّ
لَرَكَابَ وَاَجِكُومَ سَيْسا
شدادرين يامهم هَيْسَا
رْيْحَت ‘اذْوِر’ ‘جِلِلْيْتِ
رْيْسِ ِيْلْ-ُنَّ أَنْ يَا ‘جِلِلْيْتِ
بَأْصِرَ تَمْيَّتْ سْرُكِتْ
’اَجْفَنَا وَاَجِكُومَ سَيْسا
شدادرين يامهم هَيْسَا

**Number 180:**
يَا ِسْيِيْيَّد ِيْلَسِمَاَدْ ِشِيد ِلِّي بَعْنِيْيَّا
‘أَغَابُ بِلْتَا ‘أَرَبِيْلْ وَانَا ِهْلِرْيْيَّاَلِّ
تِلَا ‘أَتْ بَلْلِ اِمْهَّيْدَد ‘يِرَافْلِ
لا 믿ين ولأحد اشتر
إباد اشتر وليكوسٌ إشتر
تذَّمانت إجرير حساب علية
يا سيراد...
هَباك إلسب لاغاني فخارٌ
خدان عاجر وناساني ابكي
يا ملأ إلمو لافدلاك ذميتي
ذميتي مين إلغيت غازن علية
يا...
لبس بيتان نيردنا غارفي
"انا إلأسيق وساموني غارفي
يا ملأ إلمو ست إك إلكي
كلك مين إلغيت جالي علية
دنا يعنى وذير بيا لبون فات
بتيرب بن إلمكاب ناجلحا دافتا
رونخ إيلبغي بيد ذيكاها
رونخ إل سمو سي "يَغرٌف بيا
يا...
"انا ورقك تلتُسا نرابنا
يا تول ايل ما يعلاق "اتابنا
خساقكتم توت ما يرخان" خسابة
خسابة سنال إبا إك هابيا
يا...
هَباك إلسب لازرا إك "يرق غوز
مننكاك يا هلء إلتُل ما اكُع
هالو ولهن غارلي وليك غوز
30  "abad mā ḍūz māxīd gēr hiyyā
yū...
libas čittān windāna čalabdūn
a'rid 'a'āšrič ya nsawdat li'yuṃ
halic šīa 'al tarba' yṣallūn
wxōffī mn īl ārab yindiss 'alayya

Number 181:
ĝēt 'as'ālak 'al radda
lera wna'ādī xaḍda¹
'aṣlak ram'īl hayyāli
bildāt nālak tāli
'inta sbōta lhāli
yā nās busū xaḍda
ĝēt
šifta yimṣī ilmūh ilmūh²
wirwayiha tridd ilrūḥ
wāni bhawakum matruḥ
yā nās 'iḍḍu xaḍda
ĝēt
šifta yimṣī b'aqidna
xirṛ ilzixma min 'idna
15  tara 'imma t'āṭibna
yā nās 'iḍḍū xaḍda
ĝēt -
kōf il bāsar winta 'amīn
tiswa li'māra ilṣōbēn
śil il xiriz mn il"en
yā nūs būsū xaddā

**Number 132:**
bātat 'yūni sawāhir
yalli 'aḥibhum ḍalamūnī
xiḍ min dimū'ī kawāhir
ya 'ahl ilgarām 'i'dirūnī
tla'it barra 'atsayyad
ğū il 'awālim ṣadūnī
la bṣabak wala bznūnār
'illa bgamz il'iyyūnī
yā iltalī'in ilqasīr fg
ya ilmašilin sallīmūlī
'tala ḍasāl wi'yūnā sūd
wil'urq 'abyaḏ ballūrī
yā il waqīfīn 'ala ilbab waḥdī
'tamṣāḏ dmū'ī b'īdī

**Number 133:**
yā 'amm li'yūn ilṣūd mağūzič mina
xaddič ilgēmar wana 'atrayyag mina
yā dārīf iltūl yā rumḥ ilxayāl
kassarit dahrī wma baqa lī ḫāl
lārūḥ lilwālī waqaddīm 'aridhāl
'umm il'īyūn ilṣūd bhiḏnī nāyima
yamm...

ya dārīf iltūl yā ibn ilḥarām
'iṣritak ilgēr balla ḥarām

wayya nasīm ilṣubūḥ 'arsillak salām
waktīb ilmāktūb min damī 'ana
yamm...

ya dārīf iltūl tayyib xāṭirāk
ma yisīr illa yrida xāṭirāk

il yūn ḍafāk bāṣīr xāṭirāk
bass il 'awazīl la yṣafūnī 'ana
yamm...

waqfit i'la ilbāb trāḏī fārāṣ
lābsīt il qibqāb īlsābi' ma daraq
ṣīylūṣ il ḥilva 'alēha daraq
sakkirha3 bnaftāh wilhāris 'ana
yamm...

waqfit i'la ilbāb trāḏī 'ummaha
'ilbāt il'attār rihāt tūmmaha

ya 'ōn min ḥīḍanha wdammaha
yizdād ff 'umra 'iṭnēn 'aṣār snna
yamm...

lābsīt ilqabqāb timṣī bilwahil
עניבת מספר 185:

opo רְוֹחֵי qumor רְוֹחֵי
bass illēla qumor רְוֹחֵי
lābsit fustān daqq illēra
nazīt fustān daqq illēra

10 lēlit ġada ‘indi gìra
bass illēla qumor רְוֹחֵי
lābsit fustān il’almāsī
nazīt fustān il’almāsī
lēlit ġada ‘ala rāsī
bass illēla qumor רְוֹחֵי
lābsit fustān ilṣatāra
nazīt fustān il ṣatāra
lēlit ġada ‘indi xfāra
bass illēla qumor רְוֹחֵי

עניבת מספר 186:

yā yōm yā yōm yā yōm
dagdig wīl‘an yā wēlī
ya tēr winta tāyir
wiw ʿal darbak ʿala ilḏām

5 willadī kān ff bālī
yā rūḥ šuftū bil manām
yā ūr winta ṭāyir
wag'a darbak 'ala ḥubbī
sallim 'alēnu ṭqillū

10 'ana ma xalaṣ qaľbi
yā ūr winta ṭāyir
wag'a darbak bāb 'allā'
kīl man wālīfa bhiğnu
wānī rizqī 'ala 'allā

darib bağdād mšētū
killu šağar laymūnī
'alās tibki wītnūḥ

15 'ana 'indak ya 'yūnī
yā ḥattāta bēdā
ra'etak malbus bīnārak
laktīb 'ala ǧbīnū
ṣūrat 'ammī wītārīī

20 ya ṭawqīfa 'ala ilṣībbāk
yamm ǧakēt ỉl xamīf

25 'illa lāliffi'c wanām
lōla sā'a min 'umrī
yā naṣāra wyā 'aslām
ṣāḥībt frāg il ḥabāyīb
yhūdī maḥrūm minnū

30 lā zāl ḥubbī huwwa gāyīb
Number 187:

gangir1 gangir 'énak
wamma ma 'agid görak
'išš il 'adid 'ilak
wil'tiq il görak
ilm tqli̯l lak 'énf
ti'ma mn ilṭinteni
wiymūt raqī īsbāha
wyīla 'alāha ildēnī
wil ma tqli̯l lak ǧānī
tibqa sana 'atsānī
witšil širbita bida
tiftil 'ala ilġirānī
wilma tqli̯l lak ya gumar
rabbī šagīna la 'ı̯xṭamar
witsir batna dib dibī
wiysīg miṣrāna watar

Number 188:

ya wlād il ḥāra
lā tḏirbūnū ḥḡāra
limdallal qayit šašša
gītt il ḥaḡar ġiddāra
ya wlād il-malʿab
ṣiḥū ya'qūb diyil'ab
win kān ma tll ḥbūnū
daxirribū lil mal'āb
ṣayyirūnī ilniswān
‘ām ilawwal mītī halizamān
whal sana min ḥamdaḥla
il mahad ibbāb illīwān
qirbān rabb ilsama
‘indu bnīn qisma
‘alīt ilmīmī tištakī
ṭ‘āha silmān wgaḥma
qirbān rabb il‘āli
mā xalla bēṭī xālīfi
‘ām il‘awwal ḥissī xāmīd
whalsāna ḥissī ‘ālī
qirbānim lilbnīn
‘aṣga waqūl qālin
‘agīd minnim miyyī
wibhiḥig ḫill ẓbiyyīf
wilma wsa‘im bēṭīf
‘abnī lim qā‘a w‘iliyyīf

Number 189:
was fiṣlit lū ǧidditu
ylūq ‘ala qāmitū
hāda ya‘qūb limdallal
lōlit ġada ḥinnitū
waš fislit lū 'immitū
zbūn 'ala qāmitū
bamma 'alēk 'ammī
ditbāha bmişwitu
waš gābit lū xālitū
yīḏwi 'ala ẓil'itū
bamma 'alēkī tālī
mlīḥ illāḏi gābiţu
bamma 'alēkī ya mimitū
dišmīlī ḍel xirqitu
hāda 'ibbü il mdallāl
wḡada lēlīt ḫinmitū
waš ŵūza il nimitū
dannifʒǐš bqiibbitū
bamma 'alēkī mīma
ditbāhī b-ǧilwitu

Number 190:
xallī ilmāl ywallī
la ywannis wla ysallī
kill bōsa mn ilmdallāl
tiswa malik 'ișmallī
ilmāl yit'abbā bílḵyūb
wilwalad miftāḥ liqlūb
'aš tqūl 'immitū
niss il'agīn ki'kitū
qirbānū ḥqirbān ilḡābitū
10  ١٩١:  
لا "أَجِدا وَلَا أَجِدَ الإِلَّا بِنِعْمَةٍ 

5  ١٩٢:  
"تَابَّل يَا بَابِنَا وَعَلَّمَكُمْ مَا يَهْزُّ الْجَلَّالَ 

1. ١٩٠:  
"لَكَ مَنْ عَفَّ الْخَيْرُ عَلَى مَا تَطْبِقُ الْعَمَلَ 

2. ١٩١:  
"اللَّهُ مَالِكُ الْخَيْرَاتِ مَعَهُ مَا يَضُرُّ الْخَيْرَاتِ 

1. ١٩٢:  
"مَنْ يَأْمُرُ بِالْبَرَّ وَيَتَّقِيَ الْخَيْرَاتِ"
ta‘al ya bāba ta‘al
ğib lana ‘ibban malyān
ğib ilfistaq ‘wilbindaq
ğib lana k‘eb ilgilzān
qirbān tērak daštirī lu ġingīl
wağib ‘arūsak ‘al faras thangīl
qirbān tērak daštirī lu wāwī
wağbil il ġinnī wad ‘ak ilhīllāwī
qirbānu yā qirbānu²
habba xadrā ‘sigbānu
kill il banāt fidwitū
taḥit tēru³ wxisyānu
tēru⁴ waqa‘ bildīra
wīltammit il‘ašīra
willī yilqī tēru
ḥlāwitu⁵ mit lēra
tērū waqa‘ bildēlī
wimmū tšīh ya wēlī
willī ytallī‘ tēru
ḥlāwitu min ‘ēnī
‘ašqad ḥilū zibbū⁶
b‘ēn ilma thībbū
tkūn hīblē wtitrah
wmā tšūf mītīl zibbū
Number 192:

yuumma ilbnayya gālya
gubba wtarma¹ sālya
lā tfirhēn yamm ilwalad
tāxida witxallīc xālya
lā tibkēn lā tibkēn
bala zāq ma tibqēn
lō 'iṣtarētu miṣtarāt
lō 'addayanu bīldēn

Number 194:
yā bnayya bālić
‘amma sallam ‘iyālić
hintīt ilzēna ‘ilik
wilma'affīna li'yālić
hādī bint man yā ḥaddūr¹
bint naṣṣāb ilğdūr
ḥiss 'abūha bilmağālis
miṭil nā'ūr il yidūr
yumma ilbnayya 'ēni
tifriš lī witgattīnī
hāda silmān ma 'arīḍū
yāxīd martu wiyxallīnī
bnayya 'ala bnayya
la یلگا قانع یل قرن

15

واهدي یلحو یلم من یلم

willix یلیو يلم

qirbanha یلم یلم

mitl یلم یلم 'الزایتیو

لامین یلیها یلم

tirkiق یلمیله یلمیلیو

لامین یلیها یلم

tirkiق یلمیله یلمیلیو

ل این قین یلی

من یلم یلیدلا یلم

25

یل قبن یلی

من یلم یلمیلیه یلم

_number 195_

حاىملا یلمیف یلمیل یلم یلم

wişballas یلمیبو یلمیل قدیو

ل اما یلیل یلم

wibhal قدیو

5

wişlon یلمانام یلمو

winta یلم یلمیل

حاتا یلم یلمیف یلمیف

yibق یلم یلمیه

کلین یلم یلمیلمت

10

lilkادیم1 یلمیسیان
بابا ويا بابا

'يدد سعيد إلسانات

فيكن حizinčin

بابا ويا بابا

لالة ولا لالة مأواة لالة

فيكن حيزينچين

بابا ويا بابا

ويلسمرا بيلماشیف

وانا ًاغديفلا

بابا ويا بابا

لاني ًابيد ماملك

ويلاني راچيلا

بابا ويا بابا

لالة ولا لالة مأواة لالة

ويلاني راچيلا

بابا ويا بابا

لالة ولا لالة مأواة لالة

ويلاني راچيلا

بابا ويا بابا

.Number 196:

فرغحوم بابقاني

сталكيلييا ً بيلدیلي

بیک ًیثیرک رالیف
263

yiglūn ² ḥubbī za‘lān

yā gahwitak ‘azzāwī

biha ilmdallal salmān
sallam ‘alayya mn ib‘id
wihwāğiha hlāl il‘id
mammūn gullī ‘iš matrid
sawwāha biyya salmān

bīk ‘iṣṭirak dallālī

yiglūn ḥubbī za‘lān
yā gahwitak ‘azzāwī
biha ilmdallal sahrān

šīfta bi‘yūnī wṣaddet
muṭla ḥabad qaṭṭ ma lgēt
lammin tiqōna lilbēt
data min dardak salmān
bīk ‘iṣṭirak dallālī

yiglūn ilḥabba za‘lān
yā gahwitak ‘azzāwī
biha ilmdallal sahrān

cām dūb ‘atimm rāyiḥ ġāy
wihḥallbarīd ‘abbur māy

laṣ‘ād iyyamma šakkāy
sawwāha biyya salmān
bīk ‘iṣṭirak dallālī

yiglūn ḥubbī za‘lān
يَا ٱلْغَهْوِيَّة ٱلْازِّوْيِ

بِهَا ٱلْبَيْتِ ٱلْمَدْلَلَ ٱلْمَيْرَانِ
١٣٠

١٣٠

سِفَتَّا يِمْسَٰٰفَ بِغِيْدَنَّا
١٣٠

خَرْقَ ٱلْبَيْتِ ٱلْمَيْرَانِ
١٣٠

وَخَلَقَ ٱلْبَيْتِ ٱلْمَيْرَانِ
١٣٠

كُلَّا ٱلْبَيْتِ ٱلْمَيْرَانِ
١٣٠

بِهَا ٱلْبَيْتِ ٱلْمَدْلَلَ ٱلْمَيْرَانِ
١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠

يَقُلُّنَ ١٣٠
biha 'allāwī farhān

ya zgār 'alla yxallikum

galbī mitwalla' bikum

bgālī il tànān lāṣrikum

sawwāha biyya salmān

bik 'iṣṭirak ḍallālī

yīglūn ḥubbi zaʿlān

ya gahwītak 'azzāwī

biha ḍassāmī' sakran

Number 197:

'abbūdī ġay mn īlmājīf

sāyīl niĥinziyya

wīsīn galtīk šīrā

lamman misī biyya

'ēnī 'ēnī yā 'abbūd

wleṣ matʿallimnā dāgī ilʿūd

'abbūdī wājīhak gūnār

yīsīrīq 'ala ilxīllān

wilṣaʿar ļanna dakhāb

wilxadd farīṭ rummān

'ēnī 'ēnī yā 'abbūd

wleṣ ma tinṭīhā mn īlmawgūd

'idī wʿīdak ṭabug

danzūr 'abū masʿūd

la tištīfī yā 'adū
balāṭ ilzaman yʿūd

ʾēnī ʾēnī yaʾ ʿabbūd
wlēs ma tʿallimna dagg ilʿūd
dabbēt ruḥī tabal

ʿalnayım wāfī
ama ʿūz min ʿisritak
lū dāru ēṭūfī

ʾēnī ʾēnī yaʾ ʿabbūd
wlēs ma tintīna ma ilmawḡūd

ʿabbūdī gāy mā nilnagaf
winnakīs ʿigāla
fassad bānāt ilxalag
huwā wībin xāla
ʾēnī ʾēnī yaʾ ʿabbūd

wlēs ma tʿallimna dagg ilʿūd
dabbēt ruḥī tabal

ʿal ṣildarub yimsūn
riḥat xārī waṣītīx
ʿāṭīb waṣā yintūn

bāba bāba yaʾ ʿabbūd
wlēs ma tʿallimna dagg ilʿūd

Number 198:
yahl ilmirīwa ʾīślān
sawwūlī ʾārā
wilff tiraknī wrāḥ
bsūg il 'amāra

yahī ilmiriwwa 'iślōn
sawwūlī ẓāra
wilfī tiraknī wrāh
mīltihib nāra
yā wilfī yā masgūm

'ibī 'la kēfak
kull yōm 'agūl ilyōm
yirğa wilifak
lō ma lihib ilnār
biḍlūʾī 'āḍumma

"atmānna warda yāʃīr
kull sāʾa 'aṣīmma

Number 199:
'ala šawāṭi diğla murr
ya muryitf wagt ilfaqīr
wagt il'asīr
šūf iltabīʾa
tizhī badīʾa
blēla ribīʾa
yiḏwī ilbadīr
lafriš bārmā
'ala šāṭī diğla
wilmoq diḥla
ya il minḥidīr
208

galbak ilgāsi
gatta' 'anfāsi
la tidinn nāsi
yōm ilhağir
dinsir lī zīlfak
dibba 'ala kitfak
waktib bwaśfak
nadm wnaṭir

laq'ud bffayyak
lō sitā' ḍayyak
wamšī 'ala ḍayyak
subh wāsir
nigṭif wurūdak

min bōn xdūdak
wēna 'ala mūdak
'aḍī il'umur
dīġla naharna
yirwī šāḡarna

mahla faḍirna
lamman yitir

Number 200;i
‟afāki „afāki
‟ala fand 1a miltēnu
في النهاية، فإن السيرة النبوية تزعم أن النبي محمد صل الله عليه وسلم كان ي]|[هاداً للإنسان، وكيث للفكر والبحث العلمي، والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن بها من خلال العلم والبحث في التاريخ وال具有一定ات، وجميع القيم التي نؤمن 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'afāki...

Number 201:

ya mišna nzūr min yāsa
ya ḥurra mbarge‘a brāsa
hisāni čangar mdāsa
‘azūmi wma yiredd rāsa

5 'axadna mḥammarat ḡābir
li kasra ma liga ḡābir
waga‘ ḡābir ʻala ḡāmir
li masgat ma rifat rāsa
ya mišna...

10 'axadna mḥammarat ḡinā
wībna l-māl bi‘bina
ʻali paṣa ʻafandina
nizāna wfineta brāsa
ya mišna...

15 'axadna l-kūt min faris
wīxna bil-ḥarib faris
yini‘tun il-qaṣīb faris
ʻatāri l-xūṣ mišnasa
ya mišna...

20 waxadna l-kūt min naṣṣār
wlīna rabb l-‘ariš naṣṣār
ya ḡābir ma dirēt isī sār
šila‘na l-kūt min sāsa
ya mišna...

۲۵ 'ali pâša ya sab' il-ğār
w'inda mn l-ţagil gînţâr
ya ǧâbîr stąbih têr wţâr
li masqat ma rifa' râsa
ya mišna...

۳۰ 'ali pâša ya mân gallâk
'ala šēx l-ţarab men dallâk
wax adna mhâmara bgólak
bitwâbâk wit-tefûgxâna
ya mišna...

۳۵ wsâr l-ḥirîš bil-bistân
wçisâbna l-mâl win-niswân
'ali pâša rikab rahwân
nizâma wféînêta brâsa
ya mišna...

۴۰ mišêna b'askar is-sîltân
wğibna 'aťâb fîrmân
'ali pâša rikab la ḥsân
nizâma wféînêta brâsa
ya mišna...

۴۵ miša l'askar mín l-bâšra
ma'â t-tadîbîr wil-bâšra
ygułûn ăahl il-fâtîh nâşra
mîn s'ûdâk 'ali pâša
ya mišna...
ya ʻizz il-lābisa il-gāʿid
nāhūda ʻaṣ-ṣadir gāʿid
ʻabu ḫsēn kas-sabi ʻgāʿid
wiyimur wyinhi brāsa
ya miṣna...

watārī bil-ḥarib wādī
tirbāt mlūk bagdādi
wṣita ṭayyaḥ l-wādī
il pāṣa dangar wbāsa
ya miṣna...

ya ʻizza l-lābisa iḥ-ḍaxḍur
ya ʻizza n-nāziʿa iḥ-ḍaxḍur
ya ʻizza ṣaddīlī ṣ-ṣantūr
liʿyūn mrād ʻibin șaṣa
ya miṣna...
Notes

Number 1: 1. Originally, the form/manā/ is in OA/‘ammā ‘ana/.

Apheresis of 1#/'v is a characteristic feature of the Bedouin dialects. Cf./bil/,'hal/ and in OA/‘unas/>/nās/.

2. The word /qaysariyyi/ means, the roofed marketplace for cotton and silk. Cf. Sp. alcaicería.

3. The word /sbaḥiyyi/ means the money gift to the bride in recompense for the loss of her virginity. This custom was present among many nations of the world, e.g. the Germans, Slavs etc. Compare the German term, Morgengabe and the Spanish, Mornahoda.

4. /tasikra/ developed from /tādkira/>/ tazkira/>/ taskira/>/ tasikra/. Compare the Persian /tazkira/,'tazkira/ tazkir/, meaning remembrance, anything that aids the memory (as a knot tied in the pocket handkerchief) a billet; official note. See Steingass p.290.

5. The word /niyyal/ means would to God! If only...!

6. Concerning the word /zog/ meaning two Cf. Moroccan /zuz/>=2.

Number 2: 1. Apparently the intention here is to boast that the couple’s family is entering the city accompanied by the mayor.

2. Perhaps from the Persian,/rūṣan/ with the meaning, bright, well-known, clear, shining, proclaimed, illustrious.
See Steingass p. 595/ rōšān/ (for rōšān) light; bright, celebrated.

Number 4: 1. The use of the word, /čibriti/ for children, shows that the children were considered the support for the family, as if they were setting broken bones. Whomever God wants to punish, He makes him childless.

Number 5: 1. /markab il-duxxān/, a steamship in use at the end of the nineteenth century in Iraq.

1a. The particle, /lā/=not, which is the /lā/ of prohibition in Iraqi dialects, sometimes is pronounced with a short vowel a and in other cases with a long vowel ā.

2. /bābinšān/. The word in its original form was /bab ‘ingan/ and we have before us an instance of popular etymology. This word is borrowed by the Arabic from the Persian. It is written in Arabic today/bājinšān/ or /‘abjan/. In Persian: /bāxinšān/-Steingass p. 140 the eggplant or brinjal. The scientific name is S. melongena L. Var. esculentum Mees. It comes from India. See Löw v. III p. 377.

3. /maddān/-means the captain or skipper of the boat. This term does not appear in the article by: T.K. Johnston and J. Muir, "Some Nautical Terms in the Kuwaiti Dialect of Arabic" BSOAS 27.2(1964) 299.

Number 6: 1. The vocative particle/yā/in the Iraqi dialects is sometimes pronounced with a short vowel a and in other cases with a long vowel ā.
Number 7: 1. The intention is to refer to the songs which accompanied the bride and groom on their wedding night.

2. The word /fanār/ is a loanword from the Greek with the meaning of lamp, or torch. Compare Fraenkel, p.96, Dozy vol. II p.287. Steingass p.939.

Number 8: 1. /blayya/ Apparently a combination of the two words /bilā 'ayya/.

Number 9: 1. Here we have the phenomenon of the change of fatha into kasra. ('imāla), fronting and raising.

Number 10: 1. Apparently the word /dānī/ which usually means the close one, is here apocopeation of the proper name Daniel. The same appears in the dialect of Magrib where the name /Muḥammad/ becomes /Mūha/ in the Berber dialects. Mention should be made here of the verse:

yā ladan yā ladan ya ladanī
kēf maḫbubi ġani

Compare Serjeant, p.225.

2. The word /tawwa/ is originally /tawwa/ and here we have a dropping of the tanwin.

3. The word /baxšīs/ is originally Persian, /baxšūdan/, to exempt from taxation. See Steingass p.159 /baxšūdan/ to give, bestow, forgive. Steingass p.160 /baxšīs/, a present. In Turkish it is /bahşış/ meaning, the giving of a certain sum of money as a tip or bribe. This was generally given to the young servant in the barber shop, the tailor's
shop etc. In literary Arabic the term is /hulwain/.

Number 11: 1. Apparently the word /gawi/ originates in /rawi/ with the meaning of water-carrier. The /r/ became /g/ either with the meaning of "one who likes something", or "quenches thirst!" but it is rather /gawi/ meaning attractive person, seductive.

Number 12: 1. In the original manuscript the form is /rwesik/ and is apparently a case of dittography.

2. The verb /dangas/ means "to tilt one's head".

(See Murad Kamil's book, Beiträge zur Entstehung der Vierradikalkalige Verben in den Gesprochenen Semitischen Sprachen, Cairo 1963, p.43.) The word /rwes/ is a diminutive of the word /ras/-head.

3. The word /mi'baśi/, is apparently the name of the city Mombasa, in Tanzania. In this song it refers to a slave.

4. The form /'axyar/=better, is a very early literary form. (Howell, I 1697).

5. In the word /'asili/ there is an instance of the changing of /s/ into /z/.

Number 13: 1. Apparently the word /haydus/ was originally /dus/, to have sexual intercourse. The song calls on the groom to do so with the bride.

Number 14: 1. The word /micewix/ is connected with the word /gōx/ meaning broadcloth. Compare the Persian /guxa/ in the
same meaning. See Steingass: / č u x a / p . 402 a woolen garment, a sort of overcoat or cloak.

2. The word / t a x t / means a small bench.

3. Apparently the particle / q a / which precedes the imperfect in the Jewish-Iraqi dialect, serves as proof that the Jews kept the Talmudic q a . In Talmud, the origin of q a is q a m , "to stand up." Compare Jastrow, p . 1306 (abbreviation of מָאָם ). The q a m originates as an auxiliary verb and not as a particle. The / m / is a sonorant consonant.

Number 17: 1. The / b / which is emphatic in the word / n a b i / shows the importance of this matter because the emphatic / b / is a phoneme in some Arabic dialects. Cf. the dialect of Galilee in Israel. (See N. Blanc "Studies in North-Palestinian Arabic" Jerusalem, 1953 p . 54 ( ' i n n a b i ).

2. The word / b e r a q / originates in the Turkish, meaning flag. Compare the Persian / b a y r a q / in the same meaning.

Number 18: 1. The phrase / n i f d i t a l i l s i d d i / contains a wish that the woman may overcome the difficulties of birth, and be strong enough for the pains of delivery.

2. The name / h u g i / is a proper name and is the diminutive of / ' i s h a q , / The reason for the adoption of this form could be that Iraqi Jews used it in order to distinguish themselves from the Moslems who occasionally used Jewish names. It was a custom among the Moslems that a mother whose son died would call her next son by a Jewish name in order that
he might survive.

**Number 19:** 1. The word /kūra/ means courtyard, open hall of the house. Compare the Greek chōra. (κοίλος).

2. The word /kašša/ is taken from the Turkish and means a group of birds.

**Number 20:** 1. The word /sirdāb/, taken from the Persian, means cellar; in daily speech they say /nim/. Compare the Persian /sard ʾāb/ literally "cold water (tank)".

2. Note the /ʾīmāla/ in the word /šnīʿi/ meaning shame, scandal. Compare the word /šanāʿa/ in literary Arabic with the same meaning.

3. The word /ṣubbih/ means Mandaean. The Iraqi Jews consider the Mandaeans to be unbelievers.

4. It seems that the word /dūb/ is derived from /daʿab/ to persist, to have a habit.

5. The word /tumm/ keeps the mimation like the Hebrew form יְבִ֣ל. Compare Gesenius, Hebrew Grammar, 1094, p.256. The following will show the process of the development of this word:  

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6. The word /ʿāfarīm/ is from the Persian /ʿāfrin/ and its meaning is, "how wonderful he is"; or, "well done"
7. It seems that the word /ģāra/ is an additional form of the word /magāra/, meaning cave.

8. The word /males/ is the interrogative, why?

9. The word /mrabba/ is derived from the verb /rabbab/ and means to extract the juice from the fruit by boiling it.

10. This verse reminds us of the motif that appears in Ibn Quzman's poems in which he expresses the husband's complaint about the wife who wastes his money. See Nykl, A.R. El Cancionero de Aben Ğuzman, Madrid (1933) zajal nos. XVIII, XX, XXI.

11. The word /'inten/ is the dual form of /'en/, eye.

12. /'ilgirna/ the name of a city in southern Iraq at the jointure of the Tigris and the Euphrates rivers, which is therefore considered isolated, like the word /xarrāra/ in Egypt.

13. The word /cin/ is derived from the English word chain meaning an ornament.

14. /dilla'a/- This is a word used for self-pampering or coquetry. Compare the Egyptian,/bagdada/, and Syrian/ğannag/ used for the person who speaks and moves without being cautious or respectful, because of his being self-indulgent and flirtatious.

15. The word /huqqa/ means a small money box as in the OA.

16. The word /'alumki/ replaces /'alumik/ for the sake of the rhyme.

17. The verse may refer to the lover's clothes, not the husband's.
18. /il şafna/ meaning to think for a long time, to stare, to look attentively, to think deeply. See Fraenkel p. 216.

19. /xwārda/ is from the Persian, meaning the generous one, the one who gives money-/xirda/. Compare the Persian /xurda/, /xūrd/ change, small coins. See Steingass p. 484 /xūrdī/smallness.

20. /hilā/ - a city in Iraq. The prophet Ezekiel is said to be buried there.

21. The verse may refer to the Jews of Xaybar, meaning that she is not of noble origin.

22. /lakka/ is from the Persian, see Steingass p. 1127/ lakā/ a stain upon clothes, meaning an oil spot; a blot that damages clothes or furniture, and makes them ugly. Here it implies that the girl is not very virtuous.

23. /dihdēlī/ means to sing a jallaby.

24. /wlāya/, meaning a city, or a district.

25. In the word /kišir/ we see an example of changing /q/ into /k/. The word /qišr/ means peel, skin. For the change of /q/> /k/ in Moslem dialects, compare Blanc, H. (Communal) p. 26 (3.26(a)) and S. al-Toma (Diglossia), p. 11, (2.32).

26. /marzī hitta/; the name of a quarter in Calcutta.

Number 21: 1./'il-linū/, shows that the connecting nun of the pronominal suffix/ 'illinū/ is a characteristic of the Iraqi urban dialects. Compare H. Blanc, (Communal) p. 64.

Number 23: 1. The word/bayya/ characteristic of the Bedouin dialect, is here in imitation of the bedouin dialect. The process is:/'abāya/> /beyā, >/ bayya/1. Apheresis of /'Y/ 2. Quantity metathesis.
2. It seems that /saráya/ is from /sara/ "to enter deep" or "to be contagious". Compare Turkish /saray/ a palace. Compare the literary Arabic /sariyya/-generous.

3. /il-taráya/ seems to be derived from /tariy/ meaning to be fresh, here it means knives whose edges are not broken or blunted.

4. The word /dárna/ has 'imala at the end.

Number 24: 1. This song sometimes imitates the literary Arabic.

2. The word /hatta/ has 'imala at the end.

3. The writer seems to imitate the literary Arabic, in the rhymes. Compare Hatim's remark concerning an artificial dialect as a style for poetry. See his book Ancient west Arabian p.17 ff.

4. The form of /il-mémi/ is hypocoristic. This form was created by repeating two letters from the root of the word.

Number 25: 1. The change of /q/ into /ʔ/ in the word /'ibriq/ is taken from the contemporary Bedouin dialect which is like the dialect spoken in the Persian Gulf area. See H. Blanc (Communal) p.26, S. Al-Toma (Diglossia) p.11. The consonant /q/ becomes /ʔ/. The 'ibriq itself is borrowed from the Persian. Compare Jeffery, p.46.

Number 26: 1. The word /nbaxxiq/ is typical of the Jewish dialect.

Number 27: 1. The word /hwíqib/ is typical of the Jewish dialect.

2. Note that in the word /'inf/, the /'/has changed into /ʔ/.
Number 28: 1. Perhaps /rahrah/ means to have a shining skin or to be in a flourishing state of health. See Cherbonneau’s Dictionnaire Arabe-Français, p.382.

Number 22: 1. It seems that /rōgel/ is a proper name for a girl, taken from a European language. Compare the French Rachel and compare Regina.

2. The word /mēk/ means the marriage contract, given to the bride. Compare the literary Arabic /milēk/ with the same meaning.

3. /'artir/ is the modern English proper name Arthur.

Number 30: 1. It seems that the verb /zilū/ is derived from the Aramaic 𐤌𐤃. Compare Jastrow p.37, meaning, to be gone, to leave, to go. It shows that the Iraqi Jews had spoken Aramaic and kept it for a long time, so that it influenced their dialect. Compare the literary Arabic /zala/ meaning to pass.

2. Perhaps the poet means to say that her face shines so much, that it sheds light even on her back.

3. The second /t/ becomes /t/ because of the influence of the first /t/.

4. /girğiyya/, meaning Georgian from Georgia in the Caucasus. Many beautiful girls came from there to Iraq during the Ottoman period.

5. The fact that the writer uses /'inta/ and /'int/ for the feminine, shows that he does not distinguish between
masculine and feminine.

6. The word /mtammaniyya/ shows that the /iyya/ is found in the sound plural in the dialects. It is an appendage (accessory) for forming the collective noun.

Number 31: 1. /mlēk/ meaning the giving of the purchase-price, or dowry to a wife or the transfer of an ownership. See above note to Number 29.

Number 32: 1. The word /liwēla/ is the diminutive of /lēla/, meaning night.

2. Note that /'iddikum/ instead of /'indikum/ is used.

3. It seems that the word /il-tiyāti/ is originally /'atat/, derived from the plural form, /'atatiyyat/. Here we have an example of haplology, the omission of the repeated syllable, e.g./takallamu/ instead of /tatakallamu/, /'al-bet/ instead of /'ala il-bet/.

Number 33: 1. The children imitate this song in a very funny way, by saying: 'al baraka 'al baraka hablit wgābit tanaka

2. The plural form /smi'/ is typical of the Jewish dialect; compare the regular plural, /sumu'/ or /sima'/.

Number 34: 1. In the word /bēda/ -his home we have an example of changing /t/ into /d/.

2. It seems that /kludan/ is the Judaeo-Iraqi form for the proper name Claudine.
3. The language of this song seems to be urban and the Jews had kept it so. Urban features are reserved by the Jews.

4. The word /xōga/ is Persian and in Iraq, is used for non-Muslims. See Steingass p. 479 /xawāğa/ a man of distinction, a rich merchant, lord, master etc.

5. In the word /il-wasif/ we have an example of changing the /s/ into /s/. 'Ibn al-Ǧawzī in his book "Laḥn āl ʿāmmah" brings similar examples of changing the /s/ into /s/ and vice versa. See Nāṭar, 'Abd al-ʿAţīz, Laḥn āl-ʿāmmah Cairo, 1966, p. 199.

6. It seems that the poet means to say to her,"Do not remove the cover from your forehead."

7. The word /gilin/ is a loanword from the Turkish/gelin/ meaning bride. The verse says that if the groom did not fall in love with the bride, at least he looked at her.

Number 32: 1. The pronoun /tāyī/ is found in the demonstrative pronouns as /hāi/ and is not derived from /hādihi/.

2. The word /lağēta/ means the one whom I have not. The /j/ has changed into /l/, serving as a demonstrative pronoun.

3. The word /gāwi/ may be derived from /qawīyyan/; very strong. Here we have a divergent version.

Number 38: 1. /zamm/- to grasp tightly.

Number 39: 1. /Mimbāsi/- called after the city of Mombasa in East Africa. This word is used to express contempt. Here we
see that the Hebrew script influenced the Arabic pronunciation.

See above, note to no. 12.

1a. Note the change of /a/ into /y/ in the word /yō/ meaning or.

2. The word /hiblē/ occurs in the dialects. Compare the literary Arabic, /hublā/.

3. The Persian word /tāsa/ has entered several European languages. The Persian /tās/ means tray. See Steingass p. 806 /tās/, a cup, the vessel in which water is cooled.

Number 40: 1. We have before us an imitation of classical poetry. Note especially the use of paronomasia.

2. Apparently the word /firmān/ is a metonymy for a luxuriant and magnificent item. This word is from the Persian, meaning edict.

Number 41: 1. Apparently the proper name /dūxa/ is from Persian. See Steingass p. 541 dōxt, a virgin; Stitch.

2. The /mūn/ in the word /wanšidanna/ is for emphasis and stress.

3. The origin of the word /bāt/ is from the plural form /'abāt/ meaning armpit.

Number 42: 1. The word /hērgula/ is borrowed from Turkish, meaning "to every rose". It could be a peddler's cry.

2. Here we have a euphemism. The author uses /'abyad/ instead of /'aswad/ in order to avoid bad luck or dishonor.
3. The word /hāma/ is a metonymy for the forehead or the head. See Cherbonneau's Dictionnaire Arabe-Français p.1335; /hāma/ pl./ham/, head, or the crown of the head.

Number 43: 1. It seems that the word /ğamāli/ is used here as a noun in the vocative, instead of the usual /yā ğamali/.

Number 44: 1. In the word /znābig/ the copyist has lengthened the /'a/ in contrast to the colloquial dialect in Iraq in which the /'a/ is short. The form /fa'ālil/ becomes /fa'alil/ as it is used in Magrib dialects.

2. The word /sibgat/ is borrowed from the Persian /ispidag/ through metathesis /isbidag/ meaning white substance used by women to whiten the face. In chemistry, it is known as lead bicarbonate. Compare the literary Arabic /sibgat/ meaning color.

Number 45: 1. These words were used as a means for protecting oneself from the evil eye.

2. This sentence is also for protection from the evil eye. Protection was sought by pronouncing the particle of negation:/la wa la/-no and no.

3. The word /trijwy/ is from the word /thurayya/, meaning the Pleiades. It seems that the writer stood between the Judaeo-Iraqi dialect, in which the consonant /t/ is used, and the written dialect, which uses the consonant /t/, and therefore used the consonant /t/. For the meaning of this word, compare Fraenkel, p.152.
4. This language is influenced by the Bedouin dialect.

5. The derivation of the word */ilwēš/* is as follows, */li*ayš/*/l*wayš/*/lwēš/*.

**Number 46:** 1. The plural form */i*hrūf/=bank. This plural has the meaning of the singular, and is called an extension plural. The word */i*hrūf/* itself means land near the bank of a river.

**Number 47:** 1. The word */n*ōba/* in which the */w*aw/* is in monophthongation is a typical Baghdadi word meaning one time, plural */n*ōbāt/*.

2. The verb */z*att/* means to throw something from one's hand, and is originally from Syria. It is also used in Uzbekistan.

**Number 48:** 1. The word */k*ištibān/* is borrowed from Persian, with the meaning of thimble.

**Number 49:** 1. The verb */b*allam/* is derived from Aramaic, See Jastrow p.173, meaning to sit quietly without saying anything. The adjective is */i*mballam/*. In classical Arabic this was said of the female camel, whose mouth did not foam. Compare the literary Arabic */i*blam/= to be silent.

2. It seems that the word */h*āsāwīyya/* was derived from the word */h*āsāwī/* meaning a heavy white donkey. Its original homeland is the ḥasā' region. Perhaps there is a connection between this word and the word */h*āsā/* used in the south of Kuwayt with the meaning of stupid, foolish. Note the saying, "*āhmaq min 'al-ḥasāwī" meaning "more stupid than
one from ḫasā.'"

Number 50: 1. In the word /taskira/, /q/ has been changed to /k/ because of the voiceless /k/.

2. The verb /naṭar/ is an old foreign word that entered Arabic from the Aramaic. Compare Jastrow, p. 901.

Number 51: 1. The word /marbū'a/ means a person of medium size, neither tall nor short. In literary Arabic, he is called /rab'a/, meaning of medium height, medium sized, both for the masculine and feminine. Perhaps this is a children's song which praises the smallness of the children. Note that in folk songs the young or small ones are likable and lovable; or we may have here a lullaby.

Number 52: 1. It seems that the original form of /gūltan/ is /qultu 'inna/ meaning, "I said".

Number 53: 1. The word /lūzina/ (in literary Arabic, /lūzīna/) is a kind of sweet, which is made of crushed almonds, eggs, sugar and scented water. Sometimes it is called /šabāb bāda/ from the Persian /šābāb/-"almond"

2. The meaning seems to be that her eyes shine like silk:

Number 54: 1. The word /gilāb/ means scented water. In Persian it is /gul-āb/-"rose water".

Number 55: 1. /ʻaraq ḍīn koṭarāt/ is a type of cap. It was worn under a scarf. The expression is of Turkish or Persian origin. It is composed of two words: /ʻaraq/ , meaning
sweat; and /čín/ meaning in Persian "fold". Compare Luğat al-ʿarab vol. VII, 1913 p. 281.

2. Note the change of /ḍ/ to /t/ in the proper name /gʷāt/. Compare Weissbach, p. 340, Ǧuyād.

3. Note that the rhyme requires /ḍiddatha/; nevertheless the word is written /ḍiddatha/.

Number 56: 1. I do not know the meaning of the word /dilma/.
It may mean the people of the Daylam province, who often revolted against the Arabs.

2. /sālḡama/ is a turnip. In literary Arabic, it is called /sulḡan/. Compare Weissbach, p. 325, Brassica rapa Ach. s. 22 Schl. 93. The latter gives the name as Brassica napus (kohlrabi).

3. Note the change in the rhyme from /q/ to /a/.

4. It seems that the meaning of the word /silema/ is as mentioned by Weissbach, p. 325, Ǧelam (Lolch, Löw 133, Taunellolch, Lolium temulentum Ach. S. 226).

5. I was unable to discover the meaning of the word /ṭelama/.

Number 57: 1. The name of this plant in literary Arabic is /dawwar ilšams/ i.e. sunflower.

2. /ṭalālī/. Its singular is /ʾilliyyf/ meaning small room on the roof, or near the roof. It is used as a storageroom for spare furniture or for other articles which belong to the household but are not always needed.
3. Note the change of the /q/ into /ğ/ in the word /ğēğ/ meaning, heat of the summer. This is because of the Persian influence. Compare /mīnakīs/> /mīnakīs/.

Number 58: 1. The word /haliyyā/ has the same meaning as /‘ahlan/-welcome.

2. The derivation of this word is: /bunayya/> /bnayya/> /binayya/.

3. It seems that the word /fārḥūd/ means robbery and is derived from a noun. See Weissbach p. 347 no.386.

4. In the word /tasīmat/, we have an example of the changing of the /‘a/ into /at/-(tā marbūta)/sīma/> /sīmat/ meaning mark, expression, a Greek loanword, ἔμμετρον.

5. The word /sīma/ here, has the meaning of "bad quality."

Number 59: 1. We have here an allusion to the Bedouin custom of cutting off the braid, plait, or lock of hair on the side of the face.

2. The form of the verb /miṣṣ/ is very rare, but there is a similar use in the Dialects of Nāḏd such as the Imperative forms of the verbs /ramā/> /‘irm/ /maša/> /‘ims/. A verbal form seems to have been constructed according to the Imperative form /‘irm/ and /‘ims/ leading to the verb /miṣṣ/. This is called in linguistics "back-formation". Compare Hockett, p.428. The /‘alif wašla/ has no purpose except to make the pronunciation easier. The /‘alif wašla/ is a sign of connection, and it appears over the silent /‘alif/. It is
possible to omit it.

3. The word /hadr/ means under, below, beneath.

4. The word /tós/ means dates which are nearly ripe.

5. The meaning of the verse is unclear to me.

6. The word /hóra/ here seems to mean cave.

7. The word /"itra/ has the same meaning as /śitra/-
a woman's scarf.

8. The word /fáníyya/ is derived from /fana/-destruction,
annihilation. The word is used here by way of poetic license,
but it is not very appropriate; because it does not properly
belong to real language.

9. In connection with the word /kamar/, the only meaning
known to me is, a wide belt, with small pockets for carrying
money. In Persian it means "girdle, scarf".

10. The meaning here seems to be to attain a sexual goal.

11. Note that in the word /țamas/, the /s/ has changed into
/s/.

12. The verb /tilolah/ comes from /lāh/ to shimmer,
sparkle, glitter. This is a blend of /tala‘la‘a/ and/talawwah/.
Compare Hockett p. 433, 576. In our example, two words are
combined, and thus a new word is created, serving a similar
function.

13. The word /hasāfa/ has the typical Baghdadi meaning,
"O, what a pity!" "It is too bad."

14. The word /bā/ here has the meaning of /bihi/(in it).
15. The word /marbat/ here means the place in which animals are tied up. (/marbaq/ is connected with the loss of voice, as in /guwad/ above.)

16. Note that the verb /isfar/ comes in the form of the feminine plural/wisfarran/.

17. The Iraqi Jews use the word /ammara/in the sense of 'Allah.

Number 60: 1. The word /xazaruni/may be derived from the verb /kasar/ with the meaning of setting against each other or from /xanzara/ to stare angrily. Compare/kazaruni/from the city of Kozirun in Persia.

2. The word /iwes/is a diminutive of the word /ays/ meaning supper, evening meal.

3. The word /xilal/ here has the meaning of unripe dates. The word hafna means, handful.

4. In the word /tatgun/the/d/ has changed into /t/ by contact assimilation and the word means, "you are coming now".

5. In the word /masbur/ the /g/ has changed into /r/ even though the /g/ is original. It is an example of hypercorrect.

6. For the role of the /amm/ "paternal uncle", one should mention that in rural areas in Iraq, the /amm/ plays an important role in a boy's upbringing. See Harris, G. Iraq, 1953, p. 271.

7. The word /aglagani/ may be connected with the word /qalaq/. In literary Arabic, the meaning is unrest, anxiety. Note that /g/ is often pronounced /g/.
Number 61: 1. It is difficult to trace back the origin of the word /girbiti/. It may be that we have here the word /girbiti/ meaning my strangeness. It might however come from the word /karab/ meaning: worry, anxiety. Should it be transcribed /carbiti/?

2. The meaning of the verse seems to be as follows: /naltamisu ziyarata masā/-we ask you to visit us in the evening.

3. In the words/wibkasмир wmasa/, we have an example of the /waw/ vocalized in the syllable's boundary.

4. In/manā/-/mann/, we have an example of a copyist hesitation between doubling a consonant and a long vowel. However, it could also be /munā/-where he has changed the /damma/ into a /fatha/, for the sake of the rhyme. /munā/ is a proper noun, meaning wish, desire. Compare the proverb /bayna ḥana wmaña ḍāʻat 'ilḥana/.

Number 62: 1. The meaning of the verse seems to be that the cheek is shining and glistening like a wave.

2. The word/xayyā/ is taken from the Bedouin dialect. Some dialects preserve OA forms of the vocative in the accusative form such as: /'axā-ya/-/ xayyā/. This is an example of a long vowel changed into a double consonant. We cannot claim that /xayyā/ is derived from literary Arabic. It should be mentioned that the changing of a long vowel into a double semivowel occurs in some Qur'anic Readings such as /hudāya/-/ hudayyā/,
Concerning the apheresis of the /'a/ in the word /'ax/, it is one of the characteristics of the Bedouin dialects. There is nothing strange about it. It is a known feature in the poetry of the Judaeo-Iraqi dialect, as well as in Bedouin dialect poetry. Examples: /šāba/ instead of /išāba/, /būya/ instead of /'abūya/.

3. In the word /lāxīt/ there is an example of /d/ changed into /t/. Supposedly the original letter is /t/ and not /d/. The /t/ of the personal pronoun is the origin of it. Possibly we have here back formation /'axat/ from assimilated forms like /axattu/</axadītu/.

4. The word /'il-nāssa/ may be a shortening of the place name /'agd il-nāṣāra/, the Christian quarter.

5. The word /hāma/ seems to be a proper name for a girl, meaning "Crown".

6. The word /šāmī/ is a kind of melon. Perhaps it is the same as /šāmiyya/, the seeds of the Indian corn roasted over the fire. The shell bursts and the contents appear white like puffed cotton, and are crispy, soft and light.

7. /mas'ūdī/ is the name of a quarter in Baghdad.

8. The word /gḥādī/ means making efforts. Perhaps the meaning is the beloved one who is sparing no effort to reach his lover.

9. The word /mangūš/ means tattooed.
10. Perhaps the word /"aglig/ is the literary Arabic /"aqlaqa/ meaning disturb.

11. The word /putta/ is originally a kind of printing on cloth which consists of small flowers, or roses, arranged in long lines. However, afterwards, this name was given to a kind of silk material.

12. In the verb /wmēt/ we have an example of apheresis of the /\'a\lif/ of /\'af\'al/. We see the substitution of /fa\'al/ by /\'af\'al/, and the reverse. e.g. /\'awma\'/→/ wma\'/→/ wama/. 

13. The word /ma\'riyya/ seems to be derived from /mukārī/ /mukāriyyūn/, donkey hirer.

14. The adverb /hnāna/ seems to be peculiar to the Iraqi dialect, and it may be a diminutive. It is not mentioned in the Arabic demonstrative pronouns in the Arabic dialects, dealt with by W. Fischer in his book on this subject.

15. The word /la\dām/ is derived from /na\dām/ meaning to arrange. It is an example of dissimilation.

16. In the word /\'idwāk/ there is a connection with /\'adwa/ in literary Arabic. It means, "because of you".

17. The word /wiswās/ involved bad luck, madness, insanity inspired by evil spirits.

Number 63: 1. The word /di\šmān/ is the Persian /du\\shmān/- enemy.

2. Perhaps the word /m\'anna/ is the same as /\'al-mu\'ganna/ which in literary Arabic means sung, with the doubling of the consonant instead of the long vowel.
3. The word /glāś/ seems to be the English, glass.

4. The word /darzan/ is from the English, meaning dozen.

5. The word /ˈabu lultēn/ refers to a hat and means a hat with two loops.

6. In the word /naḥš/ we have an example of changing the /s/ into /š/. This word by itself is used as a euphemism for misfortune, calamity.


Number 64: 1. In the word /bsāmīr/ there is an example of dissimilation of /m/ into /b/.

2. I was not able to discover the meaning of the word /šūt/, but perhaps it is the Arabic /šīt/ for jute. Perhaps there is a connection with the Hebrew word, whip.

3. The word /xōlā/ is derived from the Turkish koloğlu, meaning of the ones who belong to a high class in society, or are learned men.

4. As to the word, /tōb il-ˈāl/, note that the meaning of /ˈāl/ is the color red, hence, red cloth.

5. The word /ˈistōfa/ is from the Italian meaning cloth, stuff.

6. The word /ˈilwān/ shows that we have here the changing of /ˈafˈāl/ into /ˈifˈāl/, and it is the word /ˈalwān/ meaning colors.
7. The word /tarma/ is from the Persian. It originally was /tárma/, an arched roof.

Number 65: 1. The meaning of the phrase /'amán ġigara bigara/ which seems to be Persian, is "How wonderful it is to be idle and smoking cigarettes."

2. The phrase /sagni mixanam/ is Persian, and perhaps it means, he caused me grief. cf.: the Persian, /muż/ =grief, sorrow.

3. Note that the word /il-daha/ is different from the literary Arabic /al-duha/.


Number 67: 1. For the verb /misna/ see no.59 note 2.

Number 68: 1. As to the word /haliyya/, note that we have here an example of the doubling of the last /yã/ in the feminine defective. Compare /xaliyya/ instead of /xaliyan/.


2. The word /il-mdadi/ meaning supplies.

3. In the word /safta/, the /s/ is changed into /s/, because it is influenced by the /t/. For the word itself, compare Jastrow, p.986 (mostly as collective noun, compare /havían/) luggage, bag. Compare Fraenkel p.79, and Payne Smith (Syriac Dictionary) p.385.

Number 69: 1. As to the word /hrüs/, compare Jastrow p.369,
womb of an animal. However, in the Judaeo-Iraqi dialect, this word means root, or branch.

2. In the word /wagúlan/ there is an example of the nun of asseveration appearing without the meaning of affirmation.

3. This verse imitates literary Arabic without using the literary form.

4. In the word /'ambar/, there is an example of assimilation of the original /n/ into /m/.

5. It seems that the adverb /yámm/ is a typical Iraqi word, meaning near. It is derived from /'ammá/, to go. There is no connection with the literary Arabic /yámm/ (the sea) as al-Jāhri explains it in his "Dirasat fi al-'alfād al-‘ammīyya al-mawsīliyya," (1972) p. 511.

6. The tāwīn in the word /laygán/ is an imitation of literary Arabic.

7. For the word /dilmá/ see no. 56 note 1. However, perhaps here it is connected with the verb /lámá/, meaning to gather.

8. In the word /il-gútnî/ there is an example of the /damā/ becoming /kasra/ because of the /t/.

9. Note that the word /bū/ is from the Bedouin dialect.

10. Note that although the manuscript has /il-habīb/, it should be read /l-habīb/.

11. The word /hiddād/ is used to call for help.

12. The word /daggetinnī/ has a doubling of the /nūn/ assuming that we have here the feminine plural of the second person.

Number 71: 1. The verb /nīdhī/ is connected with /nāda/, to call,
and we have here the use of the quiescent /hā'/ as /nādah/, /nadah/, or perhaps it is connected with the verb /hadā/ to sing a lullaby.

2. In the word /'intihiyālič/, we have the changing of the /m/ into /n/, comparable to the literary Arabic /mutahayya'un laki/ meaning; they have prepared everything for you.

3. The meaning of the phrase /riḥt ʿummī bī/, is "my mother's odor is in him" meaning that there is no doubt about their being related to each other. To emphasize this fact, the poet uses the relationship to the mother, because this is the most obvious and closest relative.

Number 72: 1. The meaning of /minhum gidēt ʿawtār/ is "I ate and drank with them, and lived together with them."

2. /ilgatā/, is a kind of very fast bird. Compare Weissbach p.334 no.76. Oppehn. 11 104.

Number 72: 1. It seems that in the phrase /bahr ilsām/, we have shortening of the word /samit/ (meaning silent) into /sām/ and hence it refers to the Dead Sea.

Number 73: 1. The meaning of the verse is, "even though there are heavy doubts deep in my heart about him, he is still my friend."

Number 76: 1. The word /sāyiba/ seems to mean one who has lost her way, was misled.

Number 77: 1. The meaning of the verse seems to be, "I
belong to a tribe whose women do not care about me, wherever I go."

Number 78: 1. The term /'umm il-‘ala/ denoted a famous breed of horses. This term is not mentioned by al-Suyuti in his book al-Muzhir ifī 'ulūm al-luğah wa-‘anwā‘ihā.

Number 84: 1. The word /il-zor/ originally is from the Persian, meaning falsehood. Compare Jeffery p. 84, 156. It is one of the classical words from the Persian that were arabicized.

2. The word /msōdan/ is used for a person whose nerves are shot, who is sunk in melancholy. See Weissbach p. 339.

Number 88: 1. The melody of this song is nearer to that of the muwassah, /‘ayyuha il-saqi ilayka al-muṣṭaka/. The song is based on a story about a worker who quarreled with his boss. It shows the prevalence of cats in the homes.

2. The verb /‘atkosal/ is derived from /ḥosal/ Its adjective is /ḥkassal/, meaning one who is crippled.

3. It seems that the word /‘asēnih/ is derived from the Ethiopic, meaning to be immovable, firm.

4. The word /lajan/ is originally from the Persian /lakan/, /lajan/, small tray or candle-holder and was transmitted via Aramaic. Compare Jastrow p. 692, a bottle, a vessel smaller than a jug and larger than a cup.

Number 89: 1. According to the use of the word /gālāw/, we can assume that the dialect of this song is the same as that
of southern Iraq. This feature of this dialect is common to
south Arabian and other Bedouin dialects, and it spread from
Dafar to Kuwait. See, Ch. Rabin, Ancient West-Arabian (1951)
p.125 ff.

2. The word /mirwad/ means a little stick for applying
kohl to the eyelids.

3. The meaning of the adjective /mbarsam/ is sewing a
woolen cloak with silk thread.

4. The nickname /'abu flan/ is for the bridegroom.

5. The word /awali/ describes a highland, from a topographical
point of view. We have here a description of the place.

6. The word /zwali/ is the plural form, and the singular
is /zuliyyi/ in the Jewish dialect. In the Moslem dialect, it
is /zuliyya/. It is taken from the Persian .

7. It seems that the word /yasnaq/ is taken from the
Turkish, meaning a woman's veil. Its color is white or black.

8. /gterel/ seems to be the diminutive of /gitra/, a kind
of turban.

Number 90: 1. The meaning of the word /sula/ is to have a desire
or wish, or to demand, hence, to have a bad habit. Compare the
literary Arabic /su'la/ "request, desire".

Number 91: 1. The word /'afya/ is derived from /'afa/ /ya'fu/
meaning to pardon, forgive.

2. The word /ham/, even, also, is Persian. It is often
used in literary Judaeo-Arabic. Compare the Egyptian-Syrian
/kamān/ and the Egyptian-/bardū/.

3. The word /hindām/ is taken from the Persian, meaning neatness, appearance.

Number 92: 1. The motif in this song is inquiry about the lover. Compare this with the same motif in the Muṣallaqāt, the ancient Arabic odes.

2. The word /halbat/, meaning obvious, is originally from the Turkish, or maybe there is a connection with the Arabic word /al-batta/ meaning definitely, or /lā buDDa/ and then becomes /hal bad/ see Bakri p.504.

Number 94: 1. The word /hiDī/ means, it is this, it is so. See H. Blanc (Communal) p. 140.

Number 95: 1. In the word /byā/, meaning in which, we have an example of changing the /a/ into /ya/.

2. The phrase /waDIR iLDamī min 'enī/, means my eyes were bathed in tears.

3. The meaning of the word /gbāla/ is vis-à-vis. Compare the literary Arabic /qibālan/.

4. The verb /xawā/-to fall down, to topple, may come from the literary Arabic /hawā/, with the same meaning.

5. The word /'āţnā/ means/ 'ādīnā/ meaning closer, nearer. This form is a remnant from the urban dialect of the Iraqi Jews. The voiced consonant at the end of the syllable becomes voiceless. The derivation of the word is thus that the /d/ changes into /D/ and then into /t/ /'adnā/ > /'adnā/
Number 96: 1. The verb /xaddar/ means to pour boiled water over dry tea and then place the vessel on the fire for thorough cooking. The verb /xadrit/ should be /xaddirit/, but in the song it appears without doubling the /d/.

2. It seems that originally the word /watmana/ was /'amtan al-na'dar/ meaning to overdo, carry too far.

3. The word /quriri/ originally came from the Turkish. This is a small pitcher for making tea. Its form is round and it is made generally of ceramics or metal. Compare the Persian quriri "teapot".

4. The word /samawar/ is originally from the Russian "samovar" and means self-boiler. It is a special pot for boiling water for tea. The fire is made in a tube fixed in the center of the pot. The water is drawn off out of faucet at the pot's lower level.

5. The meaning of the verse seems to be that those who drink tea, spend much time boasting of their ability to drink large quantities. Tea drinking then was like gambling with cards, and some went bankrupt because of it. The songster swears that he will not indulge in it again.

Number 99: 1. The phrase /gā hawā ilgòg/ is a curse, and the word /gòg/ is derived from the literary Arabic, /'alluq/- depth of the sea, the wandering wind. Here we have an example of hypercorrection of /fòg/ into /gòg/.
2. For the form of the word /fuˈʔad/ in /gas iffād/, my heart, compare the use of the word /fōd/ in Uzbekistan.

3. It is possible that the copying of the word, /mgādī/ shows the pronunciation of the /r/ at this time; the /ğ/ was there before the /r/.

4. Perhaps the adjective /mtalla/ is connected with the literary Arabic /matlī/, colorful dress.

5. The word /nargīla/ hookah, water pipe, is taken from the Persian.

6. The word /dabba/ used always with /iğib/ means to balk, be obstinate.

7. The verb /iṭṭaġṣit/ is in the VIII stem /iftaˈal/, meaning to become deaf.

8. The reference here is to the disease called cyanosis, in Greek, glaucoma. The curse of this disease is one of the common Arabic curses. It is found also in the Qur'an.

Number 101: 1. Note the change of /r/ into /ğ/ in the word /il-kağīm/ meaning the noble.

2. The word /qayṣaġiyyī/ means here, cloth market, a roofed market, specifically for commercial transactions. The word is derived from the Greek Kaisar (Caesar). Compare Goitein, A Mediterranean Society, (1967), I, p.194.

3. There may be a connection between the Arabic verb /halhal/ and the Hebrew verb /mût/ to praise. There is here an example for /I/>/ē/ , compare Blanc (Communal) p.30 ff. Compare the literary Arabic /halhala/- /hallal/, to say,
"la 'ilāh 'illa 'allāh."

Number 102: 1. The word /'ō/ is derived from the form /'iw'a/- look out! Beware!

2. The verb /sirsihtēla/ means "you let down her(hair)."

3. The word /fand/ means a trick, slyness, or smartness. It is taken from the Persian. In the Bakri Dictionary, (p. 370), it is stated that /fand/ means a lie. Compare the Persian /fand/ "lie, deceit, trick".

Number 105: 1. The word /bil-labki/ means in the confusion. It is connected with the literary word /'irtibāk/. The word /labki/ itself means also a celebration or invitation to a meal.

Number 106: 1. The verb /sākax/ means to prick, insert. It is derived from the Aramaic.

2. The phrase /gēl porie/ is from the Turkish /gēl bur(a)ya/ meaning come here.

Number 107: 1. The word /galag/ means door lock. It is composed of two wooden pieces, one behind the other, fixed behind the door for locking it. In the daily language, it is called /kilūn/.

Number 108: 1. This is a children's song about "ūmar-pāša", governor of Baghdad during the Ottoman period. In his time the price of wheat went up. It is said that when he passed through the city, he asked for the meaning of the word
/xanzîr/-pig-by which he was nicknamed, and was told it meant unselfish, or altruistic, and he was pleased with this answer.

Number 109: 1. This song was occasioned by the rise of the price of clover.

2. I was not able to discover the meaning of the verb /rabaš/.

3. It seems that this song's dialect is northern.

Number 110: 1. The woman's name /reğına/ is from the Italian, meaning queen.

Number 111: 1. The word /hwaıya/ means much. It comes from the Turkish or Persian.

Number 112: 1. The form of the proper name /şwēliḥ/ is the diminutive of /šāliḥ/-righteous, good person. The extensive use of diminutives is characteristic of Bedouin dialects. Compare Weissbach p.345.

2. The word /nîlî/ means the dye derived from the indigo plant. See Weissbach p.338.

Number 113: 1. The word /ğâbit/ originally was /ğabt/ meaning a tyrant, or it is connected with literary Arabic /ğâbir/, of the same meaning. Here we have an example of semantic evolution.

Number 114: 1. The word /kûrk/ is a term of approbrium. Originally, it is derived from the Turkish/kûrek/ meaning a men's coat made completely or partially of animal skins, a fur coat, a pelisse.
Number 115: 1. /maxmira/ seems to mean a vessel for yogurt. It also could mean a cylindrical drinking vessel made of metal which has a buttonhole. It is used to scoop water for drinking. Originally it was used to scoop wine from the jug and offer it to the drinkers.

Number 116: 1. The word /bağdād/ is mentioned in the Talmud, Yeb. 67a. See Jastrow vol. 1 p. 137. The noun was preserved in the Talmud in its old and correct form. It is derived from the Persian and is composed of two words: /bağ/-the name of an idol and /data/-gift, that is, the gift of Bag. When the Arab center passed from Damascus to Iraq, the second caliph of the Abbasid dynasty, al-Manṣūr, made it the capital of the caliphate, and improved it. It flourished and became a famous city. The name bagdad is mentioned also in Durrat al-Ǧawwās, by al-Hariri, Leipzig, (1871), p. 35.

2. The city of /badra/ is in southern Iraq. Shiites, who speak a dialect of Persian, form a large part of its population, see Harris, G., Iraq (1958) p. 433.

3. The proper name/hindri/ seems to be the same as Henry and we have here an example of apenthesis by inserting a consonant between the /n/ and /r/.

Number 117: 1. We have here a kind of oath. Read /walʾilfa/ instead of /wilfa/.

2. /masʾūdi/ may be a sort of coin, used in Iraq during Ottoman rule.
3. /xāṭirgū/ seems to mean fortune teller.

Number 118: 1. The word /'izāg/ means a woman's garment worn by Judaeo-Iraqi women during the Ottoman Period. In the Moslem dialect, it is /'izār/.

2. Perhaps the origin of the word /dyūs/-breast is Aramaic.

3. It seems that the word /ṣīqqū/ is connected with the word /ṭikkī/ meaning mulberry, and we have an example of changing the /k/ into /q/.

4. It is possible that the verb /'iḥḍīf/ is derived from /ḥadāf/, to approach, or it could be from the Aramaic, to thrust, hurry. See Jastrow p.334.

Number 119: 1. Perhaps the imperative /līxī/-go, is connected with the Hebrew /lēx/, and there is a distinction between /ī/ and /ē/.


3. It seems that the phrase /ʾūpān ṣoglı/ is from the Turkish, meaning a proper name of a city governor.

4. The verb /'āf/ means to loathe, be fed up. It reminds us of the verb ḥālō in Hebrew. Compare the literary Arabic /'āf/ "to circle(bird) over something"-Hebrew ḥālō.

5. In the phrase /ʾalā ḥālū/, we have the meaning, "as it is". It is influenced by the literary Arabic /ʾalā ḥāliḥī/.

6. The word /wīdīḵūlū/ means—and his treasures.
7. Note that in the word /sirra/ the /s/ is changed into /s/.

8. The word /céopi/ is a kind of Iraqi folk dance, which is similar to the Israeli /hóra/ and the Moroccan/rewal/. This line dance is performed by men or boys.

9. The proper name /marrúš/ is the diminutive of the name /maryam/. Compare Italian Mariuccia.

10. /marrúm/ is the /fa'ul/ diminutive of the proper name /maryam/.

11. The verb /yitcanna/ means to flirt, or be a coquette (of a woman), or to play the dandy, to display one's charm to a woman.

12. Note that in the word /sít/, the /t/ was assimilated into /t/.

13. It seems that the word /fannúr/ is a proper name for a girl, derived from the Greek loanword /fanár/, torch or lighthouse.

14. The word /şantúr/ is derived from the Greek psalter.

Number 121: 1. The word /dúb/(how many times!) is derived from the literary Arabic/da'ab/-to persist, persevere. Related are Moroccan/dába/(Sp. Ar. dib(a)) and Egyptian/yadúbak/- (maximum)

Number 122: 1. Note that the plural form /imāra/ means princes. The plural of /'amīr/ is /'umara'/ in literary Arabic.

2. The word /mséčín/ is the diminutive of /miskín/ meaning poor, miserable.
3. The word /'alāyic/ is the plural form. The singular is /'alīqa/ meaning bag made of a thick material.

Number 123: 1. It seems that the word /il-ziniyyī/ means the decorated, embellished, and we have here a long vowel instead of /'al-muzayyana/-or perhaps it is connected with the participle /'al-zāniya/, meaning, adulteress.

2. Maybe the phrase /yamm gmas/ means the woman who has had sexual intercourse. The verb /labas/"wear" is used as a euphemism for to have sexual intercourse.

3. The word /il-hōs/cow, may be derived from /hawas/ to be excited or a stable for the cows, or /al-hōs/ the literary Arabic for herd of cattle. Its singular is /hāyṣa/, compare Weissbach p.332 no.68.

4. It seems that the adjective/mangūsa/ means painted, engraved, and is a euphemism for a woman who has had sexual intercourse.

5. The verb /ttūs/ means to disturb someone else by loud shouting that causes a headache. /tas/ means, he had a headache because of disturbing loud voices.

6. The word /il-šiniyya/ means earthenware vessel, flat and wide with a large capacity, supposedly of Chinese origin. This word was used with this meaning since the beginning of the Abassid Caliphate. Its plural is/swīnī/. Compare Arabian Nights, vol. II, p.210 (Kitāb alf Layla wa-Layla, Cairo, 1862).

7. It seems that the verb /zinaytī/ means fornicate.
8. The meaning of/yamm dillāʾa/ is an unveiled woman. It may also be the spoiled woman. In literary Arabic,/dalāʾ/ means "to loll, to be indolent, lazy".

9. It seems that the word /il-ziniyyi/ here means the fee paid to the whore.

Number 124: 1. The proper name/ʾōfī/ seems to be connected with the word /ʾafya/- good health and with the literary Arabic /muʿafa/ or with the Hebrew word ṣiy meaning bird.

2. The word /biṣṣarbāt/ is the plural of/ṣarba/ and means small jar made of raw clay from which water is drunk. It is usually used in the summer when it cools the water especially when hung up in a draft of air as on the roof.

3. The word /ʾağati/my lord is derived from the Turkish, lord or master. During the Ottoman period, the governor used this title to some government or municipal officials, and village elders.

4. In connection with this verse, mention should be made of Ibn Quzman's poetry in which we also find the motif that woman is straw and man is fire, while Satan blows up the blaze. See Ibn Quzman's Diwan(Nykl edition) (1933) zajal XX. Maybe the word /ʾisir/ is the same word as /tibin/.

5. For the word /xangar/, note that the word /xangar/ means dagger.

6. The word /ʾangar/ is from the Persian/la ngar/ and means anchor, see Steingass p.1129. The Persian/la ngar/ is from the French l'ancre. It seems that/šif ilʾangar/ means raise anchor, cast off.
7. The word /lissarāy/ means to the royal palace. The word /ṣarāy/ is taken from the Turkish and means the seat of the government. In classical Arabic it is called /ṣarh/-palace, castle.

8. The verb /latbiq/ is connected with the verb /ṭawwaqa/ -to encircle, to surround, and the derivation was /ṭawwaq/ -> /tabaqa/.

9. The word /hēla/ is used here in the sense of to emulate or to vie with someone.

10. It seems that the phrase /'aqd il-nassā/ is the elision of /'aqd il-nasara/. It means the Christian square.

11. The word /fittāy/ means bread crumbs and the word itself is part of the collective form.

12. The phrase /'aqassim rumi/, means I spend money.

13. It seems that the word /caq/ is an onomatopeion. Compare the Persian /cak/-crack, the sound made by the blow of a sword. See Steingass p. 389. The word /canbar/ is taken from the Persian and means a musical instrument. It is similar to the psaltery, but simpler and looks like a box. See Steingass p. 400. /Canbar/ in Persian means a circle, necklace. Compare also Fagnan. (Additions au Dictionnaires Arabes) p. 91, who says it is from the Turkish meaning kind of boat.

14. The word /ṣaqandahī/ means crafty, deceitful, one who speaks very amusingly and creates hilarity.

15. The phrase /xyār il-tāza/ means fresh cucumber and
is a euphemism for the male organ. Mention should be made that it is a Persian loanword and was arabicized into /tāziḡ/. See Steingass p.275.

16. The word /il-nogāza/ is a nickname for an excellent kind of rice.

17. The word /'alāwī/ is the plural of /'alwa/. It is a large produce market, for wholesale and retail trade. The word is derived from /'alwa/ meaning an elevated place where the market was usually held.

18. The word /darbin/ is a corruption of /darābin/, the plural of /darbūna/, meaning a small side-street.

19. I was not able to understand the word /sandagli/. Maybe it is a kind of apple.

20. The word /girdana/ is derived from the Persian /gardan/ meaning neck. Subsequently, the word was used for a golden necklace worn by women. See Steingass, p.1080.

21./Il-xudir/is a holy place in Iraq.

22. This verse shows us the character of the boy who was masquerading as a girl in plays and in the end became unmanly and spoiled. He is accused of being immoral, because of his female impersonation. This custom of men playing feminine roles is taken from the Greeks via the Turks.

23. For the word /birxūṭ/, one might note that the root/ raxxat/ is used for a man who has a lot of money, enough to last for a long time, and could speak with confidence.
24. The phrase /ḥaydar xāna/ is the name of a place in Baghdad, perhaps it means the square of Ḥaydar.

25. The word /zbūn/ (pl./zbunāt/) means a long robe worn by men, open in the front, wrapped around the body and fastened with a belt.

Number 125. 1. In the phrase /rīṣa ċini/- his feather is blue, we have a figurative expression connected with the fact that China is the Celestial Empire!

Number 126. 1. This verse reminds us of 'Imru' al-Qays' verse in which he says: (Mu'allaqat, verse 36- Arberry, Seven Odes (1957) p.63). "In the morning the grains of musk hang over her couch/sleeping the forenoon through, not girded and aproned for labour."

2. The verb /dagdag/ means to tickle, to bruise.

Number 127. 1. Note that in the rhyming words /sahīb/ and /baʿīd/, there is 'īkfa'. Compare Wright (Grammar) vol. II, p.357.

Number 128. 1. It seems that the word /huwwāra/ means - wide place, a cave, or lake. Compare the literary Arabic /ḥawāra/ meaning "ruined building, wasteland" and the Persian /ḥawārat/, destruction, annihilation. Perhaps we have here a dual form meaning two caves. The verb /tahawwar/ means rash in speaking, intemperate in speech. Compare Fagnan p.182.

2. The word /ʾisʿis/ means the tip of the vertebral
column (coccyx). In old Arabic-‘us‘us/ the rump bone. It is believed that it was the first part of the human body to be created, and the last part of the corpse to decay. In this song, this word is a figurative expression for stingy.

3. The verb /btā‘it/ is used as paronomasia, for it is sold and it is bought.

4. The word /wariyya/ should be /warāya/, meaning after me. It appears here as /wariyya/ because of the rhythm.

5. Note the spelling/bargūs/instead of /bargūt/-flea. Sometimes it is written /bargūd/. Compare the Persian /bargus/- a flea. See Steingass p.176, and compare the Hebrew וַיַּלְמֵא.

6. The word /kibba/ means meatball. It is made from thin burghul (crushed wheat) mixed with ground beef. The burghul is soaked in water for a set period of time and then lean beef is mixed in with it. Next the mixture is placed in a copper vessel, and pounded into fine dough, and made into balls to which spices are added.

7. The words /lingūli/ and /camdāni/ seem to be Indian terms.

8. The word /pāra/ denotes an Ottoman coin, equal approximately to five cents. Although it went out of use with the disintegration of the Ottoman Empire, it is still used in daily speech.

Number 129: 1. In the verb /tiwinnīn/, note the change of ‘a/ into /w/. In classical Arabic, it is /wahwaha/, meaning to
2. The word /il-nabati/ means -green.

3. It seems that the word /nazati/ is derived from the word /nazwa./ It means yearning. Compare the Persian /naz/, leaping, mounting (as the male on the female.) See Steingass p.1396.

4. The phrase, /bitt firmân/ seems to be a euphemism for a prostitute. Could it be "licensed woman", authorized to engage in prostitution? However, it could mean merely the daughter of Firmân(a proper name.) Compare Weissbach p.347. /Farman/ (Persian) command, certificate. See Steingass p.921.

Number 130: 1. Concerning the verb form /mișs/, we should mention that it is a hollow verb, derived from the Imperative: /'imsi/ /'ims/ /'imis/ /miss/. For the meaning of this verse, compare the Arabic verse of 'Imru' al-Qays upon the morn of separation. (See, Arberry, Seven Odes, p.61):

"Upon the morn of separation, the day they loaded to part by the tribe's acacias, it was as if I was splitting a colocynth."

2. It seems that the word /il-basit/ is a kind of sheet of paper, made from a variety of dry acacia (Acacia gummi-fera, banana tree).

3. It seems that the meaning of the verse is a rhetorical question (somersault, sexual intercourse, climbing, ascent.)

4. In this verse, by using the word /kalabdûn/, the poet wanted to express the idea of the family's great wealth.
5. The language of this song shows that the dialect is Bedouin.

6. The word /"azēr/ is the place name of the holy tomb of Ezra the Scribe, which is located in Basrah in southern Iraq. Compare Ganīma (Nuzhat al-muṣṭaq fi tārīx yahūd al-ʿiraq, 1924, p.189 ff.)

7. Perhaps the word /xarabanda/ means disorder, confusion or perhaps it is the name of a place. Compare Fagnan, p.44, /xarabanda/ from the Persian /xarabandag/ meaning an ass-owner, donkey-driver. See Steingass p.452.

8. For the word /fand/, compare note no.3 on song no.102.

9. The word /'on/ is used for greeting, meaning, honor, at your service.

10. The word /bimwāna/ means indulgent, mild. It is connected with the Persian /miyāna/, meaning the middle, moderate. See Steingass p.1358.

Number 131: 1. The word /dindār/ means to ascend secretly for the purpose of stealing. Perhaps it is a children's song, expressing a game between him and her.

2. The word /bēraqdār/ is from the Turkish meaning flag bearer, standard-bearer.

3. The word /gōtar/ shows Bedouin influence on this song.

Number 132: 1. It seems that the word /xāmak/, your linen material, is a sexual metonymy.

2. Note that the word /garman/ is a metathesis of OA
The word /ˈiʃtūfa/ is from the Italian stoffa meaning cloth, material; Compare Fagnan p.96 who refers to -(Italian stoffa) meaning, a kind of material of silk.

Number 133: 1. The phrase /cam dūb/(how many times) is derived from the OA/daʿab/-persistence, perseverance. Compare note no. 1 on song no.121.

2. The word /yā ṭāriši/ means, "O my messenger."
The word /ṭāriš/ in this meaning is used mainly in songs and proverbs.

3. The word /farrūh/ is the diminutive form of a proper name, /farha/- a woman's name meaning joy, gladness. Compare Weissbach p.353, no.164.

Number 134: 1. In the word /ʾusmallī/ note the changing of /t/ into /s/.

2. The word /wadʿī/ is a kind of sea shell, used as an amulet. Some people think that it drives away envy or the evil eye, and because of that some tie it to the child's chest or in front of the house.

Number 135: 1. The word /ṭringān/ means a citron (citrus medica bot.); in OA it is /utrugg/ and /utrung/. It is also called /ḥabaq/. Usually it is the name for every plant that has a nice smell. Compare Weissbach p.326. Compare the Persian /tarang/, see Steingass p.297.

2. The phrase /qalb il finān/, means to tell
the future by looking at the dregs of coffee in the cup. For the word /fingān/ see Steingass p.939.

3. It seems that the verb /'amilī/ means, help me, and here we see the Syrian dialect's influence. This influence is seen in the use of words in which /q/ changes into /a/ such as /'iltillū/= I told him, /fa'āl/= he said.

Number 136: 1. In this verse, we see the taboo that influenced the sexual life of the Iraqi people, who were forbidden to engage in premarital sexual intercourse.

2. The adjective /subbi/ means a Sabaean, a member of the Judaeo-Christian gnostics in Mesopotamia (Christians of St. John). It is used in this sense in the Koran. In the song this word is used as a nickname for a heretic.

Number 138: 1. Note the change of /t/ into /d/ in the word /'isdaditi/ meaning my boss (seamstress) and here we have a pseudocorrection. This language is typically used by the women. Compare the Egyptian women who pronounce the /d/ as /t/ as in /nadi/= /nati/ and /ya sitti/= /ya siddi/=.

2. Note that in the verb /rabat/ the /g/ is changed into /r/ although the /g/ is original in the word. Here we have a hypercorrection.

Number 139: 1. In the form of the word /ṭēsa/ instead of /ṭāsa/, meaning round, shallow drinking cup, made of metal, we have the use of /'imala, despite velar contour, and the changing of the /s/ into /š/. Compare the Syriac /šī/- a thin plate or scale. See Payne Smith p.177. See also Steingass p.806.
2. The word /'irq ilyās/ has the same meaning as OA /'ās/ meaning myrtle. Compare the Persian /yās/, the jasmine. See Steingass p. 1526.

3. Perhaps the word /bhalnōba/ here means according to this tone (musical note) which is given to the orchestra, and is not connected in this context, with the word /nōbā/ meaning turn, time. See Steingass p. 1431.

Number 140: 1. The verb /winičbahētu/ here means, you fell on your face. Note the influence of the Bedouin dialect of southern Iraq.

2. The word /māmīs/ is composed of the phrase /mā min 'ayyi say'/ /ma mus/; meaning, there is not.

3. The word /il-tufag/ is from the Persian /tufang/ meaning "rifle". See Steingass p. 314.

4. The verb /ṭabbaroni/ means to unsheath an axe, hatchet, or battle-axe. Persian /ṭabar/ "axe".

5. The use of the long vowel in the word /il-mōrad/ instead of /mawrid/, shows a noun pattern unlike literary Arabic.

6. The attached pronoun /tawnī/, here I am, is derived from /taw/-/li-tawwi/- at once. It is similar to the detached pronoun in literary Arabic, /hā'ana/, here I am.

7. Note that in the verb /yirawwah/- he is going-there is a blending of /fa'āl/ and fa'āl/-/rawh/-/rawwah/.

See Lahn al-ʾĀmmah (Māṭar), Cairo, (1966), p. 194.

8. The word /il-rīza/ is a local word meaning coat.
It is not mentioned in Dozy's dictionary of clothing. Same as /ridá'/ = "cloak".

9. The word /il-nul/ means loom. The phrase /xalha 'ala ilnul/- put her on the loom, shows that the dialect is from Nagd. Compare Socin, Diwan aus Centralarabien, morphological notes.

10. The word /tarus/ is from the Bedouin dialect meaning messenger,/tars/ compare /tars/pl./turus/ flock of sheep.

11. The verb /sawwasitni/ means, you confused me. See Fagnan p.92, /sawwas/ means to disturb.

12. For the word /rayyug/, breakfast, compare /riq/, /'ala 'al-riq/-before breakfast, on an empty stomach.

13. The word /santur/ is taken from the Greek psalterion, meaning psalter ( a musical instrument).

14. The adjective /'imsodan/ means a melancholy person, one who is in a melancholy state or nervous decline.

15. Note that in the verb /larfa/ - let me sleep, the /s/ is changed into /r/ although it is original. This is an example of hypercorrection.

16. The word /yalag/ is taken from the Turkish meaning man's vest, waistcoat without sleeves worn under the coat. Compare Dozy, Noms des Vêtements, 1843 p.431.

17. In the phrase /marran 'alayya ðen/ - instead of /ţintên/ -we see the abandonment of the feminine suffix, and that the dual form of the verb had disappeared.

18. The word /qabtân/ means captain of a ship.
19. The word /warwar/ means revolver, and is taken from the English as follows: /riwolwer/>/riworwer/>/warwar/.

20. For the word 'angar-anchor, see song no.124,note 6.

21. It seems that the phrase /sālū šrā'/ is used as a euphemism for women who engage in prostitution.

22. The word /yēzī/ means enough. It is derived from /gazā'/ meaning to repay, to recompense; /yuğzī/ by the assimilation of /ā/ with /z/ becomes /yēzī/.

23. In the word /'etūga/, meaning its cluster of dates, the /ā/ changes into /t/. Compare /'idq/ in literary Arabic.

24. It seems that the oath /ba'd 'abūy/ by my father's life, is connected with the Hebrew. Compare Ben Yehuda (1959) vol. 1 p.569. See below, song no.145,note 1.

Number 141: 1. The dialect of this song is Bedouin from southern Iraq.

2. The adjective /dālī/ means one who lets down his pail, or bucket.

3. The phrase/slēma tikurfa/ is a metonymy used to wish somebody's death. It means, let death cut him off, empty him, probable antiphrase (salāma "salvation")

Number 142: 1. The word /māhūš/ is Bedouin and is composed of /mā huwa 'say'/ meaning he(it) is nothing, there is not.

Number 143: 1. The word /bazr ilgūs/ is the name of a fragrant plant, sometimes it is called /ngūs/.

2. The verb /sarraḥat/ means they( the cattle)
were sent to pasture. Compare /ṭarrasha/. See Fagnan, p.103
/ṭirs/ flock of camels in pasture or in a caravan.

3. The adjective /ṣāṭarāt/ means doubledged swords.

4. The word /wiṭrūšin/ means our flock of sheep.

**Number 144:** 1. It seems that the dialect of this song is Bedouin. Note especially the diminutive form /ṣifēf/, meaning lip. The diminutive is a characteristic feature of the Bedouin dialect.

2. The word /il-ṣawābī/ means speaking, talking.

3. The word /baṣṣūn/ is a typical Judaeo-Iraqi family name. It may have been taken from the Syriac ḫajā', guardian of orphans; see Payne-Smith, p.51.

4. The word /ṭabsī/ is taken from the Persian meaning a large bowl made of wood or copper. Compare the Persian /ṭabsī/, a dish with a rim made of gold, silver or brass. See Steingass p.280.

5. It seems that the verb /dinīt/ means to prescribe a medicine.

6. The word /ṣarasār/ is the plural of /ṣursūr/ - a large and wide garment. Compare Dozy, Vêtements, p.353.

**Number 145:** 1. Perhaps the word /ba'ad/-an oath- by the life of- is connected with the Hebrew word צא. Cf. above song no.140, note 24.

2. It seems that the word /'imānīk/ means , your ornament, which was called /mā'anna/. Perhaps it is a euphemism.
It is not mentioned in Dozy's dictionary of clothing.

3. The city /girnā/ is in southern Iraq. It is an old city, but ridiculed by the people. Compare the Iraqi proverb: "il girna ma šarāt wliya"—Is Girna also a city?

4. These two verses contain euphemisms for the seduction of girls by boys.

5. The word /šṭēb/ is the diminutive of /šaṭb/ meaning large marsh fowl.

6. The verb /tift/ means to feel disgust with something, to be fed up with it.

7. The word /ḏitāya/ means a cloak-like woolen wrap which is occasionally striped.

8. The adjective /magrūd/ means one who has become a monkey. Here we have a curse, God cursed the one who married the black girl, meant more to blame him than to pity him. Here we see also a note of hatred for the slaves.

Number 146: 1. It seems that the word /'atāl/ means to be unarmed, to suffer damage or loss, as a result of the evil eye. Compare Pagnan p.116.

2. The word /hīc/ is taken from Persian /hech/. It means nothing, not at all. See Steingass, p.1520.

Number 147: 1. The long vowel in the ending of the word /'ahāriškī/ instead of /'ahārišik/ is due to poetic license.

Number 148: 1. The word /bilīzār/ means, in the loin cloth or shawl. It was a part of woman's garb in use during the

2. It seems that the verb /tinhī/ is derived from /nawh/, loud weeping, wailing. Changing it into /nahw/ here offers an example of metathesis. In addition, there is the changing of /w/ into /y/, which is common for a 3rd radical in Arabic dialect. The verse should read /tanūh kibar 'al-'uyun/ meaning the large eyes are weeping.

Number 149: 1. It seems that the word /nariyyā/ is a girl's name. Compare the Hebrew name נַריִיָה.

2. In the verb /'īfah/ we have left him, we have the problem of stress /ā/>/ah/. We do not consider the stress as a phoneme. The /h/ was omitted and the stress is on the last letter.

3. It seems that /bēg nariyyā/ is a proper name. Compare the Persian /nara/-male, a beggar, name of the father of Sam. See Steingass p.1396.

4. Note the spelling of the word /wbīhun/-in them (feminine), compared with /bihen/ in the Iraqi Moslem dialect. It seems that the vowel /u/ is taken from the Judaeo-Iraqi dialect which does not distinguish between the masculine and the feminine in the pronoun /bīhim/ (in them).

5. The word /himyān/ means (money) belt. It was arabicized a long time ago from the Persian. Compare Dozy, Vêtements, p.428. See Steingass p.1512.

6. The word /wil-rāg/ means—and the wave. It is
derived from the literary Arabic /lugg/, meaning depth of the sea.

Number 150: 1. Note that this whole verse is completely in Persian. Here we have an example of the /mulamma'/ poetry, half Persian and half Arabic.

2. The form /minticī/ is in the /'intaf'ala/ stem.

Number 151: 1. The verb /gašāk/ means—it reaches you, and the phrase means—sleep comes to you. Here we have an example of the reservation of the old Iraqi dialect.

2. The word /bğadiyya/-in the morning— is taken from the word /gadū/, morning.

3. The /kasra/ at the end of the word /yiṭībi/ is used for the rhyme, by way of poetic license.

Number 152: 1. The word /camā/ means-like. It is used very rarely in the dialects.

2. The word /il-xāma/-the linen is used as a euphemism for shroud.

3. The adjective /gaṭīt/ means unfortunate one.

Compare the Persian /rasīs/, gone to pieces, worn. See Steingass p.569.

4. The word /gōmī/ means "my people" or my family.

5. The verb /wlārham/- I have mercy on you— is used in a euphemistic way for— I curse you.

Number 153: 1. The word /mātīlī/ is a kind of rifle called Martini.
2. The word /ṣaʿīm/ means, small metal pellets used singly or in groups in a cartridge for hunting birds and small animals.

3. The comparison of the young man to the tree called /sifsāf/, willow, is meant to show that he is tall and straight like a tree. For the tree /sifsāf/, see Weissbach p.326, no.112, who says that it is derived from /ṣaffāf/, and Neissner, Mitt. v.110 note q, who identifies it with the poplar tree. Compare also Fraenkel p.143, who says that /ṣafṣāf/ is the willow and is borrowed from ʿṣīn. See Low 301.

4. Note that in the word /rgūba/, neck, there is "resaut" of the vowel, contrary to the literary Arabic /rāqaba/.

5. By the use of the word /rbāt/- education- instead of /tarbiya/- the poet employs haplology and repeats the same word in the last line, because he is influenced by its appearance the first time.

6. The word /xizmačī/-servant- is taken from the Turkish /xidmetčī/.

7. Perhaps these are names of perfumes.

Number 154: 1. In the word /mulayyitēn/- my lord, we have the diminutive of /mawliya/ and the feminine form (effeminate) of /mawla/-lord,/mawlāy/-my lord. Here we have an example of metanalysis, see Hockett, Linguistics, 1969, p.287,390.

2. The adjective /qaratipplāf/, the one from the city of Karatepe. The adjective is used to mock the person.
3. The word /süc/ is taken from the Turkish meaning offense, sin.

4. In the verb /waşur/, I will shape (in gold or silver) we have an example of changing the /ğ/ into /r/ although the /ğ/ is original. This is an example of hypercorrection.

Number 155: 1. It seems that the phrase /‘alla swirsin/ is taken from the Turkish,/Allah siversen/, meaning,-you love God. The word /‘amşarî/ means guard.

2. In the verb /yiraf/- which means, he will have mercy- we have an example of simplification by suppression of the hamza /yar‘af/>/yiraf/.

Number 156: 1. In this verse, we have an example of an idiom expressing surprise.

2. In the preposition /‘ilak/-to you- we have an example of merger of / and /’ of the disjunctive vowel. This is a characteristic feature of the Iraqi dialect "gelet"; see Blanc (Communal) p.120.

3. In the word /‘inbâl/, meaning arrows, we have an example of the prostetic /‘a/, which here is the disjunctive hamza. Compare the OA /‘anbâl/, in the same meaning.

4. In this verse, the proverb "b‘îd ‘an il-‘en b‘îd ‘an il-qalb"-far from the eye, far from the heart (out of sight, out of mind) is used. The form of this proverb in the songs shows that it is a mixture of dialects and is far from the daily dialect. Maybe it is the dialect of the school.
5. This verse shows the contrast between delight in musical entertainment and the sorrow of farewell. The verb /yirfis/ here means to suffer from convulsions, to be on the point of death.

6. This verse reminds us of the proverb "bīdī ġībt il-'agārib 'ala ẓaffī w'addānī"-" with my own hand I placed the scorpions in the palm of my hand, and they stung me", meaning that one has hurt himself, rather than someone else.

7. The insertion of the /d/ into the verb /idgūm/-get up and leave, is influenced by the consonant /g/.

8. In the verb /ridtī/-you wanted- we have an example of apocope by cutting off the /a/ in the beginning of the verb.

9. In the form /xall/ meaning, let-we have an example of loss of emphasis, in order to distinguish this word from the word /xāl/-maternal uncle.

10. The verb /'afūgan/ means, I will go very quickly, rush in. It is connected with /fāga/- to come suddenly or unexpectedly.

11. The verb /'ahūgan/-meaning, I will struggle, fight vigorously, is connected with the literary Arabic /hāga/-to be furious or rough (like the sea).

12. It seems that the verse means that he is on his last leg, breathing his last. The word /wibtūta/ may mean, pieces of the heart's flesh.

13. /il-'ītt/ is a moth which eats clothing.

14. The adjective /hayyāl/ is used here with the meaning of
melting.

15. It seems that the word /'imḡūra/ is an adverb which means, against his will, forcibly. It is connected with the word /ḡawr/, oppression, tyranny.

16. The word /nil/ is the well known dyeing plant, indigo. Compare note 2 to song no.112.

17. In the verb /'ard/-I want- we have the omission of the vowel /I/ of the verb /'urīd/ in literary Arabic.

18. Note that in the participle /miḡbil/-I am approaching, drawing near- we have an example of changing the /q/ into /g/.

19. The phrase /hin il-gāl/ means, at the time in which he spoke. The word /hin/ is used here in the sense of the literary Arabic /waqtama/.

20. In this verse we have the opposite of the verse in the Mu‘allaqa (verse 46) of Imru‘al Qays: "Well now, you tedious night, won't you clear yourself off and let dawn shine? Yet dawn, when it comes, is no way better than you." (Arberry, Seven Odes (1957) p.64.)

21. The word /siččān/ means the rudder of a boat, as it does in ancient Arabic poetry. Compare the Qaṣida of Tarafa ibn al-‘Abd in which he likens the length of the beloved's neck to the rudder of a boat. See Sarh al-Mu‘allaqat al-Sab by al-Zawzani (1950) p.56. Compare the OA /sukkan/ in the same meaning.

22. The phrase /rīṣa bbaṭin rōġ/ means he was rather thrown about like a feather on the violent waves of the sea.
23. The word /il-fūg/ here means the roughness of the sea waves.

24. Note that the poet uses here the adjective form /'ila/ instead of /'a'ila/ - higher, by way of poetic license.

Number 157: 1. The word /zari/ is the name of a long dress, yellow and red in color. The word itself seems to be derived from the Turkish. I do not find it in Dozy's Dictionary of clothing. Compare the Persian /zari/, gold cloth or brocade.

2. The word /cīt/ is the name of a thick, very cheap cloth, of silk and cotton used by the villagers. It came from India. Compare the Persian (from Hindustani) cīt, cotton cloth. Some say that the cloth was named after the owner of the factory, an Englishman called Mr. Chet. See Bakrī (Dirāsāt) p.161. This verse is intended to list the various kinds of colorful clothing.

3. The word /tābūragāsī/ is taken from the Turkish /tābūr'agāsī/ meaning battalion commander.

4. It seems that the word /markaz 'alāy/ is taken from the Turkish meaning brigade commander.

5. The word /ḥukum/ seems to be an abbreviation of /hikimdār/ meaning mayor, chief of police or commandant. Note that the poet here often uses military titles.

6. In this verse and in the word /'abarikum/- I will be faithful to you- there is the motif of faithfulness or loyalty. According to this motif, it is possible to
forgive anything done by the lover except the sin of disloyalty and betrayal.

7. The verb /'ambaṭīh/, I will lie down- is connected with /bāṭah/,/barrah/-meaning to lie down. See Cherbonneau vol. I p.43.

8. It seems that the word /ngida/ is the literary Arabic /naqd/, meaning criticism of the lovers by jealous outsiders.

9. Note the exaggeration in describing the eyelashes.

10. The word /zilīf/-sidelocks-is Persian /zulf/-sidelocks.

11. The word /'atrīk/ means an electric lamp, and is taken from the English, electric, by matanalysis of article.

12. The word /il-kadīs/ has the same meaning as the literary Arabic /kadīs/-cart horse, nag, of inferior value.

13. Note that the phrase,/bunni ilsimac/, meaning the bunni fish, has the adjective preceding the noun. For the meaning of the fish/bunni/, see Weissbach p.336 no.34.

14. The word /hiči/ is a demonstrative pronoun used in the gelet dialects in Iraq meaning such, this kind of. See Blanc (Communal) p.139.

15. The word /gaṭib/ means a kind of thorn.

16. The fasting which is mentioned in this verse occurs during the time when the lover has disappeared and is away from his beloved, who is yearning for him and is fasting. The
word /gsayyir/ is a nickname for /‘al-‘idu l-šagīr/> /‘id-‘al-fitr/, the Moslem Feast of Breaking the Ramadan fast.

Number 158: 1. The word /gānī/ is a noun taken from the Persian /gan/, meaning soul, life. In modern conversation, it is a word of endearment, as "ai ağa gān" "my dearest master.

Compare Steingass, p.352.

2. Note that the word /biġgillāla/, means in the swing. It should be copied /bi‘al-ġillala/ but although it begins with /g/- a moon letter- the /‘al/ is assimilated by the /g/.

3. The verb - /darham/- I have mercy on, is used here instead of /‘al ūn/- I curse, by way of euphemism.

4. The word/miḥēla/ is originally /al-muḥaggala/- the white-footed horse (feminine). The /g/ changed into /y/ and the process was- /muḥaggala/> /muḥayyala/> /miḥēla/.

5. The phrase /wimzarrigat li‘yān/ means the horse with blue eyes, which is a noble horse. Here we have an example of an adjective that precedes the noun.


7. The adjective /‘asēwed/ " the black", is the diminutive of /‘aswad/- black. The process is like this: /‘aswad/ > /‘usaywid/> /‘usayyid/> /usayd/> /‘aseyed/> /‘aswid/. Compare the abbreviated diminutive in the literary Arabic /suwayd/. See Lane vol. 1.4,p.146. Note that the color black is the color of bad luck amongst the Iraqi people.
8. Note that while singing, the women would say /'il-ğihmân/ instead of /'al-rahmân/, which appears in the song.

9. The word /bamma/ means, by God. It is used in the Judaeo-Iraqi dialect, in order not to utter the name of God in vain. Compare the Christians' use of Emanuel instead of God. See note 17 on song no. 59.

Number 159: 1. Note that in the word /dixir/-treasury- the /d/ changed into /d/, /dixir/ instead of /duxr/ in the literary Arabic.

2. The word /balâs/-with evil, bad, could be derived from the literal Arabic /lā say'/ meaning nothing, as in the case of /talâsa/- to be destroyed, disappear. Cf. Steingass p.1111 /lâsh/-spoil, ruined, nothing, dead body, corpse.

3. The word /gadwa/ means his skin-bottle. We have here the metathesis /gûd/ /gadw/-skin-bottle. Small bag made from an animal skin.

The word /gûd/ in the Iraqi dialect is used for the skin of the youngest goat which is tanned. Inside it, the Iraqis put water and carry it in their travels. It is not connected with the literary Arabic, /gûd/, which means generosity. Cf. Bakrî, (Dirâsât) p.149.

Number 160: 1. The particle /ta/ is used with the imperfect under the influence of the Syrian dialect.

2. The word /çixçuру/means, his knickers. This
sort of clothing is not mentioned in the Dictionnaire des Vêtements by Dozy. It could be a Turkish word.

**Number 161**: 1. The word /dasāmilu/-means-his outer garment. Maybe it is connected with the Persian /dastmāl/, meaning a napkin, handkerchief. Compare Dozy, (Vêtements) p.232 ff. Fagnan p.91.

2. The word /ldēnī/ means the debt. The long vowel /i/ at the end of the word is used for the rhyme, as a poetic license.

3. The bird /il-gatāy/, the /qatāt/ of the literary Arabic, is a sand grouse. cf. Weissbach p.334 no.77. /gītāia/"Flughuhn".

4. The verse could mean that the poet will slaughter either the sacrifice or the daughter's family.

**Number 162**: 1. The word /xayyiš/-good- is derived from /xayyu say'īn/ exclamation of joy. cf. the Heb. (יָֽעַ֣שׁ נָּבְאָ֖ר) or from the Persian /xōs/-/xayyiš/ meaning good, sweet. Compare Steingass p.485.

2. Note that in this verse, the verb/til'aban/, is used for saying, "she is playing". We should mention that there is no such use in the dialects. It could be used only for the rhyme by way of poetic license./til'aban/ is used only in the "gelet" dialects and means "they(f.) are playing."

3. In the phrase /wil-mahābis...til'aban/-"the
rings are moving", we have an example of the use of the feminine plural instead of the feminine singular. It is a characteristic feature of the modern Bedouin poetry.

**Number 163:** 1. The verb /wsalmī/ meaning "to greet" should be written with double /lām/ like /sallīmī/. However, because of the rhythm (poetic license) it was shortened by dropping one /l/. It could be also because of imitation of the dialects which have much stress, for example saying /sallīmī/- instead of /sallīmī/ and /m‘alma/, instead of /m‘allima/.

**Number 164:** 1. Note that in the word /ya sa‘rat/ the /s/ has been dissimilated into /s/. Here we have dissimilation. Compare in the Moroccan dialect /dāz/ instead of /gāz/ meaning "to pass."

/il-tikki/ means mulberry tree. See Weissbach p.332 no.23. Compare the literary Arabic, /tút/.

2. Note that in the word /il-naymūn/- lemon, instead of /laymūn/, the /l/ was assimilated into /n/.

3. The word /gōxa/ meaning broadcloth, is derived from the Turkish /cūqa/ or from the Persian /chūkhā/- and means a woolen garment. See Dozy (Vetements) p.127 and Steingass p.402. However, according to Bakrī (Dirasāt) p.161, this is a woolen garment so named after the owner of the factory whose name was Mr. Chuckh.

**Number 165:** 1. For the participle /dāyib/- melting- we should mention that, although in the Jewish Iraqi
there is a distinction between /d/ and /ð/, the copyist did not distinguish them here.

2. The word /sina/ could be connected with the word /sayn/, meaning blemish, dishonour, disgrace. See Lane vol.1.4 p.1635. This word is connected with the Persian /sayn/, (See Steingass p.777), which however is taken from the Arabic. Note that the word /sina/ is also a famous family name of Iraqi Jews.

Number 166: 1. The word /fina/ is the name for a kind of hat which is known in literary Arabic as /tarbūs/-tarboosh. See Dozy (Vetements) p.250.

2. The word /taraḍi/-earrings- is derived from the Turkish.

3. The word /wbixdēda/, meaning in his cheek, is the diminutive of /xadd/-cheek. The frequent use of the diminutive shows that the dialect here is close to the Bedouin dialect. The diminutive is not so frequent in the urban dialects. It is just the opposite in the Moroccan dialect.

4. The evolution of the word /hiwwa/"he", is like this: /huwa/-/huwwe/-/ huwwî/-/ huwwî/ /hiwwa/. Note the use of the 'imala in this form.

5. In the word /w-wilifā/, and his friend, the /'a/ changed into /w/. The /y/ influenced the /'a/ of the word /'alif/-friend- in literary Arabic and changed it into /w/.

6. In the word /il-sitūhī/ instead of /satḥ/ in
literary Arabic, meaning "the roof of the house", we have a partial assimilation of /s/ into /ʃ/.

7. Note that in the word /gastī/-my intention- the /d/ changed into /t/ as follows: /qasd/>/qast/. Here we have voice and emphasis assimilation.


9. Note that in the word /bargūḑ/-a flea- the /r/ is velarized and changed from the literary Arabic /bargūṯ/ as follows:/bargūṯ/>/bargūţ/>/bargūţ/, while in the spoken word /baggūṭ/ we have an example of unvelarization of the /r/ which caused the velarization of the /t/. Compare the Persian /barghūš/. See Steingass p.176.

Number 167: 1. The word /yōm il-kōn/ is used here as a metonymy for the Day of Resurrection. cf. the literary Arabic /yaum al-qiyāma/.

2. In the verb /‘aridannik/-I want you(fem.) we have an example of the fact that the reason for the corroborative /n/ was forgotten. The word /‘arīdan/ means, I really want.

3. The word /ryāha/ is the plural of /rīḥ/ and means "its winds" and is connected with the Hebrew ניע.

4. The word /ḥassāḍī/ means the one who plays on the /rebāb/ or rebac, a stringed instrument similar to the violin. It is connected with the /ḥasaka/ region in Iraq.
5. Note that the guttural /'/ in the word /bi‘där/ meaning difficult, impossible, is velarized. cf. the classical /bi‘idarin/.

6. The word /il-xazā‘il/ is the name of a famous Bedouin tribe in Iraq.

7. Note that the verb /niḥawma/- he came towards us- corresponds to the literary Arabic /naḥāna/ or /‘intahana/. The /‘a/ which changed into /w/, is maintained in some Bedouin dialects.

8. The word /māwī/-light blue- is connected with the literary Arabic /ma‘i/-watery. /māwī/ is a lighter blue than /‘azraq/.

9. The word /dilūl/ meaning submissive or manageable is applied to a beast, such as a horse and the like. See Lane vol.1.3 p.973.

Number 168: 1. This is a /mulamma'/ poem and its Hebrew refrain was composed by the Hebrew poet Rabbi Israel Nağgarah, and not by the writer of the Arabic song.

2. This verse shows us that travel from Iraq to Jerusalem in those days went via Syria. Notice that there are two cities called Ma‘arrah in northern Syria, one called Ma‘arrat Nisrin and the other Ma‘arrat al-Nu‘mān (the residence of the poet Abū al-‘Alā). This last is a considerable larger town, very fertile, and has plenty of gardens and fruit trees. The poet does not say which Ma‘arrah is meant.

3. This curse is intended to cause the body of the
enemy to grow cold, like a dead body. Thus the curse implies hope that the enemies will die.

4. Note that in the proper name /wšāra/- and Sarah, the /s/ changes into /š/.

5. The verse, "He who is sitting in Rome," seems to refer to the coming of the Messiah. For the belief that the Messiah would be born and brought up in Rome, and would come from Rome, see L. Ginsberg, The Legends of the Jews, Philadelphia, 1938, vol. VI, p. 426. Compare Sanhedrin p. 93a.

6. The phrase /ya ṣābṭ ymīn/ means, the tribe of Benjamin, and the tribe's name is shortened into /ymīn/. cf. the Biblical שָׁלוֹם יְמִינָם

7. The phrase /yehi raqōn/ is from the Hebrew meaning—"may it be Thy will, would to God! if only."

8. The phrase /silwāt wil-manna/ means the quail sent to serve as food for the Israelites in the desert, and the manna, a species of honey dew gathered from plants.

9. The word /wil-marāt/ is taken from the Syriac meaning the Law, Instruction given by God. See Payne-Smith p. 293.

Number 169: 1. The particle /tāra/- or, or else, otherwise, - appears in the Moslem dialect and in the Jewish dialect as /tağa/. It has little semantic content of its own, but in the songs it is used for a connotation of threatening. It is connected with the literary Arabic /ya turā/- I wonder if...? See Blanc (Communal). p. 148.

2. The adjective /mxaṣṣala/- the polished one—is derived from the Aramaic Ṭṭṭṭ and the Syriac Ṣ(gp. See Payne
Smith p.162. cf. the Heb. סומר means to rub or polish.

**Number 170:** 1. It seems that this song is a children's song or flirtation song between boys and girls.

2. Note that in the words /šamme/-smelling instead of /samme/, /lamme/-binding-instead of /lamma/, and /bazřé/-a seed instead of /badra/, there is ‘imāla.

3. Note that the diminutive form /yadātí/-my hands- is not used so frequently.

4. The diminutive form /bi’wēnātī/-in my eyes- is a well-known diminutive.

5. In the verb /tšimbi’lī/"she points her finger at me"-we have dissimilation of /bb/>/mb/.

**Number 171:** 1. The adverb /malāḥī/ is connected with the literary Arabic /malāḥa/, and means being pretty, elegant. The poet in this verse refers to the one who elegantly filled the cup with wine.

2. The dialect of the song is influenced by the dialects of the southern Arabian Peninsula.

3. The verb /laguzza/ is derived from the Persian /gazā/, biting. See Steingass p.1087. The poet means that he will bite the cup which is at his lips.

4. The word /bōsīta/-her kiss- is taken from the Persian /bus/-a kiss and /būšīdan/, to kiss, see Palmer, E. H., Dictionary of the Persian Language, 1906, p.95.

**Number 172:** 1. Note the 'imāla in the word /wilimkīrī/ instead of the literary Arabic /mukārī/ meaning, one who hires out
(especially donkeys or mules.)

Number 173: 1. For the meaning of the word /xarabanda/ see note 7 on song no. 130.

2. The word /ṣimmāma/ has the same meaning as the literary Arabic /ṣimām/-cork, lid, valve.

Number 174: 1. The word /lagwāni/ corresponds to the literary Arabic /ʿal-aḡānī/ meaning—the one from Afghanistan. The derivation of this word is as follows: /ʿaḡān/—/ʿaḡfān/—/aḡwan/. Here we have an example of the voicing and backing of the consonant /f/. This is an example of Persian influence on words.


3. The verb /yedī/- could be derived from /ʿady/-to be harmed, suffer.

4. The adverb /dām/ has the same meaning as the literary Arabic /dawman/ which means always.

5. In the words /mihtasra/- the distressed, grieved one and /haṣra/-grief, sorrow, instead of /haṣar/ of the literary Arabic, the /s/ changed into /s/ because of the /h/.

6. The word /pāṣingī/ is taken from the Turkish /basın/ meaning leader. Note that the /p/ in this word is velarized. The presence of the back /ʿa/ causes the velarization and this is the reason for changing the /b/ into emphatic /p/. The
emphasis is a result of the velarized vowel. Note also the
writing /bäsingî/ which appears in line 31 in the same song. One
can say that in the word /paşingî/ we have an example of
ultracorrection caused by changing the original /b/ into /p/. The
Turkish /bäs/-head is changed into /paş/. The word /paşingî/ itself
means a young donkey which goes at the head of camel caravans and
leads them, because they would not go without him. Sometimes the
word is used metaphorically in order to deride the one who is
leading the people and is not equal to this task.

7. Note that in the adjective /ma′gût/, which like the literary
Arabic /ma′qûd/, means tied, the /d/ is devoiced into /t/.

Number 175: 1. For the verb /timarsa′ti/ "you become evil, cruel"
-one might see a connection between this and the Hebrew verb

crime. See Ben Yehuda (1959), vol. VII, p. 6759. It
could be connected with the literary Arabic /maşag/, to accuse, to
revile.

This is a known motif in ancient Arabic poetry, in which the
poet complains that the world is a traitor and one cannot rely
on it for it makes only evil for human beings.

2. The word /′ād/ in the Moslem dialect of Baghdad has
the same meaning as the literary Arabic /tāniyan/, again. It could
be connected with the Hebrew word / meaning still, yet, more. See
Ben Yehuda (1959) vol. V p. 4352. It also could be connected with
the literary Arabic /′āda/, to repeat.

3. The adjective /al-mizayyna/ has the same meaning
as the literary Arabic /zayn/-beautiful, pretty. Compare the
Moroccan adjective /mizyan/-good.

Number 176: 1. This song is a free translation of the French children's folk song: Macbrun s'en va-t'en guerre

Mirontaine, mirontaine, mirontaine

On ne sait pas quand il viendra.

2. The word /il-marfa/ in the literary Arabic means carnival; here it refers to the carnival celebration which is held yearly on the eighth of April.

3. This verse refers to the knocking on the door of the friend (lover).

4. The word /dam'ikI/ has the same meaning as the literary Arabic /dam'uki/ meaning-your tears. Note that the long vowel comes at the end of the word by poetic license.

5. The word /wabuli/ means woe is me! and may be connected with the Hebrew word מ"ע, meaning sorrowful. See Ben Yehuda vol. I p.26. It could also be connected with the literary Arabic/wawayli/.

6. The word /xōditu/ means his helmet; cf. the Persian /xüd/,/xuda/, helmet.

Number 177: 1. The word /bittiti/ could be the diminutive of /bint/ meaning my daughter, my girl. In this example we see a blending of forms of the regular and the defective roots.

2. The phrase /šibg il-fuwwa/ refers to the famous dyeing plant. The red color is derived from roots. The color /fuwwa/ is madder; a red dye. See Lôw (1967) vol. III, p.271.

3. The phrase /wḡōhar il-bittiti/ could mean the
proper name of person or a kind of jewelry or precious stones. See Weissbach p.338 no.2 /_resume/.

4. The word /smāthum/- a kind of twisted white bread. Note the changing of /d/ into /t/ in this word.

5. The word /bāxan/ is not clear. It could be derived from the Arabic meaning the rising of the temperature from steam, or it may be connected with the literary Arabic /bāx/ to abate.


Number 178: 1. The word /'ofi/ is a proper name and could be like the literary Arabic /'āfi/ meaning healthy one. In this case, we have an example of backing /'a/ into /o/.

2. The word /il-masirfa/ has the same meaning as /masirba/-glass cup for drinking water and other liquids. Here we have an example of spirantization of /b/ into /f/.

Number 179: 1. The phrase /ya 'imm hāyša/ means "Oh the cow's owner". In daily speech, it is pronounced /hāśa/-multitude (herd of cows) - but here we have /hāyša/. The name could be derived from /hws/ meaning "to be excited, to disturb", and we have here an example of loss of the hamza, as follows /hā'īsa/ / hāyša/.

2. Note the 'imāla in the word /ḥgēlī/. It means my anklet, as the literary Arabic /ḥīgāl/. See Lane (1865) vol.
1. The verb /yitnānī/ means he will wait for me. It is derived from the literary Arabic /ta'annā/- to be patient.

2. The word /zmāmī/ means my belt as is the meaning of the literary Arabic /hizām/. For the last word see Dozy (Supplement) (1967) vol. 1 p.281, and (Vêtements) p.139.

3. It seems that the phrase /sabgīt ṭwēba bgālū/ means: She polished (burnished) her cloth, see Lane vol.1.2 p.446.

Number 180: 1. This verse describes the life of those deeply rooted in the desert habitation in Iraq.

2. The word /wilkōsag/ means swordfish, shark. This word is taken from the Persian /kusa/. See Steingass p.1062. Compare the literary Arabic /gāmāl al-bahr/. See Lane vol. 1.7 p.2610. See Weißbach p.336 no.16.

3. The word /faxātī/ has the same meaning as the literary Arabic /warqā/, meaning neckring bird, turtledove. /faxītā/ is a certain well-known bird of those having neckrings (or collars), a species of pigeon marked with a neckring. Its name is derived from the literary Arabic /fāxt/, meaning the light of the moon, because of its color. They also call it /muṭawwaqā/ or /qummara/, /sāq ḥurr/ / alḥamām ʾal-ḥazīn/-the sad pigeon. In Persian literature its name is /kūkū/, cuckoo bird. See Steingass p.1063. This could be the reason why the Baghdadi people say that this dove is singing /kukūxtī/. It is a singing dove, with a earthy color. It builds its nests
on high trees. See Weissbach p. 334 no. 75 /fuhtāia/Turteltaube/
Petermann, II.143, Meissner, Mitt. IV 150. See Dozy (Supplement)
Vol. II p. 244.

In the Judaeo-Baghdadi dialect it is called /bixtiyyi/
which is older than /fuxāti/. In the changing of the /b/ into
/f/ we have aspirantization. Compare the Jewish Baghdadi/
‘abdalak/ instead of /’afdā lak/ caused by hypercorrection—may
I be your ransom!

4. The verb /yirham/ means, he will fit, be suitable, or
be in harmony with, in form, size, or color, etc.

5. The word /‘al-tarba/ means a tomb, and the verse refers
to the festival of the Iraqi Shiites called /sabāya/. This
is a torchlight procession of Shiite Moslems in which men
and boys chant a dirge, beat their breasts vigorously with
open palms, and strike their backs with chains. Large
acetylene tanks, carried on the heads of the men, furnish the
illumination. This lasts ten days and gets more frenzied day
by day. It is called /‘Asura‘/-the tenth day of Muḥarram.

Number 181: 1. In this verse, by comparing the beloved’s
cheeks with the major silver coins /lēra wmağīdī/, which
were used during the Ottoman period, the poet intends to
emphasize the gleaming or shining of her cheeks.

2. The word /‘ilmūh/ means quick look, glow of
light, wink.

Number 182: 1. The word /kawāhir/ could be a broken plural of
/kahrab/-amber, and here we have dissimilation and dilution
of /kabhar/>/ kawhar/.

2. The word /il-‘awālim/ is the plural form of the word /‘alima/ of the Egyptian dialect, meaning woman singer. See Dozy (Supplement) vol. II p.165.


2. The phrase /lsabi’ madarag/- to the seven stages, stairs- is used in the song as a metaphor for describing the girl who feels she is higher than anybody else and is arrogant.

3. The verb /sakkir/ means close it (the door) and is well-known in classical Arabic.

4. Note the form /‘itnēn ‘asra/ instead of /tna‘as/ in the Moslem dialect, and /tna‘s/ in the Jewish dialect. See Blanc (Communal) p.92.

5. The phrase /nūn wdāl/ shows that her name is really /nadd/ or /nadā/, meaning, generosity, dew. It could be connected with the literary Arabic /nadd/ meaning perfume.

Number 184: 1. The word /lil-fuwwa/ means to the red dye. For the plant /fuwwa/ see note 2 on song no.177. In this verse the meaning is that the lover wears red wooden clogs.

2. The word /gardēla/ has the same meaning as the literary Arabic /gadila/, braid of hair.

Number 185: 1. The word /fūstān/ is taken from the Persian /fistān/ a loose gown, woman’s skirt, petticoat. See Steingass
Number 186: 1. It seems that there is a connection between the word /bāb'alla/ meaning God's gate and the word /Babēl/, Babylon. In this verse, it refers to the city of Baghdad.

2. The verb /witbārī/ means here that I will compete; see Dozy (Supplement) vol. 1. p.80.

Number 187: 1. It could be that the verb /gāngir/ which in the Jewish dialect means to knock on something, is connected with the Persian /cāng zadan/ - to scrape with the claw.

Number 188: 1. Note the ūimala which occurs in the word /mīmī/ instead of /māmā/ meaning mother. It seems that /mīmī/ is older than /māmā/.

2. The word /'iliyyī/ which means a small room near the roof, upper room - is connected with the Hebrew word /'īš/. See note 2 on song no.57. The /'iliyyī/ is in the urban dialect.

Number 190: 1. The word /ki'kitu/ means his cake. This cake is made without milk or butter. It is taken from the Persian /kāk/ of the same meaning. See Steingass p.1036. Compare the Arabic /ka'k/ which is really a thin bisquit, cracker.

Number 191: 1. The word /il-xariyya/ meaning excrement, feces, shows that the changing of the form /fa'īya/ into /fa'īyya/ is found in the "gelet" dialects of lower Iraq.

2. The verb /wdaḥhaṣīt/ meaning and I glanced, is
derived from the literary Arabic /haddaqa/ meaning to look, glance, stare.

Number 192: 1. The phrase /lá ġána/ means if he will come to us.

2. For the meaning of this song, compare the poem of Ibn Quzman in which he compares the beloved to a young bird. See his Zajal no. CXXII, LXII, LIX, LVIII.

3. The word /tēra/-his bird is used here as a metonymy for the male sexual organ.

4. The word /tēra/ here means the bird known as turkey.

5. The word /hlāwitu/ means his gift. Compare with the literary Arabic /ḥulwān/.

6. This verse praises the baby’s sexual organ. The Syrians say to babies: "/xallī lī baydātak/, May God keep your testicles."

Number 193: 1. The word /tarma/ means balcony. Maybe it is taken from the Persian meaning porch, veranda. Compare the Persian /tārum/, cupola, kiosk.

Number 194: 1. The word /haddūr/ is a proper name, a diminutive form /fa‘fu‘/ of the noun /ḥadr/-town dweller.

Number 195: 1. The word /lil kādim/ refers to the Shiite holy city Kādimain in Iraq. Kādimain is four miles from Baghdad, and has gold cupolas and four gold minarets. The mosque at Kādimain contains the tombs of two important imams, the seventh,
Mūsa ibn-Ga‘far, and the ninth, Muḥammad ‘ibn ‘Alī. Many Shiite pilgrims go to this city in order to seek help at the holy tombs. Especially unrequited lovers, who have problems with their loved ones, go there in order to find help.

Number 196: 1. The word /māṭiliyya/ is the name of a rifle called Martini.

2. The omission of the /u/ from the word /yiglūn/ instead of /yaqūlūn/-they will say- is a poetic license and the long vowel is for stress.

3. The word /gassāmī/ is a proper noun with the same meaning as the literary Arabic /qāsim/-one who divides, divisor. See Weissbach p.347 no.405.

Number 197: 1. The change of /s/ into /z/ in the word /mikinziyya/ meaning broom- is due to the /nun/.

2. The word /la tiṣṭīfī/ means do not rejoice at another’s misfortune,-a motif well-known in ancient Arabic poetry. Compare the literary Arabic /‘iṣṭafa/ which means to rejoice at an evil which befalls an enemy.

Number 198: 1. The meaning of this verse is similar to the literary Arabic verse which reads: yā muḥriqan bi-l-nārī wagha muḥibbihi/mahlan fa-‘inna madāmi‘ī tuṭṭīhi,‘aḥriq bihā gasadī wakulla ḡawārīhī/ waḥdar ‘ala qalbī li‘annaka fīhī meaning: Oh the one who is burning his lover’s face with a fire/ Take it slowly, my tears are quenching it/ Burn by it all my body and all my ribs/ but be careful of my heart, because you are in it./ See al-‘Allāf ‘A.K.-‘al-Ṭarab ‘ind al-‘arab, Baghdad 1963.
Number 199: 1. The word /dihla/ is connected with /mayy dihla/ meaning, muddy water.

Number 200: 1. Note that in this verb /'axittēnū/=you(f.) took him, the /d/ is assimilated into /t/. Compare the literary Arabic /'axada/ meaning to take:

2. The verb /ḥibba/ here means kiss her, and is connected with the literary Arabic /ḥabba/, to love.
GLOSSARY

Includes all the words which appear in the songs, arranged according to their root in Arabic.
`RD

'abdan always, forever

'abad (ma) never, not at all

BR

il-'ibri (f.) needle

b-'ibritā with her needle

'ibrit il-silema a sort of needle

'ibra (f.) needle

BRHM

'abrahām proper name cf. (heb.) 'Abrahām

'ibrāhīm

BRIQ

wibrīǧ jar, jug, pitchēr, mug tankard

BT

bāṭiċ your (f.) armpit

BW

'abū owner, agent (in construct phrases)

'abūnū his father

'abū ġāyib a nickname for a man without sons

yabū owner of

'abūki your (f.) father
abūha her father
yāba my daddy
bayya my father
lilbayya to the father
*abūyī my father
bū the owner of ...
*abū sīfēn a name of a quarter in Baghdad
*abu flān somebody, that person
*abu wūlādī my husband
wabūk your(m.) father
bayyik your(f.) father
*abu il-ḥasan a name of holy place in Iraq
*abu ṭōba a kind of money
būya my father
yāb my father
bu'ālī nickname of ḥusein
*abūya my father
il-'abūt ancestors cf. Heb. הָנִים
*abhātina our ancestors
bayyīc your(f.) father
labū bakir proper name
bū šākir proper name
bābāna our father
bāba father
*abu ḥsēn nickname of 'alī

no.15.4 et pass.
no.20.98 et pass.
no.23.6 et pass.
no.24.42
no.32.3 et pass.
no.57.5 et pass.
no.63.50
no.89.20
no.99.5
no.104.3 et pass.
no.125.5
no.128.42
no.139.12
no.140.13 et pass.
no.154.38
no.155.19 et pass.
no.158.19 et pass.
no.168.16 et pass.
no.168.45
no.175.5
no.175.9
no.175.19
no.192.1
no.192.5 et pass.
no.201.52
TRYK
atrık bulb

TY
atatnī she came to me

TR
watārī really, actually, justly, rightly
tārī it seems; it turns out

GR
ağra reward; remuneration, pay

GL
lağlak for your sake, for you

HH
iḥhu Oh! moan, sigh

HD
aḥhad anybody
mahḥad nobody,
ma aḥhad nobody
lahḥad nobody

XD
dāxīd I take, grab

...
*'axṣit* she took
*wnāxid* will take
*la tāxid ḥēfak* don't revenge
*wixdēnī* take me
*yāxid* to marry
*yaxidu* he takes him
*māxid* taking
*ma 'āxid †* will not take
*xudnī* (command) take me
*lāxudīc* I will take you
*wxud lak* (Imperative) take for you
*lāxit* I will take
*'ażad* he took
*wāxid* I will take
*'ażaditu* she took him
*'ażad daḡbu* he departed
*'āxḍītā* she took him
*la tāxḍīn* do not take
*xidī* (Imperative) take
*tāxid nōm* you'll slumber
*tāxid* she is taking
*waxdōha* they took her
*сидaw* they took
*xudha* (Imperative) take her
*wāxida* I will take her
*xdōnī* take me
*xadnī* he took me
wa'xid ḥaqqa I will struggle for myself

xidu  take

waxdū  they took

'axadha  He took her

xidan (f.) they took

xid  take

tāxida  you take her

'axittēnu  you took him

'axadna  we took

'XR

billix (f.) another

illixī (f.) another

'XW

'axūha  her brother

'axūna  our brother

'ixta  her sister

'axūnū  his brother

'ixtū  his sister

'ixwānī  my brothers

yā xūy  my brother!

yā xūya  my brother!

'ixwitī  my brothers

xayyā  my brother

'axūya  my brother

waxūcī  your (f.) brother
bixti my sister

 IDD
tiddād to call for help

 DM
wādmī human, human being, person

 DM
ādam Adam

 DN
adāna ear

 DN
adān ears

 DY
addēt to lead, bring

 DY
wādī I will hurt

 DY
adāki He hurt you

 DY
ti'dī to harm; hurt, wrong

 DY
adiyya harm, damage

 DY
adītak injury, trouble

 RTR
barṭir proper name-Arthur
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>bil'ağdí</td>
<td>land, earth, floor</td>
<td>no.88.7</td>
</tr>
<tr>
<td>b-*arıd bariyya</td>
<td>dry land</td>
<td>no.111.9 et pass.</td>
</tr>
<tr>
<td>*ZR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*ızarić</td>
<td>your garment</td>
<td>no.62.19</td>
</tr>
<tr>
<td>bilizár</td>
<td>loincloth</td>
<td>no.117.7 et pass.</td>
</tr>
<tr>
<td>*izāgha</td>
<td>her shawl, covering wrapper</td>
<td>no.118.1</td>
</tr>
<tr>
<td>*SS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*asāsū</td>
<td>his basis, ground, foundation</td>
<td>no.1.33</td>
</tr>
<tr>
<td>sāsak</td>
<td>your origin</td>
<td>no.156.97</td>
</tr>
<tr>
<td>sāsa</td>
<td>his basis, origin</td>
<td>no.201.23</td>
</tr>
<tr>
<td>*STD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ya isdāditī</td>
<td>my lady</td>
<td>no.138.1</td>
</tr>
<tr>
<td>listād</td>
<td>master</td>
<td>no.177.7</td>
</tr>
<tr>
<td>*STKN</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*istikāna</td>
<td>cup</td>
<td>no.97.24</td>
</tr>
<tr>
<td>*STYŚN</td>
<td></td>
<td></td>
</tr>
<tr>
<td>*istēśin</td>
<td>railroad station</td>
<td>no.150.18</td>
</tr>
<tr>
<td>*SKNDR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>liskandariyyī</td>
<td>Alexandria</td>
<td>no.172.13</td>
</tr>
</tbody>
</table>
śKR
śakāra openly

śSTWF
īštōfa cloth

śSL
l-‘asīlī of pure or noble origin
‘asla her origin
il-‘asāyil (pl.) pure, noble
waslak your origin

śGWN
lağwānī Afghani (adj. and noun)

śGY
yā ‘agātī My lord
il-‘aga lord, master
bās ‘aga chief, lord

śFNDY
afandina master, lord patron, outstanding

śGLG
‘aglagānī troubled, uneasy
‘aglig coin of two Turkish piasters

no.20.54
no.64.53 et pass.
no.12.7 et pass.
no.20.163 et pass.
no.34.45
no.39.9 et pass.
no.174.1 et pass.
no.124.6
no.135.2
no.175.15
no.132.20 et pass.
no.60.34
no.62.57 et pass.
\( \text{\textsuperscript{2}KL} \)

\( \text{\textsuperscript{2}} \)akal he ate

\( \text{\textsuperscript{2}} \)akl il-\textsuperscript{\*}amba eating of pickled mango

\( \text{\textsuperscript{2}} \)akil food, a meal

\( \text{\textsuperscript{1}} \)la tākli\( \) do not eat

\( \text{\textsuperscript{1}} \)tākila eat it

\( \text{\textsuperscript{1}} \)mākul eating

\( \text{\textsuperscript{1}} \)yākil he eats

\( \text{\textsuperscript{3}KW} \)

lākū there is not, there are not

wma kū there is not, there are not

\( \text{\textsuperscript{3}L} \)

il-\textsuperscript{\*}\( \) āl red color

\( \text{\textsuperscript{3}ILL} \quad \text{\textsuperscript{1}} \)DW (< allāḍī)

willī who, whom, what, which

wil who, whom

\( \text{\textsuperscript{1}} \)illāḍī who, whom

il-yiḥibbkum he who loves you

\( \text{\textsuperscript{3}ILLA (\textsuperscript{1}N\textsuperscript{\*}LĀ)} \)

\( \text{\textsuperscript{1}} \)illa except, less, save for

\( \text{\textsuperscript{1}} \)illa darūḥ I just will go

\( \text{\textsuperscript{3}} \)L

no.20.70

no.20.173

no.63.47

no.71.20

no.108.3

no.122.12

no.124.72

no.154.36

no.191.4 et pass.

no.64.45 et pass.

no.24.7 et pass.

no.34.5

no.34.8 et pass.

no.59.42

no.20.73 et pass.

no.116.16
b'ālif 'āfya Good health!

b'īlfēn with two thousand

b'īlfēn two thousand

b'āl alf thousand

w-īlfā friendship

b-ālāf thousands

b'alif hala welcome

lamtta to pain, hurt

'āllam pained, hurt

il-mu'āllam, to feel pain, to be in pain

almās diamond

'inṣalla God willing, ...(said whenever planning to do something, or when referring to intended action)

'ālla Allah, God

'ibād 'ālla servants of God

il-ḥamid lalla praise to God

walla by God, well! true?

balla By God!

ahl alla people of God
yalla  come on! hurry up!

*iilāh il-‘ālamīna  god of the universe

mašalla  What God has willed

*iLy

*iila  if, whenever, if, whether

wila  if, whenever

*iMM

*iimmū  (f.) mother

w’immik  your (f.) mother

*imma  her mother

limma  her mother

yumma  my mother

*umm gadāyil  braided girl

*imm dahūd  Dawid’s mother

limmak  your (m.) mother

wimmī  my mother

*immī  my mother

*ummak  your (m.) mother

yamm  the owner of...

yā yōm  (vocative) mother!

*umm il-‘ala  nickname of a purebred mare

*umma  his mother

no.22,3, no.130,22 et pass.

no.24,3 et pass.

no.37,13 et pass.

no.46,13

no.59,7

no.8,4, no.24,29 et pass.

no.12,13 et pass.

no.13,2, no.23,10 et pass

no.26,5

no.27,3 et pass.

no.30,27

no.34,3

no.44,2 et pass.

no.44,5 et pass.

no.44,10 et pass.

no.46,11 et pass.

no.56,28 et pass.

no.65,12 et pass.

no.83,5

no.89,13
imāmī my leader
māma my mother
imkum your mother
immātina our mothers
l-umam the nations
ummaha her mother

MMA
wamma By God
amma God
bamma By God

MR
il-‘amāra princes
‘āmar order, command
il ‘imāra the princes
w-yi‘mur command, order
il’amir matter, affairs, thing
wimrāhum their princes
‘amrak your matter
yu‘mur ‘ala order

MS
‘amis yesterday, last night

no.89.18
no.131.10 et pass.
no.159.6
no.168.25
no.168.59
no.183.23
no.19.2, no.20.123 et pass.
no.59.35
no.62.95
no.23.3
no.116.23 et pass.
no.122.2 et pass.
no.201.53
no.20.148
no.28.3
no.29.6 et pass.
no.157.32
no.59.44 et pass.
aman (an expression of enthusiastic approval) great, wonderful.

il-mūmin faithful

'amāna trustworthiness, reliability

'amān a faithful, honest

w-īmānī my faith

'imāmīn assuring; ensuring

'ammūna proper name

N K

čanna fīnān as if

kannū dukka as if

kannū as if he is

kannik as if you are

win if

čānhum as if they are

NT

wintī (f.) you

'inta (m.) you

wint (f.) you

'intū (pl.) you

manta (m.) you

wintim (pl.) you
il-nāsī people, humans, human beings
il-nās people
'anāsa to entertain, amuse
'insān human

NF
inf nose
infa her nose

NGR
il-"angari anchor
il-"angar anchor

NY
ana I
ānī I
watnāk I will wait for you
tānīni wait for me
tinānī he waited for me
watna I will wait
yitnānī he will wait for me
yitnūnī they wait for me

no.12.8 et pass.
no.20.55
no.20.11
no.96.8
no.27.32
no.173.25
no.124.20 et pass.
no.140b.1 et pass.
no.7.1 et pass.
o.27.61, no.70.6 et pass.
o.62.101 et pass.
o.90.7
no.140.70
no.157.6
no.179.19
no.179.33
ahron proper name #haron

HL

ahl family

ahliha her family

half my family

halic your(f.) family

wahlil my family

il'ahil the parents

yistahil he deserves

ahla his family

lahlak your(m.) family

ahlic your(f.) family

ahlil my family

ahalha their owners

ahalna our family

il'-ahliyya parents, family

tistahlounu you deserve it

halah bikil welcome to you, glad to know you!

wya haliyya glad to know you!

wkull il-halal welcome

ya hala welcome

W

yoo or

no.29.13 et pass.

no.22.1 et pass.

no.32.22

no.52.9 et pass.

no.56.7 et pass.

no.60.2

no.79.7

no.97.8

no.99.30

no.104.2

no.122.23

no.131.28 et pass.

no.156.64

no.156.104

no.158.20

no.159.24

no.58.1 et pass.

no.58.1

no.121.1

no.191.11

no.39.20
"æx ouch! (pain, or distress)  no.127.1 et pass.

"WF

"Olk oh, woe  no.173.10 et pass.

"WL

"awwal (m.) first  no.20,34 et pass.
"awwaliyya (f.) first  no.30,19 et pass.
il-awwalîn the first ones  no.109.4
b-awwalha at first  no.117.13 et pass.

"WH

"âh oh! woe, sigh  no.15.1 et pass.

"WY

"oy minnak woe from you!  no.173.1 et pass.

"Y

l-æyåt sign, mark, miracle  no.168.64
I yes  no.197.13

"YY


"YY + ŠY'

"ës hîlû how nice  no.5.2
"what are my sins
what a shame!
whatever
what happened to us
what I will tell him?
what did you do?
what does he want?
what?
how smart!
what I will tell him?
why?
what do you have?
how?
what do I have?
how much? with what?
what is it?
what is it?
why?
why?
and what?
how much?
from whence?
from whence?
from where do I have?"
371

`YWB
`ayyūbī Job

`YWN
bīwāna large sitting room
billīwān estrade, platform, dais

B
bīrū in, at, among
bīha in it
bil-warid in the flower
biswār with a bracelet
biyya in me
bīkī at you
bīna with us
bīk at you
bīh at him
bāha at her
bīhun among them
biyyī at me
bīkum at you

BABINGAN
bābingān eggplant

B' R
il-bīg well
bil-bir well

BTT

bittītī proper name

BTY

battiyā woolen cloak

BHR

bahrānī sea, ocean; large river
bāhrīyya sea area
lil-bāhar to the sea
bāhr ilšām the Dead Sea?
libḥūr (pl.) seas
bāḥar sea

BHLG

mbahlīga to stare, gaze at

BXT

il-baxit luck
baxta her luck
bixtiyyī cuckoo

BXR

tbaxxir she perfumes with incense
nbaxxiġ we steam, evaporate
watbaxxar  I perfume

BXSS
baxšīšī  tip(money)

BXL
baxīl  stingy, avaricious, greedy, miser

BDD
lā bidd  it is necessary; inevitable, unavoidable

BDR
lilbadrī  city in Iraq

BDŁ
baddil  to change (self)
bdāla  his ransom
badlit  she changed
badla  a suit of clothes
374

BDW

il-bidaw they appear, they are seen well
wišbidat what appeared?
il badālak what appeared to you
badwiyya female Bedouin

BRR

barra exterior, outside
bariyya land, mainland
bil-barārī open country

BR'

ilbārī the Creator
tibarraw to be or become free, cleared
ybarrīhī absorbed from blame, guilt, etc.

BRD

biradnā to become cold
labarrid to make cold
yibrad he becomes cold
barid coldness, coolness

BRSM

brīsam il-šām stuff, silk
brīsam šāmī stuff, silk
mbarsama woven of silk
brisam silk

BRTL
barṣalitnī to bribe

BRGS
wbarḡūs flea

BRGḍ
barḡūḍ flea

BRQ
barāqī necklace

BRG‘
mbarge‘a veiled

BRK
mbāarak blessed
‘al-baraka blessing; good fortune
bāarak ‘alla God bless...
mabrūk blessed

BRMK
barmakiyyīf generous, noble
BRY

tibrāla to fit

yibrī to see

َاَبََٔرِٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ..
il-bistān to the garden
wbistāna his garden

BSM
basīm smiling; smile

BSMR
il-bismār nail
wībsāmār (pl.) nails
bismāq nail

BST
il-biśit large woolen cloak, a thin āba
worn in the summer
bāstak your āba

BŠR
lbaṣīr messenger, bearer (of good news)
baṣṣirū to bring good news
baṣāra good news

BŠNG
l-bāṣingĪ leader

BSR
il-baṣar insight, discernment
il-basra (f.) the city of Basra  no.21.7 et pass.

il-basīra acutely, having keen insight, aware  no.76.2

BSL

il-basal onions  no.194.18

BSWN

baṣṣūn family name  no.144.7

BTT

batta duck, swan  no.156.10

BT

la tibṭīs to be slow  no.130.18

baṭa slow going, to linger, tarry  no.166.2 et pass.

BTH

'ambatiḥ to lay flat, to prostrate  no.157.44

BTR

baṭrān carefree  no.156.153

BTS

btūs proper name, fragrant fruit  no.44.1 et pass.

BTL

'abattil stop, cease  no.98.16
baṭṭil (Imperative) stop
baṭal it became null, invalid

BTN
batn b belly
wil-batīn belly
batnī my belly
batna her belly

B'T
bīttēlū you sent him
ba′at to send, dispatch
wyib′at he sends
wib′at (Imperative) send

B'D
ba′ad ransom, equal
ba′da still
ba′d after
min ba′dihim after them
ba′dan afterwards
ba′ad more
ba′ad other
bi′idīn distant, far
ba′ad rūḥī your ransom
min ba′Id far

no.141.15 et pass.
no.146.1 et pass.

no.27.60 et pass.
no.64.76 et pass.
no.69.59
no.187.15

no.1.40
no.63.27
no.158.2
no.192.3

no.14.8 et pass.
no.58.4 et pass.
no.61.11 et pass.
no.77.2 et pass.
no.80.5
no.90.8 et pass.
no.59.61 et pass.
no.94.6
no.96.17 et pass.
no.107.15 et pass.
ba'dak you are still

rib'id to be distant; to go far beyond

lib'ūra camels

Baghdadi, of Baghdad

bbāgdād (f.) Baghdad

wilyibgīḏna to hate; he who hates us

bagil mule

baglit the mule of...

il baqga cow

biqčita garden

ma bigēt to remain, stay

ma baqāli nothing was left for me
wibgēt I became
wnibga we become
wma baqā did not remain
tibqā she remains
baqā he remained
baqīyya remainder, rest, left over, remnant
tibqēn you will remain

BGR
bigāra (P.) idleness

BKR
bikirna our first born
wbuakra tomorrow
bkār (pl.) first born

BKY
wyibkī weep
*tibčāy crying, weeping
labčī I will cry
lā tibčīn don't cry
lō biča if he cries
tibkī she weeps
bičēna we wept
ḥbaččīnī to make cry
il-biča cry
bičāya my crying

no.77.4 et pass.
no.95.21
no.99.21 et pass.
no.187.10
no.191.1
no.191.1
no.193.6

no.65.4
no.2.6
no.201181
no.177.47

no.20.130,184 et pass.
no.41.15 et pass.
no.45.8 et pass.
no.55.1 et pass.
no.71.6 et pass.
no.124.49 et pass.
no.140.58
no.147.1
no.156.23
no.156.115
bakit cried
bikyu they cried
tibkēn you cry
yibčī he cries
baččānī he made me cry
*ibčī (imperative) cry

BCR

bāčir tomorrow

BLL

tīballal become wet
ballalit to moisten, make wet

BLBS

balābūs (p.) curse

BLBL

wimbalbil ḥālī disturb, disquiet
wbalābil ilšōg nightingales

BLD

lil-balad country
liblādī city, community
wiblād country
383
BLŠ šy
balāš freely, for nothing
*ablaš to become entangled
wišballaš complicate matters

BLKT
balkat may be, perhaps
balcan it is possible
balči probably

BLM
dimballam hold one’s tongue, restrain, curb
balam rowboat
il-balama (pl.;) rowboats
balmak your rowboat

BLWR
ballūr crystal; glass

BLY
il-baliyyā misfortune, calamity
wbalānī balwa
il-mibtilī put to the test
balāna
balwa
tīblī
bali
'ibtilēt
šbālinī
wbāli worn out, old, rotten, ragged
l-balānī
yiblāk
'iblētīnī
bilōnī to afflict
iblētīnī harder
BLYZ
balyōz (G.) proper name

EMBY
bambay Bombay

BNT
il-binta (f.) daughter, daughters
bitt daughter
bnētī (f.)
il bnayya
bnayyit bagdādf
banāt daughters
binithum their daughter
wibnātī my daughters
bint
wibnayyāt
bintna

no.65.2
no.69.16 et pass.
no.69.19
no.94.3 et pass.
no.124.45 et pass.
no.128.2
no.152.2
no.168.49 et pass.
no.1.29
no.149.12
no.15.3
no.20.204.et pass.
no.30.44
no.31.1 et pass.
no.45.28
no.46.3 et pass.
no.67.7
no.88.19
no.106.1
no.153.44
no.179.15
wibnayyāṭ
bintna

BNDQ
bindaq hazel, hazel, corylus avellane

BNFS
il-banafṣa amethyst

BNW
wbanaw to build
bnāya (f.) a building
mabniyyā built
wlabnī I will build
bnā (M.) built
wbanit (f.) built

BNY
‘ībn son,
libn il kirāma the nobles' son
‘ībnī my son
‘ībnū his son
‘ībna her son
‘ībin son

bunniyya a kind of fish
binniyyāt a kind of fish
wibin xala his uncle's son

BHT
wbihtat to be astonished, bewildered, startled

yinbihit he astonishes

wilbihtan false accusation, slander, defamation; lie, untruth

BHY
il-bahiyya beautiful, splendid, magnificent

ditbaha to vie, contend; compete with one another

BWB
il-bab door, gate

babina our door

il-bawwab doorman, gatekeeper, janitor

bab il-faskar army gate

il-bawah doors

bab 'alla name of quarter in Baghdad

BWH
bohfi yesterday

BWX
baxan to abate, decrease, subside; to become bad

### BWR

- **bil-būrī**: single-pipe wind instrument made of reed (cane)

### BWS

- **wiybūs**: he kisses
- **wbāsū**: he kissed him
- **bāsa**: he kissed her
- **tbawwis**
- **bās**
- **bōsa**: a kiss
- **bāsū**
- **dibūs**
- **bōsāt** (pl.) kisses
- **bōsitič**
- **ma bawwisā**
- **‘abawwis**: I will kiss
- **bwēsa**: diminutive a kiss
- **bōsīta**
- **wabūsa**
- **būsū** (Command) kiss

### BWQ

- **bāqa**: steal
- **tbūg**: she steals
- **bāga**: steal it
- **bāyig**: steal it
tbūgīn
bāgha

BWL
bāla  mind, heart
bālak  attention
‘abāla  she would think
bālī  my thinking
bālič  pay attention

BYB
bībī (p.) matron, grandmother, lady, mistress

BYT
bēt  house, home, residence
bēda
il-bētū
wbilbēt
bētna  our house
il byūt  houses
wibtūta  his houses
bitt  house
bbēt  ‘alla  God’s house
bēt-hammīqdāš  the Temple
bēt yišra‘ēl  people of Israel
bētf  my house
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>BYT</td>
<td>`abāt to pass or spend the night</td>
<td>no. 1.4 et pass.</td>
</tr>
<tr>
<td></td>
<td>bitnā to stay overnight</td>
<td>no. 59.47</td>
</tr>
<tr>
<td></td>
<td>bātī (Imperative) stay overnight</td>
<td>no. 69.23</td>
</tr>
<tr>
<td></td>
<td>bāyit staying</td>
<td>no. 140.4</td>
</tr>
<tr>
<td></td>
<td>yibāt spend a night</td>
<td>no. 140.79 et pass.</td>
</tr>
<tr>
<td></td>
<td>bātat became</td>
<td>no. 182.1</td>
</tr>
<tr>
<td>BYRQ</td>
<td>wibyāriq (pl.) flag</td>
<td>no. 17.10</td>
</tr>
<tr>
<td></td>
<td>bēraqdār flag-bearer</td>
<td>no. 131.6 et pass.</td>
</tr>
<tr>
<td>BYZR</td>
<td>bīzār (P.) to suffer</td>
<td>no. 117.24</td>
</tr>
<tr>
<td>BYD</td>
<td>wbeda (f.) white</td>
<td>no. 34.30 et pass.</td>
</tr>
<tr>
<td></td>
<td>`abayyid to whiten, make white</td>
<td>no. 42.6 et pass.</td>
</tr>
<tr>
<td></td>
<td>labyaδ (m.) white</td>
<td>no. 46.18 et pass.</td>
</tr>
<tr>
<td></td>
<td>libyaδ white, whiteness</td>
<td>no. 69.67</td>
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<tr>
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<td>`abyaad (m.) white</td>
<td>no. 69.101 et pass.</td>
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<td></td>
<td>bīδ (pl.) white</td>
<td>no. 173357 et pass.</td>
</tr>
<tr>
<td>BY*</td>
<td>labī to sell</td>
<td>no. 19.2 et pass.</td>
</tr>
<tr>
<td></td>
<td>bi′t I sold</td>
<td>no. 55.19</td>
</tr>
</tbody>
</table>
tbi

ma yibtā

la tbi'a don't sell him

wbāyi

tbi dlālū she is spoiled

btā'it was sold

yinbā

bi'tak I sold you

ma bī'a I will not sell it

'tabī'ik I will sell you

bā'ič he sold you

tibī'a you will sell her

bī'ūnī sell me

yibī'nī will sell me

BYG

bēg bey(title of courtesy)

BYN

tinbān to be or become clear

min bēn between, among

bēn between, among

il bēn bad luck, misfortune

wišbān appear, look, seem

bān to be or become plain

bayyinat show, represent

no.59.38 et pass.

no.59.39

no.104.2

no.119.85

no.119.121

no.128.33

no.140.53

no.140.54

no.140.66

no.145.4

no.152.24

no.156.100

no.158.8

no.158.17

no.149.7 et pass.

no.6.8

no.34.28 et pass.

no.58.19 et pass.

no.89.10

no.93.1

no.96.4

no.100.5
mā ybayyin
bīnātna among us
bēnī
libēnak
libēnā among her
bayyan to make clear, plain

PARA
pāra para coin, penny, 1/40 part of the Turkish piaster.

PASHA
līl pāša pasha
pāša
pāšatnā our Pasha

PTT
putta a kind of staff

PSKWL
paškōla loop, tie

TAZA
il-tāza fresh

TBṣ
witbaṣ follow
ātībāk I will follow you
TBL
tabal to consume, sicken of love no. 197.19 et pass.

TBN
bil-tibin straw no. 54.19

TGR
tiggär (pl.) merchant no. 200.15

THT
tahit under, below, beneath, underneath no. 62.3 et pass.

TXT
tixüt (pl.) bench, bed no. 14.5
taxta no. 20.225 et pass.
taxt bed no. 27.53 et pass.

TRB
wil-tirāba dust, earth, dirt, soil, ground no. 59.68
‘al tarba grave, graveyard no. 180.34

TRS
‘intiras was filled no. 140.82
	ars filling, filling up no. 141.25
il-taras mean, vile, ban no. 154.30 et pass.
wintarrisa full no. 155.9
yā taraf luxury, opulence; affluence, ease, comfort  
no. 78.3 et pass.

'itrik to leave (a place)  
no. 83.1 et pass.

witrakīt  
no. 84.5

'itrikā leave him  
no. 84.7

tiraknī left me  
no. 94.9 et pass.

latirka I will leave him  
no. 97.23

watrik I will leave  
no. 98.17

il-turkmūn the Turkmen  
no. 101.8

wtirūliyya earring  
no. 49.2 et pass.

tarāḍī earrings  
no. 130.30 et pass.

il-turma (P.) kind of rope, a cashmir  
shawl  
no. 64.166

tarwiyyā petticoat, belt, apron  
no. 64.124 et pass.

il-ta'āb fatigue  
no. 20.23

t'abtu I was tired  
no. 63.31 et pass.

wat'abnī he made me tired  
no. 156.148

ta'bān tired  
no. 157.2
| tāl (m.) come! (imperative, command) | no.37.1 |
| ditāl come! | no.44.21 |
| taʿālū (pl.) come! | no.59.55 |
| taʿāli (f.) come! | no.62.2 et pass. |
| wtaʿāl (m.) come! | no.91.11 et pass. |
| tāli (f.) come! | no.119.46 et pass. |

| tiffāh il-šāmī Syrian apple | no.27.13 |
| tiffāh apples | no.69.101 |
| tiffāha (f.) an apple | no.138.7 et pass. |
| tiffāh il-ṭāgām | no.167.8 |

| iltufgā rifle, rifle shot | no.57.29 |
| il-tufag (pl.) rifle | no.62.40 et pass. |
| il-tufugālī gun | no.153.2 |
| wil-ṭefugxāna guns | no.201.33 |

| tiqqī to crack, to explode | no.118.2 |

| tikrīt a city in Iraq | no.157.18 |
TKY
il-tikki mulberry tree, mulberry

TCW cf. WK
mintići resting, leaning, reclining

TLF
talaf to be destroyed, to be damaged
tlāf destruction, damage, loss
tilfat

TLW
witwālū and its end
tāli end

TMM
ma tamm does not remain
tammēt I remained
ittimmōn you will remain
wtammat she remained
atimm I will remain

TMR
tamra (f.) a date
tamr dates
tamir dates
timman mawlānī an excellent kind of rice
iltimman uncooked rice

TWN

TNK

lil-tanak tin, i.e. galvanized iron container

TNWR

tannūr large mud outdoor oven for baking bread
tinnūra woman's skirt cf. Gr. tanurrinos

TW

tū (p.) you

TWW

tawwa at once, right away, immediately, just
ta in order that
tawnī I just...

TWB

atūb I will repent, do penance
tōba repentance, penance

TWRT

'al tōrāt a name of a Jewish quarter in Baghdad

TWT

tut mulberry tree, mūlberry

TWMN

tūmānī name of Turkish coin

TYT cf 'TT

il-tiyāfī furniture
il-titi zinc

TYN

tina (f.) a fig, a fig tree

TYH

tayyah confuse, distract

tayiyh straying, lost, perplexed

TRY

triyya Pleiades

TOL

'atgil make heavy

TILT

talata three

bitlat gruš three piasters

talait three

tlatat shud three witnesses

wiltatta'as thirteen

yom litlata Tuesday

TMM

btumma in her mouth

btummu in his mouth
<table>
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<tr>
<th>Word</th>
<th>Meaning</th>
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<td>tummi</td>
<td>my mouth</td>
<td>no.34.25</td>
</tr>
<tr>
<td>tummak</td>
<td>your mouth</td>
<td>no.34.25 and pass.</td>
</tr>
<tr>
<td>timmi</td>
<td></td>
<td>no.46.13</td>
</tr>
<tr>
<td>wibtīmmič</td>
<td></td>
<td>no.53.36</td>
</tr>
<tr>
<td>țummaha</td>
<td>her mouth</td>
<td>no.183.24</td>
</tr>
<tr>
<td>wimțamman</td>
<td>expensive</td>
<td>no.20.240 and pass.</td>
</tr>
<tr>
<td>mțammaniyya</td>
<td>expensive</td>
<td>no.30.57</td>
</tr>
<tr>
<td>di-țammin</td>
<td>estimate, appraise</td>
<td>no.66.13</td>
</tr>
<tr>
<td>țamman</td>
<td>to assess</td>
<td>no.101.6</td>
</tr>
<tr>
<td>ilțaman</td>
<td>price, cost, value</td>
<td>no.196.57</td>
</tr>
<tr>
<td>b'atna ḥāla</td>
<td>in the lowest situation</td>
<td>no.95.14</td>
</tr>
<tr>
<td>il-țnen</td>
<td>Monday, two</td>
<td>no.1.57 and pass.</td>
</tr>
<tr>
<td>țnēnhum</td>
<td>both of them</td>
<td>no.20.110,115</td>
</tr>
<tr>
<td>tna‘ašar</td>
<td>twelve</td>
<td>no.34.34</td>
</tr>
<tr>
<td>bil-ținten</td>
<td>two o’clock</td>
<td>no.63.34</td>
</tr>
<tr>
<td>ținten</td>
<td>(f.) two</td>
<td>no.145.30 and pass.</td>
</tr>
<tr>
<td>’itna‘aš</td>
<td>twelve</td>
<td>no.156.90</td>
</tr>
<tr>
<td>wîtnēnhum</td>
<td>both of them</td>
<td>no.158.47</td>
</tr>
<tr>
<td>’itnēn</td>
<td>‘ašar twelve</td>
<td>no.183.26</td>
</tr>
</tbody>
</table>
TWB

ṭōb  shirt, garment  no.34.26 et pass.
ṭyāb  (pl.) garments  no.45.8 et pass.
ṭyāba  her shirts  no.56.26 et pass.
il-ṭawāb  recompense, reward, merit (for pious deeds)  no.59.72
ṭobēnī  garment  no.64.77 et pass.
ṭōbi  my garment  no.91.9 et pass.
ṭwēba  his garment  no.179.47

TWR

ṭayyar  to arouse, to raise  no.155.19

TWN

witwēnī  the ṭwēnī tribe  no.69.83

GAKYT

ǧakēt  jacket, coat  no.186.24

GAMWS

ǧamūsa  buffalo  no.160.20

GAN

ǧānī  (p.) my soul  no.14.4 et pass.
(yā) ǧān  my soul  no.115.7 et pass.
By the glory of this night
By God
Along outer garment
hal ga-bit
My comfort
to set broken bones
ask for the help of God
ningibir
proper name
hibri proper name
help me
doctor, proper name
mountain
(pl.) mountains
mixing
mix
forehead
your forehead
her forehead
cheese
gbinu  his forehead

GGW

giggawi  proper name George

GDD

gidid  new
wigduhdha  grandfather, ancestors
wigduhiki  forefathers
wigddif  my grandfathers
gidatha  her grandmother
wigduhdif  my grandfathers
il-gidida  the new
wilagidda  by the ancestors
w-giddak  and your grandfather
giditu  his grandmother

GDR

ilgidir  pot
jadri  smallpox
il-gdur  (pl.) pot

GDF

agdifilha  to row a boat
GDM

il ḡadim foot, step
lī ḡiddām in front

GDW

min ḡidwāk because of you
ḡadwa his skin-bottle

GRR

tūḡirha pull
ṯagIRR ḥarsāt to sigh
yḡIRR il-ḏūd he plays on the lute
il-ḡarrār huge, enormous

GR

wistāgra to show courage, boldness

GRH

yḡirah to wound, hurt, injure
ḡarḥ wound, cut, injury
wigrūḥ (pl.)
maḡrūḥ wounded, hurt
ḡarḥah to hurt
ḡruḥī my wounds
ḡarḥī my wound
l-ḡirūḥī wounds
GRD
il-ğirêdî  a mouse, a rat
no.175.13

GRG
ğarâsâ  bells
no.174.18
il-ğaras  bell
no.179.13

GRF
iğrüf  undercut, bank or shore
no.46.7 et pass.
il-ğuruf  shore
no.156.9 et pass.

GRM
ğrîmî  in vain
no.20.23

GRY
wiş ğârî  what happened?
no.74.4 et pass.
wağri  ildami'  flow the tears
no.95.6
wârâlîh  happen to me
no.98.11
tiğra  flow (tears)
o.161.16
yiğri  flow (tears)
o.176.40 et pass.

GZM
ğazim  decisive, absolute
no.59.7

GSS
ğâsûs  quietly
no.172.3
GSR
il-ğisir bridge
no. 69.76 et pass.

GSG
lğisiğ bridge
no. 200.10

GSM
ğismak your body
no. 34.27 et pass.
ğismi my body
no. 72.3 et pass.
il-ğisim body
no. 152.6 et pass.
ğassâmi proper name
no. 196.62

GSS
il ğasâsa name of place
no. 134.10

GTL
ingațal to lie down
no. 146.10

G'L
wtiğ'âl to make, to set
no. 81.5 et pass.
wîğ'âla make him
no. 184.7
wîq'âl make
no. 186.4 et pass.

GPN
ğîfnf my eyelid
no. 78.2
ilğîfin eyelid
no. 89.14
ğfüñf my eyelids
no. 124.22
GPY

gafā to be rough, harsh

gifōnī to turn away

gfāk

'igfāc

tīgfin

GGGR

ɡīɡāra (f.) cigarette

GLL

bīɡğillāla swing

wiglālha pack-saddle

il ɡalāyil rags

GLB

ɡālib importer; captivating

GLBB

ɡilbābihu garment, gown, dress, flowing outer garment

GLX

maɡlūxa stretched; rolled out

GLD

'il ɡilid skin
406

gild  leather  no.114.5

GLS

gālisīn  sitting down  no.23.3
bmağlis  meeting, gathering  no.34.36

glūs  sitting  no.149.17
bilmagālis  meeting, gathering  no.194.7

GLW, GLY

wniğlinū  we will prepare him for the wedding  no.1.66

'glikī  prepare you  no.7.1
tiğilin  no.7.2
dağlīkī  no.7.4

wiğlitōkī  no.30.3 et pass.

tiğalla  to reveal itself  no.72.1
mağliyya  clear, showing  no.138.6 et pass.
bğalū  polish  no.179.47
bğilwitū  ointment of henna  no.189.20

GMB

ğambu  at his side  no.146.7

GMR

ğimmār  (edible) palm pith, palm core  no.58.4 et pass.

ğamr  embers, live coals  no.69.24

ğamra  live coal, firebrand  no.174.39
GM

wil-ğamā’a group, crowd; community

ğamî’ all whole

ğam’ entire, entirely

il-ğim’a Friday

GML

ğamâlî beauty

il-ğamal camel

bğamâla in his beauty

ğamila pretty; handsome, proper name

wigmâlû his camels

il ğammâla camel-drivers

wigmâlina our camels

ğimmâlik your camel driver

GN

mağnûn mad, crazy

ğinniya female demon

il-ğinnî demon

ğannêt I became crazy

il-ğinêna garden

lişğannâ Eden, paradise

l-ğinân gardens

mağnûna crazy
"GNB

\[ \text{gănba} \text{ near him} \]

\[ \text{lignābič Your Honor, you (polite form)} \]

\[ \text{no.20.174} \]

\[ \text{no.113.10} \]

"GNGL

\[ \text{g-nilil bells} \]

\[ \text{no.173.59} \]

\[ \text{no.192.9} \]

\[ \text{no.194.24} \]

"GNH

\[ \text{g-nilil my wings} \]

\[ \text{no.156.11} \]

"GNZ

\[ \text{g-nilz bier, funeral procession} \]

\[ \text{no.41.1} \]

"GNR

\[ \text{g-nilir knock} \]

\[ \text{no.52.3} \]

"GNY

\[ \text{g-nilaya perpetration of a crime, felony} \]

\[ \text{no.70.10} \]

"GHD

\[ \text{g-hādī fighting} \]

\[ \text{no.62.47 et pass.} \]

\[ \text{mağhūdī my endeavor, effort, attempt, work} \]

\[ \text{no.157.50} \]

"GHL

\[ \text{il-gihil youth} \]

\[ \text{no.69.32 et pass.} \]


\textit{gahil} child \quad \text{no.129.24 et pass.}

\textit{gawwa} below, under, downstairs \quad \text{no.20.53 et pass.}

\textit{il gawabî} (n.) saying, speaking, answer \text{no.144.4 et pass.}

\textit{gôxada} noble man \quad \text{no.3.3}

\textit{gôxa} broadcloth \quad \text{no.164.19}

\textit{gwad} (pl.)

\textit{tgûd} to be generous \quad \text{no.73.1 et pass.}

\textit{iygûd} to become generous \quad \text{no.157.64}

\textit{garicô} your neighbor \quad \text{no.62.17}

\textit{gawaran} injustice, oppression, tyranny \quad \text{no.72.5}

\textit{girânak} your neighbor \quad \text{no.104.2}

\text{`alîgiran} neighbor \quad \text{no.115.10 et pass.}

\textit{garif} my neighbor \quad \text{no.156.52}

\textit{imagora} tyranny \quad \text{no.156.101}
ĝirānī my neighbor
ĝār neighbor

GWZ
yīgūz to stop, to leave, to cease
ĝāzit stop
ma ġūz
ĝūz
waĝūz I will stop
tǐgūz she stops
ĝāyiz lawful, permitted
wil-ĝizit If I leave
ĝōzat buwwa nut-brown, hazel
ĝōz hazel
māgūzič I will not leave

GW ē
ĝūfan hungry

GWNM
bigunam (P.) heartily

GWHR
ĝōhariyya jewels
wḡōhar jewel, precious stones
GY

ğına we came
ğonü they came to him
tığı she will come
niği we will come
ğıtna she came to us
ğıtu I came
ğanı he came to me
yığı he will come
yığona they will come to us
tığına she will come to us
yığına he will come to us
ğakı came to you
ğakum he came to you (pl.)
yığını he comes to me
ğaha he came to her
ğana he came to us
ğıtnı she came to me
yığıha he will come to her
ğah he came to him
yığunä they come to us
ğayyi (adjective) coming
bğiyyitak with your coming
ğitt she came
yığikum will come to you
ğıt I came

no.1.37,63 et pass.
no.1.47
no.1.53, no.6.17, no.20.9 et pass.
no.1.61
no.5.34 et pass.
no.8.1, no.9.5 et pass.
no.10.2, no.11.8,
no.20.218 et pass.
no.39.19 et pass.
no.10.9
no.15.2 et pass.
no.15.5 et pass.
no.18.3
no.18.7
no.20.3 et pass.
no.20.40 et pass.
no.20.98, 233, no.24.27 et pass.
no.20.208 et pass.
no.63.48
no.20.238
no.24.4 et pass.
no.24.43 et pass.
no.29.22 et pass.
no.30.18 et pass.
no.39.4
no.45.42 et pass.
bgayyitiˈ with your coming
waɡiˈ you came
ˈaɡiˈc I will come to you
ɡitiˈc I came to you
ɡiˈt I came
waɡiˈ I will come
tatɡan they (f.) came
tɡiˈnĩ she will come to me
ˈiɡatnĩ she came to me
ɡay (adjective) comes, coming
ɡet you came
ˈaɡaˈc came to you
ˈiɡaˈc what happened to you?
wɡitina you came to us
hal ɡayya coming
ˈaɡiˈ I will come
ɡannaˈ they came to us
ɡinak we came to you
yigonĩ they will come to me
wɡonĩ they came to me
ɡitiˈnĩ you came to me
waɡikum I will come to you
ɡo they came
tigona you will come to us

GYB
yɡiblu to bring

no.53.26 et pass.
no.53.35 et pass.
no.58.25 et pass.
no.58.30
no.62.115
no.69.92
no.60.21
no.64.15 et pass.
no.79.3
no.89.1 et pass.
no.92.10
no.94.6
no.96.17
no.110.1
no.113.7
no.119.22
no.122.3 et pass.
no.140.23
no.140b.12
no.145.40
no.147.5 et pass.
no.179.5.
no.182.6
no.196.17
no.1.25 et pass.
ngība  we will bring him

ğába  he brought him

ğábit  she gave birth

gabéthum  she gave birth to them

ğábū  he brought him

la tğábū  do not bring him

yğába  he will bring her

ğábnālik  we brought to you

ğáblī  bring me

wağ́ib  I will bring

wiśágbak  what brought you?

ğáb  he brought

ğábak  he brought you

ngīb  we will bring

wağ́ibla  I will bring her

ğábōla  bring him

'ígyūba (pl.) pockets

ğábu  bring

ğáblī  bring me

ğábit  you brought

ğáyib  (adjective) bringing

ğáyibū  he is bringing him

ğábitu  to give birth to

biliğíyūb in the pockets

ilğábita  to whom she gave birth

wę́gibna  we brought
GYF

cifithim  their stench

HA'TAN

hatân (heb.) bridegroom, son-in-law

HAXAM

haxām āsimʿun Rabbi Šimʿon

1-haxām  rabbi

HAR

il-hāra  quarter, lane, alley

bḥarat  bagdad in the quarter of Baghdad

HASAWY

hasāwiyya  mule, idiot

HBB

′ahibbū  to love, like, like to

ḥubbī  my beloved

mahbūbī (adjective) loved

ḥabībī  my beloved, dear, darling

il-maḥabba  love, liking

ḥabbētha  I loved her

yihibb  he loves
\( \textit{hābbēt} \) I loved
\( \textit{hābibā} \) darling, beloved
\( \textit{hi̇bbāba} \) dearest, darling
\( \textit{yihhibkum} \) he loves you
\( \textit{li̇hbāb} \) lovers
\( \textit{wmahhabathum} \) their love
\( \textit{həbbāt} \) kisses
\( \textit{hābibina} \) our beloved
\( \textit{hubbi̇c} \) your love
\( \textit{wi̇hibb} \) she loves
\( \textit{hābibā} \) a sweet heart
\( \textit{həbbā} \) a kiss
\( \textit{wi̇hibbita} \) she kissed him
\( \textit{b-mȧhbūba} \) her lover
\( \textit{il̇ȧhibba} \) whom I love
\( \textit{lmȧhbūb} \) (m.) dearest, beloved
\( \textit{yihhibba} \) he loves her
\( \textit{hi̇bbitik} \) your kiss
\( \textit{mȧhbūba} \) (f.) dearest, beloved
\( \textit{ȧhibbak} \) I love you
\( \textit{yihhibbak} \) he loves you
\( \textit{dȧhībb} \) I kiss
\( \textit{ȧhibbhum} \) I love them
\( \textit{il-ḥaabāyib} \) (pl.) dear, lover, beloved
\( \textit{ṭhi̇bbā} \) she loves him
\( \textit{hi̇bbā} \) kiss her
HBRWN

hibrôn Hebron

HBS

mahbas ring, engagement or wedding ring
il-mahābis (pl.) rings
mḥābisu his rings
wmahbas šīdir gold ring
mahbasa his ring

HBL

ḥablit to be or become pregnant
ḥibalhā her pregnancy
ḥiblē pregnant
ḥablī my rope
ilḥabil rope

HTY

ḥitti even
ḥattā in order to
ta in order to

HGG

ḥaggī master, pilgrim
wihhīgūt ilduxxān by the excuse of smoke
HGB

hwāgif eyebrows
hawāgif eyebrows
lihāgif eyebrows
wil-hāgif eyebrow

HGR

bihāgar (pl.) stones
ḥgāra stone
wilḥigra shop, store
il ḫagār (pl.) stones

HGG

wibhīgīg bosom, lap

HGL

ḥīgl anklet, chain
ḥīglī my anklet
il-ḥīgīl anklet
ḥgūllī anklet
ḥgūl (pl.) anklets
ḥīglak your anklet
miḥēla white-footed (of a horse)
ḥgēlī my anklet bangle

HDD

ḥaḍīf iron
haddād blacksmith

hiddāfī act of mourning

lihaddī limit, end, border

HDT

wiyhiddīṭnī he speaks with me

HDR

ḥadr under, below; beneath

ḥadrič under you

ḥaddarat she descended

il minhidir slope, slant; inclination

HDY

yal ḥāḍī to urge camels forward by singing, no.72.4, no.156.128 to lead, prompt

HDW

ḥdākī your pair of shoes

ḥdāya my pair of shoes

HRR

wil-ḥarīf silk

ḥurran (m.) pure, liberal

ḥrārāt heat, warmth

ḥurra (f.) pure, liberal

il-ḥār hot, warm

il-ḥāg hot, warm

no.64.1 et pass.

no.123.17 et pass.

no.137.8 et pass.

no.160.29

no.59.11 et pass.

no.140.90

no.154.23 et pass.

no.199.11

no.34.6

no.111.4

no.144.1 et pass.

no.45.38

no.62.96

no.201.2

no.131.11

no.200.16
HRB

hağbu  his fight
miḥrib 'alayya  he is fighting against me
bil-ḥarib (m. and f.) war
wimḥārb  warring, fighting
lil-ḥarbī  war, warfare

HRZ

ḥiriz  amulet

HRS

ḥāris  guard, watchman

HRS

la ṭhārišnī  do not provoke, do not pick a quarrel with me
‘ahāriškī to look for a quarrel

HRQ

‘iḥtiraq  to burn up, be burned, consumed by fire
jahraq  to burn
wharqit  she burned
iḥṭirag  to burn up

HRM

lā yiḥrimak  to deprive, dispossess
ḥarāmī  thief, robber
whirimīnī to deprive
minnak ʾanḥirim to deprive
ya hurma woman, lady, wife
wihramtīnī you deprive me
ʾibn il-ḥarām illegitimate son
ḥarām illicit, unlawful
mahrum deprived, dispossessed, suffering privation

HZQL
ḥizqēl Ezekiel
ḥisqēl Ezekiel

HZM
ḥzāmīf my belt
ʾihzām belt
wimḥazzīmā belted

HZN
lil-ḥizzān (heb.) cantor
l-ḥāzīna (f.) very sad, grieved
ḥizin sadness, grief, sorrow
ḥizinīn your sadness

HSS
ḥassū to feel, sense
whissa her voice
ḥiss voice

no.71.23
no.95.4
no.109.5
no.136.28
no.183.8
no.183.9
no.186.29
no.1.59
no.101.3 et pass.
no.59.11 et pass.
no.140a.23
no.154.29
no.36.15
no.123.22
no.156.107 et pass.
no.195.13 et pass.
no.52.9
no.64.135
no.154.26 et pass.
\text{hissi} \ my \ voice \quad \text{no.188.20 \ et \ pass.}

\text{HSB}
\begin{align*}
\text{hsibtuha} & \ \text{I consider her} \quad \text{no.30.27} \\
\text{\textasciitilde{al-}lihs\textasciitilde{ab}} & \ \text{at the expense} \quad \text{no.52.18} \\
\text{his\textasciitilde{ab}} & \ \text{account} \quad \text{no.59.56} \\
\text{hasb\textasciitilde{at}} & \ \text{thoughts} \quad \text{no.62.76 \ et \ pass.} \\
\text{whisb\textasciitilde{en\i}} & \ \text{consider me} \quad \text{no.71.15} \\
\text{hisabtak} & \ \text{I considered you} \quad \text{no.127.12} \\
\text{mahs\textasciitilde{ubin}} & \ \text{protege, favorite} \quad \text{no.132.20} \\
\text{hasba} & \ \text{thought} \quad \text{no.157.66} \\
\text{whisb\textasciitilde{onu}} & \ \text{they consider him} \quad \text{no.160.20}
\end{align*}

\text{HSD}
\begin{align*}
\text{wilhasad\textasciitilde{on\a}} & \ \text{to envy, grudge} \quad \text{no.9.4} \\
\text{wil-yihsid\textasciitilde{n\u\a}} & \ \text{and who will envy us} \quad \text{no.9.6} \\
\text{il-\textasciitilde{has\u\d}in\a} & \ \text{envious ones, grudging ones} \quad \text{no.23.8} \\
\text{wilyihsidn\textasciitilde{n\a}} & \ \text{and who will envy} \quad \text{no.146.6}
\end{align*}

\text{HSR}
\begin{align*}
\text{h\textasciitilde{sr\i\f\i}} & \ \text{my grief, sorrow, regret} \quad \text{no.61.3} \\
\text{mhassar} & \ \text{sorrowful} \quad \text{no.136.15 \ et \ pass.} \\
\text{tihassar} & \ \text{to be grieved, distressed} \quad \text{no.150.11} \\
\text{bil-hasr\textasciitilde{at}} & \ \text{(pl.) sighs} \quad \text{no.156.91} \\
\text{\textasciitilde{h\u\s\r\a}} & \ \text{sigh} \quad \text{no.173.51 \ et \ pass.} \\
\text{mihtas\textasciitilde{ra\a}} & \ \text{to regret} \quad \text{no.174.29}
\end{align*}
hasāfa 0, what a pity! It is too bad! no. 59.59

HSC

ḥassāḏi il-rabāba the player on the rebab no.167.5

HSN

bhusna like his beauty no.1.64

ḥaḥsan better no.2.2 et pass.

ḥisna his beauty no.35.2 et pass.

wīlsa beauty no.35.2 et pass.

ḥihsānkum charity, almsgiving no.61.7

ḥisin dāti my good opinion no.83.6

ḥśān charity, almsgiving no.96.24

wībhusnik your beauty no.128.2 et pass.

ḥiḥṣēn man's name, a name of a Shiite holy man no.130.29 et pass.

il-maḥāsin merits, good qualities no.144.19

ḥisinha her beauty, charms no.144.19

HŚŚ

ḥaṣiš grass no.138.14 et pass.

HŚW,HŠY

ḥaṣāk far be it from you no.20.140

wil-ḥaṣa bowels, intestines, interior no.61.10 et pass.

liḥšāy interior no.72.5 et pass.

ḥaṣiš il galub interior parts of the heart no.107.11
HS S
hissitī my share, part

HS R
hsir straw mat

HSL
ḥassalit attain, acquire; to collect
ḥisallī happen to me, occur

HSN
il-ḥsān horse
ḥsānī my horse
ḥsāna her horse

HSR
ḥaddrū they made ready, prepared
ḥaddirū (Imperative) make ready
ḥadḥrit il-niswān women's hall
ḥādir ready, ready to (do something)
wibḥīḍritak your presence
ḥiḍarnī reach to me
wbiḥḍūr in the presence of
ḥḍariyya town dweller, urban
ḥḍūr proper name

HSG
kil-ḥādig on a silver tray
H\(\text{DN}\)

yih\(\text{DN}\)\(\text{u}\) to embrace, hug

h\(\text{DN}\)\(\text{u}\) hug him

yih\(\text{DN}\)\(\text{i}\) hugs him

whi\(\text{DN}\)\(\text{n}\)\(\text{u}\) hug him

lah\(\text{DN}\)\(\text{N}\)ik I will hug you

bhi\(\text{DN}\)\(\text{n}\) in her bosom

bi\(\text{DN}\)\(\text{D}\)\(\text{n}\) in the bosom

bhu\(\text{DN}\)\(\text{N}\)ik in your bosom

whi\(\text{DN}\)\(\text{n}\)\(\text{t}\)\(\text{a}\) embracing her

bhi\(\text{DN}\)\(\text{N}\)\(\text{N}\) in my bosom

bhi\(\text{DN}\)\(\text{N}\)\(\text{N}\)\(\text{i}\)\(\text{N}\) in your bosom

h\(\text{DN}\)\(\text{H}\)\(\text{N}\)ha he hugged her

bhi\(\text{DN}\)\(\text{N}\)\(\text{N}\)\(\text{N}\)\(\text{N}\)kum in your bosom

il-\(\text{DN}\)\(\text{D}\)\(\text{N}\)in bosom, breast

bhi\(\text{DN}\)\(\text{i}\)\(\text{N}\) my bosom

bhi\(\text{DN}\)\(\text{H}\)\(\text{N}\)\(\text{N}\) in his bosom

H\(\text{DY}\)

'\(\text{ah}\)\(\text{D}\)\(\text{a}\) to enjoy the favor of

H\(\text{TT}\)

lah\(\text{H}\)\(\text{H}\)\(\text{t}\)\(\text{t}\) to put, place

hit\(\text{N}\)\(\text{H}\)\(\text{N}\) put me down

hatt\(\text{N}\)\(\text{u}\)\(\text{N}\) put me down

hit\(\text{H}\)\(\text{H}\)\(\text{H}\)a put her

hatt\(\text{\text{H}}\)\(\text{t}\)\(\text{\text{H}}\)\(\text{H}\) I placed
theticna she put us
hattata handkerchief

HTB
hatabhā firewood

HFF
hiffa cosmetician
wahiffa I will beautify her

HFR
ya haffār digging

HFD
yihfaḍū he keeps, protects, guards
'ihfadhum keep them
yihfaḍli He will keep for me
hiffāḍat il-ʿasrār secrets keeper

HFN
hafnā handful

HFY
hāfī barefooted

HQQ
il-huqqā small box, pot, jar
bḥaqq  By the right of  no.168.50

HQR

ḥaqāra  lowness, baseness, meanness, smallness  no.172.9

HGG

wiyḥiggilī  he has the right, he is entitled  no.45.7 et pass.
wiyḥūg  right, claims  no.75.2
whagg ʿalla  By God’s merit  no.97.23
ḥaggī  a proper name  no.117.20

HKM

ḥikkām  judges, rulers  no.1.8
ḥakmit ʿilayyi  they sentenced me  no.20.58
ḥukm  judgment  no.95.1 et pass.
wahkam  judge, sentence  no.157.87

HKY

wahkī  speak  no.20.6
tiḥkī  she tells  no.20.45,151
il-ḥakī  talking, speech  no.20.48,54 et pass.
yihkīla  he tells her  no.20.183
ḥkāyāt  stories  no.20.183
ʿahkīlik  I tell you  no.27.23
ʿahkīlikī  I tell you  no.27.55
yḥākīnī  he speaks with me  no.103.1 et pass.
wyihkōnu they tell him

Ho Y
štahčīlak to tell, relate
štahčīlik I tell you
štahčīta I talk with her
štihči she spoke
štihāčan they spoke
withštahčini she spoke with me
līhčāya story
yihtći he speaks
štahāya il nās people's stories, rumors, gossip

wahčila I tell him
štahāći what will I say
štahčayāt the stories, tales
štahčina she tells us
wahčila I tell her
štihčena we told
štihāča they gossip
yihtći will be told

HLL
lil-hilla to the city Hilla
la hilla I will untie
lil-maḥalla quarter
hilla clothing, dress, garb, suit of clothes
hallat she untied
halāl zāda (p.) son of legal birth
yhill finish
lil-hillī city of Hilla
laḥillīc I will untie you

HLB
ḥalibī milk
il-halab Aleppo

HLF
ʻahlīf to swear, to take an oath
halīfū they swear
lahillifak to make swear, to put to oath
hilīf swear
lahilliflak I swear to you
lil-ḥilfa name of place
lāḥilfa I swear by him
ḥalīfit she swore
yihīf he will swear

HLQ
ḥalqa her throat

HLG
bhalg il-sēf edge of sword
bilḥalig throat
HLM

ḥilim dream
ḥlamit I dream
ḥilmāna dreaming

HIW

yiḥlālū it Please him, to enjoy, like something
ya maḥlā how wonderful!
ʿes ḥilū how nice!
ḥilwa (f.) nice, pretty
hal ḥilū beautiful, sweet
il-ḥilū beautiful, sweet
yiḥlāla it pleased him
tiḥlālf it pleased me
il-ḥilwiyya beautiful
bḥalāha with her beauty
wišmaḥla how beautiful
ḥlēw il-ṭūl nice size
bilḥilwāt among the pretty ones
ḥalālf it pleased me
ḥilwānī pretty, sweet
ḥlāwitu his present of money, tip
ḥillāwī pretty

HMM

il-ḥamām dove, pigeon
iḥmāma family name

ḥamāma dove, pigeon

ḥammām bath, bathroom

tiḥmi to make hot

'ahma I will heat, get warm

yiḥma he will get warm

wiḥmitelu you warmed it for him

HMD

il-ḥamid praise, commend

lahmid I praise

ḥmidnālik we praised you

wimḥammadiyya of or pertaining to the prophet's teaching

mahmūd praised, proper name

ḥimdūnī praise me

bimḥammad il-faḍil name of place

bimḥammad il-xudīr name of holy man

lahmad bēg proper name

wiḥmēd name of tribe

ḥamdalla praise be to God, thank goodness

HMR

'ahmar (m.) red

himra lipstick

il-ḥimir (pl.) red

il-ḥamīr donkeys
bitt il-hmāra the donkey's daughter
liḥmār donkey
wimhammirat il-xadden red cheeks
šmiḥmarra how red it is
ḥumr il xidūdī the cheek's redness
whammarat she reddened her face (put makeup)
ḥmīrim their donkeys
ḥmara her donkey
il-ḥamra (f.) red
mhammarra name of a city

HMS
maḥmūs fried, roasted
ḥammas to fry, roast

HMS
il-ḥimmas chickpea

HMD
ḥammad to be sour

HML
ḥimlī my load, burden
ḥiml load, cargo
ḥimalta I carried it
ḥimala carry, transport
hmulu his burdens
hmul burdens
mhammila pregnant
hammil to load
wimhammilat loaded
tihmil she carries
wishimliha what it bears
wishmuliha their loads
hammal he loaded
HMY
tihmana you protect us
yhamilu he protects him
HNN
henun proper name
hninfi she has pity
hann to feel tenderness, affection, sympathy
iyyininfi
hin have pity
yhin he has pity
hinfi have pity
hannunfi name of Jewish market in Baghdad
thinnin you will have pity
hnin tender, proper name
hannun proper name
hanna proper name Hanna

no.119.78 et pass.
no.119.109 et pass.
no.121.31
no.130.3 et pass.
no.143.7
no.156.88
no.158.62
no.158.63
no.195.1 et pass.
no.130.37 et pass.
no.161.76
no.39.40
no.69.28
no.70.9 et pass.
no.89.19
no.91.11
no.94.13
no.96.2
no.124.23
no.129.2
no.140.35 et pass.
no.165.1
no.168.53
hinniyyā  henna
mhannī  we dye with henna
il-ḥinna  henna
ithanna  he dyed with henna
il-ḥinnī  henna
whinnita  her henna
hannet  I dyed with henna
mhannaya  she dyed with henna
il-miḥanna  he dyed with henna
hinnitū  his henna

HNT
il-hinta  wheat
hintawi  wheat colored

HNC
hiničha  her chin, jaw
il-hinic  chin, jaw, jaw bone

HW
ho  oh! wow!

HWG
w-hāgtak  your desire, wish; requirement
hāgiti  my desire
hūriyya houri, virgin of Paradise

hwāsa her clothes

hwāsu his clothes

bil-hōṣi house

bil-hōṣ house

bhōṣi in my house

bhōṣ li‘gēl in ǧēl’s house

ḥāṣanna they gathered it

ḥōsinā our house

waḥufiċ I will steal you

wḥūgī proper name

ḥīknālik we wove for you

ḥāyiċ weaver

bhāla in his situation, condition
bhālī in my situation
wilhāl condition
ḥawwilī move(something)
ḥāliyyā my situation
ḥālatī my condition
ḥāla situation
ḥāl situation
ʿalaḥālū as it is
bhālū entirely, all of it
ḥawlan year
ḥōl year
ḥawāliyya around
lilmahāwīl name of a city in Iraq
ḥēl strength, vigor
ḥīla trick; device
bil-ḥēl by force
bhēla by her force

HWY
ḥawat she contained, held
ḥawa to contain, hold, include
ḥawwā proper name, Eve

HYT
min ḫēt because
<table>
<thead>
<tr>
<th>HYDR</th>
<th></th>
<th>no. 62.7 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaydar xāna</td>
<td>a name of a quarter in Baghdad</td>
<td></td>
</tr>
</tbody>
</table>

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<tr>
<th>HYR</th>
<th></th>
<th>no. 34.30 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hār</td>
<td>to be or become confused</td>
<td></td>
</tr>
<tr>
<td>hayrāna</td>
<td>(f.) helpless, at a loss</td>
<td>no. 62.94</td>
</tr>
<tr>
<td>hayrān</td>
<td>(m.) at a loss</td>
<td>no. 77.4</td>
</tr>
<tr>
<td>hirit</td>
<td>I was confused</td>
<td>no. 84.5 et pass.</td>
</tr>
<tr>
<td>hayir</td>
<td>confused</td>
<td>no. 92.6 et pass.</td>
</tr>
<tr>
<td>mistaḥīra</td>
<td>confused</td>
<td>no. 109.18</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HYS</th>
<th></th>
<th>no. 57.32 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hayāṣa</td>
<td>belt, a linen cloth</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HYF</th>
<th></th>
<th>no. 20.23</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥēf</td>
<td>what a pity!</td>
<td></td>
</tr>
<tr>
<td>ḥēfak</td>
<td>what a pity for you</td>
<td>no. 10.199 et pass.</td>
</tr>
<tr>
<td>yā ḥēf</td>
<td>o. sadness!</td>
<td>no. 20.215</td>
</tr>
<tr>
<td>ḥāyifha</td>
<td>it harms her</td>
<td>no. 154.15</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HYM</th>
<th></th>
<th>no. 20.25 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥīmf</td>
<td>inferior cloth</td>
<td></td>
</tr>
<tr>
<td>ḥiyyīm</td>
<td>proper name, heb. Hayim</td>
<td>no. 29.21</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>HYN</th>
<th></th>
<th>no. 80.6</th>
</tr>
</thead>
<tbody>
<tr>
<td>il hīn</td>
<td>time</td>
<td></td>
</tr>
</tbody>
</table>

| hīn           | at the time of, at the time when, as soon as | no. 156.131 |
HYY

yihyī to give life, revive, vitalize

ḥayyi bashful, shy

ḥayiyā bashful

wmistihiyya bashful

ḥayya snake, serpent

ḥayyū proper name

istihat she was embarrassed

tihyī to revive, vitalize

ḥayī alive

yiḥyīnī he revives me

tihyīnī she revives me

w-ḥayāta by his life

w-mistiḥa shyness, bashfulness, modesty

wastihī shy

tistahi be shy

bihyātak by your life

l-ḥaya bashfulness, shyness

ḥayyak in your quarter, section of a city

XB

mixtabya hidden

XB

xabar news, message

il tixibra announce, give news to
438

**XBZ**

bil-xibiz bread

xibz šir barley bread

**XTN**

xatūn (P.) lady, proper name

xatūna (P.) lady

**XGL**

tixgil to embarrass, to put to shame, to shame

xağlitǐ my shyness

**XDD**

xdūda (pl.) cheeks

xadda her cheek

xdūd cheeks

xaddik your cheek

xaddič your cheek

xaddî my cheek

xadd cheek

'ixdēdic' your cheek

xdēda his cheek

xdē dak your cheek

il-xadděn two cheeks

xdūdak your cheeks

xdēd cheek
XDR
xadřī make to boil
xadra I will make to boil

XDM
xādim servant, attendant
w-laxdim I will serve
xiddām servants

XR
xara blihyit curse be your beard
ilxariyya excrement, feces

XRB
xarabanda mule-hirer
xarāba ruined place
wiyxarrib to destroy
wxirab to fall apart; to break
daxirribū I will destroy him

XRG
xriṅat she went out, she left
xirgiyya pocket money
xargīti my pocket money
xirg saddlebag
xiriz amulet
no.181.20

xirri'tīna you frighten us
no.110.5

xirqitū his diaper
no.189.14

xirag rags, polishing cloth
no.154.31

xāzarūnī (p.)
no.60.1 et pass.

yxazir bil-ēēn to wink
no.90.4 et pass.

wil-xaz'alī from the Bedouin tribe xaz'al
no.130.21

il-xazā'il a name of Bedouin tribe
no.167.19

il-xizzāma nose ring
no.39.13 et pass.

xizmačī (T.) servant
no.153.37

il-xazna closet; storage
no.18.8

xazzan to congeal
no.70.2 et pass.
witxazzin il'grūḥ the wounds congealed

wibxaznat issīltān the king's storage

XZY

wixzi ṭo put to shame

tixzīna you put us to shame

XSR

bixsāra with loss

XŚŚ

yxiśś he will enter

waxiśśišak I bring you in

šimxaśšišak what brought you in?

xaššēna we enter

XŚB

il-xšūba the woods

xašba wood

bxašab with wood

xašabkum your wood

xašabna our wood

XŚF

xašf (m.) deer, gazelle

xišfa (f.) deer, gazelle
wxiśif (m.) deer
xšūf (pl.) deer

XŚL
xšūlāt ornaments
mxasšila she is decorated

XŚM
xasmī my hose
bixšēmić your nose
wilxaśim the nose
xaśma his nose

XSR
xsūr skirt
xašru hip, waist
xašrī my waist
il-xawāṣir (pl.) hip, waist

nitxāsar we put arms around each others
waists

XSW
il-xiswa testicle
wxisyaŋu testicles

XDD
yxidd to shake, to jolt
XDB

xiaatbolu they dyed him
wxadab he colored
waxdibla I colored him
xaq dyeing
xaqbit she dyed
waxqib I will color
bxadqbit ilhinni while anointing with henna
xaqib ointment

XDR

lil-xiidar prophet Elias
xidir ilyas Prophet Elias
xiqera (f.) green
il-xadqar (m.) green
xaqra (f.) green
xaqdar to become green
xqerif perfume

XTT

il-xat letter
xaqak your letter
xittat ilzenat the way of the beautiful ones

XT'
xqiyaa a sin
XTB

xiṭab to propose, to ask for a woman's hand in marriage; on behalf of

XTX

wistaxtar to come

xāṭir sake, thought, mind; desire

xittār guest

xāṭirī my sake

bhal muxtir coming

il xāṭirği fortune teller

lxāṭir for the sake of

xaṭar danger

xaṭra one time

xāṭirak your desire

XTF

tixṭif she madders

ixṭiftēnu you madden him

XTW

xtāy my steps

yitxaṭṭa to overstep; to cross

XFF

xaffif to make lighter, to ease

xaffīf light( weight), thin
XFR
xfāra watching, guarding

XFY
tixfīh she hid it, concealed

XLL
xilāla unripe dates
xulla friendship
xullā cloth
bixlāl il-ṭōs' unripe dates
il-xalīl a nickname for the Patriarch Abraham
mixtalla (f.) defective, unbalanced disturbed
xullāna his friends
il xillān the friends

XLG
wixtilaḥ to tremble, to move, stir

XLXL
xalāxīl anklets
bxilxālik with your anklet
xilxālā her anklet
bil-xilxāl with the anklet

XLŠ
xilaṣ to be complete, to be finished
xalṣit  she finished

txilṣon  you became safe from

yixlas  finish, get through

XLΤ

wtixliτ  she mixes herself with, associates

with

XLέ

xil'a  robe of honor

il-xil'a  robe of honor

wibxil'itū  with his robe of honor

XLФ

xalfū  behind him

il-xalifa  Caliph

xilafak  other, except you

wil xallafik  the one who left you

tixālafti  you changed

XLΩ

il-xalag  mankind, people

il-xalāyig  people

wxxtaliq  to be created

xilgat  ilbārī  God's creation

xilgit  creation

yā xāligī  Oh my creator

wilxalāyiq  people
xilqit creator of
xalag worn out
xilagnî He created me
xalag mood
daq xilqî annoyed, depressed

XLW

'taxallî make (to make someone do)
mxallînî put; place;
xillâla cause, let
xillitnî have someone do something
wxallâna
xillitna she left us
wxillâha he left her
wxalli nnâm let us sleep
xillit-lak she put for you
yxillîk let you
xallûnî let me
xallêt I put
wxalla he put
xāliyya empty
yxallînî he puts me
waxallîkum î let you
winxillîha we will put her
xallêtini you put me
wxallînî let me

no.119.6
no.154.41
no.157.69
no.157.83
no.159.6

no.1.1 et pass.
no.20.4
no.20.44
no.20.60
no.20.99
no.20.105
no.20.146
no.20.180
no.20.198
no.34.23

no.58.5 et pass.
no.62.134 et pass.
no.68.6 et pass.
no.68.6 et pass.
no.69.37 et pass.
no.148.14 et pass.
no.173.29
no.69.96 et pass.
no.81.7 et pass.
xallānī
yxallūnī  they let me
xallālī  he put for me
xall  let
yixla  become empty
waxla  become empty
wxallī  let put, place, leave
ma txallānī  let me
waxillīnu  I put him
ma *axallīč  I will not leave you
xalha  put her
wxallōnī  leave me
wxallētī  you left, you have someone do something
witxallīč
*alla yxallīkum  God keep you alive!
xalā  seclude oneself
xalāwī  empty, vacant
xalawiyya  alone, lonely
xālī  (m.) empty, vacant
xālya  (f.) vacant

XMD
xāmid  to calm, to abate

XMR
maxmīrta  his wine jar
la xtamər to ripen
xamran wine
xamur wine
xamrit wine
il xamrı̂ wine-colored
xixtamər to ripen

XMS
bxams flūs five
xamsa five
bxamsa wЪišrın twenty-five
yōm il-ximīs Thursday

XNGR
bxangar dagger
bxangarik with your dagger
xangara dagger
xangag dagger
xangari my dagger
il-xanagir (pl.) daggers

XNZR
xanzır pig

XNG
xanagnā strangled; choking
xōga  sir, Mr., merchant; used for addressing a Jew and Christian  

XWX

il-xōxa peach  

XWD

xōditu his helmet  

XWRD

xwārdā (p.) generous  

XWS

xōš (always preceded the noun) good  

XWF

nixāf we are afraid, scared  

waxāf I am afraid  

txāf you are afraid  
xōfi I am afraid  
xifit you are scared  
xāf I am scared
xōf  fear
xōfak  your fear
yxafon  they are scared
xāyif  afraid (of)

XWL
xwāl  (pl.) uncles
xāla  (f.) mother's sister, maternal aunt
xwālu  his uncles
xawāla  her uncles
il-xālā  relationship of the maternal uncle or aunt
xāl  mother's brother, uncle
w-xālī  my uncle
xālitī  my aunt
xālāti  my aunts
xwālī  my uncles
xālitū  his aunt

XWN
bil-xān  caravansary, inn
nixūn  we are disloyal toward
xānak  he was disloyal to you
tixūn ilzād  she was disloyal to you
xān  he was disloyal
txūnūn  you are disloyal
XAWY
xawa to drop, fall down  no. 72.3 et pass.

XYB
xāb to fail, be unsuccessful, be disappointed  no. 73.6
xābat to be disappointed  no. 95.7
xāyib unsuccessful; failing, disappoint  no. 145.30

XYR
-xāyar better, best  no. 12.8
il-xiyār good, better, best  no. 63.47
xyār cucumber  no. 124.39 et pass.
šimxayyirik who let you choose  no. 124.40

XYT
-xiyyāt tailor  no. 25.7 et pass.
-axayyīt to sew  no. 145.39
il-xēt thread  no. 156.117 et pass.

XYL
wil-xēl horses  no. 30.18 et pass.
xayyāla horse riders  no. 37.2 et pass.
xayyālak your horseman  no. 45.12
xīliyyīf garment  no. 63.13 et pass.
xayyalak saddle you  no. 83.5
xayālak your imagination  no. 93.2
wimxayyīla she was imagining  no. 121.6 et pass.
xayāl imagination
xēlū his horse

XYM
xām 'ōfī linen
xāmak your linen
il-xāma the linen
xēmit ilmansūba the installed tent
xayyam cover; to stay, rest; to settle

D
di til'i proclitic "di"-used with the imperative of the verb, go up, ascend
dirham have pity
di gaddim approach, bring near
wdāl name of the letter d

D'B
düba wdūbu persistence, perseverance
čam dūb how many times

DBB
dabīb ilnimil the creeping of the ants
līldāba animal, riding animal

DBDB
dibdibī (f.) fat
il-tadbir arrangements
wilimdabbir arranger, disposer

diğla Tigris river

wdahhağit I stared at

daxal to enter, go in
wdaxlin entering
daxila limmak please!
wdaxlit she entered
widxalt I entered
bdaxlak please! I beg you! I beseech you!
daxlič please!
daxilak please
bdaxil 'imānič please
dixxeltēnu you let him in

markab il-duxxān steamship
dixxān smoke, fume
DRR

il-durr (coll.) pearls

no. 59.39 et pass.

DRB

bdarib trail, alley, lane, road

darb trail

bil-darub in the way

bildağbûna (f.) lane, alley

il-darbin (pl.) alleys

darbak your way

darb il-baḥar sea-way

darib mösil the way to Mosul

no. 20.224

no. 30.1

no. 62.5 et pass.

no. 99.28

no. 124.49

no. 140.60 et pass.

no. 140a.43

no. 158.5

DRG

darğa step, staircase, stairs

darag step, stairs

no. 30.3 et pass.

no. 107.13 et pass.

DRD

dard (P.) sorrow, grief, trouble

darda her sorrow

daridkum your (pl.) sorrow

dardak your sorrow

no. 46.20 et pass.

no. 60.8

no. 60.26 et pass.

no. 64.96 et pass.

DRZN

darzan dozen

no. 63.26
DR‘
wdir‘u his armor

DRHM
drahimī dirham, a silver coin

DRWS‘
daruša hat

DRY
ma ṣadrī I do not know
tidrī you know, she knows
madrī I do not know
tidrūn you(pl.) know
darfī zamanak manage, direct, take care of
yidrūn they know
ladrī I do not know
darīha manage it, take care of it
darfī I know
dirēt you knew

DZZ
dazzēt I sent
dizzu il-xabar send the message

DSS
yindiss to penetrate, infiltrate, to slip into

DSML
dismāla his garment, mantle, clothes

dasāmīlu his garments

DŚŚ
da tidiss do not enter

DSMN
il-dišmān (p.) enemy

DŚK
wadʾak to rub, to scrub, to massage

DŚW
diʾwitī my claim, plea, demand

widʾa he called
diʾāna invite, call

widʾet I called

widʾilī wish well to me

wadʾilū I wish him well

wadʾī I will curse

wandʾī I will wish, ask
daffta the side of the boat, wood

DP*
dfi‘tēlu you paid him

DFN
jadfinā I will bury her

DQQ
daqq illēra a kind of cloth
tdiqq to pound, to crush

DGG
madgūg tattooed
dāgig to tattoo
lādigg knock, ring
daggū they knock
il-daggā tattoo mark
daggat she tattooed
il-dagg play(an instrument) knobking(on a drum)
wiydigg he plays
daggētinī you tattooed me
daggētilī you tattooed me
daggētak your behavior
madgūga tattooed
daggit behavior

no.180.18

no.30.22

no.179.55

no.185.4 et pass.

no.194.16

no.39.30 et pass.

no.45.6 et pass.

no.46.21 et pass.

no.57.10

no.57.11 et pass.

no.57.18 et pass.

no.59.11 et pass.

no.64.47

no.69.61 et pass.

no.69.71

no.117.17

no.119.5 et pass.

no.121.29 et pass.
I knock
dagātī knocks
wiydiqq he knocks
digg knock
digēga tattoo
tdigg you will knock
diqqē li šbaṭēn play with your fingers
diggan knock
DGDG
digidagha he tickled her
wimdagdigat she is tattooed
mdagdigia she is tattooed
dagdigig tickle (command)
DKK
dakka level ground
dikkat il-ḥammām bath’s threshold
DCC
tdiċċinf you beat me
daċċa threshold
DLL
dalīla proof, guide
dallānī he guided me
w-dalāla her spoiling
dilīf my heart
tindall you will be guided
idlālu his spoiling

no.124.7
no.124.7
no.138.16
no.143.16
no.144.5 et pass.
no.144.12
no.145.28
no.156.65
no.126.8
no.154.24 et pass.
no.167.14
no.186.2
no.20.165
no.34.40
no.46.23
no.174.4
no.53.1 et pass.
no.61.19
no.64.150
no.91.4
no.115.6
no.119.68
dallalicious your spoiling

tidallal you are spoiled

il-dallāl heart

ildalal spoiling

ydallini he will guide me

limdallal spoiled, pampered

dallak guided you

DL

dillā′a pampered, spoiled

dala′ open neck

DLQ

″indalaq to pour out, to be spilled

DLM

ʿal-dilma why? Daylam

dilimma Daylam

DLW

dallan they let down, lower

dālī hanging down the pail

bildēlī pail, bucket

wdillītēla you let down to her
wdillitela you let down to her

DMM

damm blood

dammī my blood

dammak your blood

DMES

dambūs wadī pin

DMR

lā tindimir to perish, to be ruined, to destroy

DM

widmū tears

bdami with tears

bilmadāmi (pl.) lachrymal canal

dmū'ik your tears

tidma to water (of the eyes)

dam'ikī your tears

dam'ī my tears

DMN

tdāmant I struggled

DN

danāwit nafis lowness, meanness, inferiority
nafs ildiniyya the low spirit, the mean spirit, base spirit

DN'L
idani'āl proper name Daniel

DNDL
mdandila hanging down, dangle from

DNCR
dangar to bow one's head in silence

DNPS
mdangisat il rāṣī let down, bow(head), tilt one's head, cf. literary Arabic, /nakasa/

DNW
danni bring close
dunyāy my world, earth
ildinī (f.) world
yā dunyā (f.) oh world
dinyāna our world

DHR
dahar long time, epoch, age, fate

DHŠ
windahšit to be astonished, amazed, surprised
DHL
dihla  muddy water  no.199.10

DHN
yidhin  to anoint with  no.1.27
dihn  illōz  oil of almond  no.1.27
ildihin  fat, oil  no.105.4

DW*
dā'ī  my disease, malady  no.96.7

DWBR
dūbāra  (p.) again  no.150.1

DWH
dōh  branching trees, branches  no.74.2

DWX
dūxa  proper name  no.41.1
tdūx  she became dizzy  no.139.14

DWXTR
dōxtar  (p.) daughter  no.60.1

DWD
dawīd  proper name, David  no.31.5 et pass.
dahūd  proper name, David  no.34.3
'abū dawīd nickname for Silman
dāwūd David

DWR
bdārī in my house
ydawwir he looks for
dārna our house
dār house, home
windūr we wander
dwēriyya skirt
da rá turn, circulation
bdāra in his house
biddār in the house
'adawwir I look for the
dindār come, take the short cut
bilimdār mill, millstone
landār I will take a short cut
iddawir she looks for
dāyirha around her
dawwir look for
ṣiddawrīn what are you looking for?
yidūr he turns around
dāru they turned around
il dayyir wandering
dīrha fill the cup with wine
wdīratan 'al-tīb a name of an area

no.34.36
no.124.11
no.20.90 et pass.
no.20.236
no.23.1
no.23.1 et pass.
no.80.2
no.111.1
no.122.1
no.122.4 et pass.
no.128.25
no.128.41 et pass.
no.131.1 et pass.
no.131.21
no.140.40
no.157.17
no.171.16
no.174.13
no.178.1 et pass.
no.194.8
no.197.22
no.20.64
no.171.1 et pass.
no.175.10
bildīra area, region

DWS

haydūs step on, tread upon

ydūs he steps on

dās to tread, to step

gām ildās to finish the play

bimdāsa in his shoes, sandals

tidūs she steps

dāsanna they tread on him

yindās he will be stepped upon

w-dūsū step on

l-dōsa name of place

DWŠK

dōšak (T.) mattress

DWL

widwālū his treasures

DWLB

dwālīb (pl.) cupboards

dūlāba cupboard

DWM

dāma let him last
dimū let him last

dōm always

dāmū lina let him last for us

wiydīmū he will let him last

il-dāyim lasting one

wdōmū he always

dōmič you always

dāmit she will last

dūma name of a place

dām to last, continue

DWN

dān near

dānī close

min dūn without

biddīwān office, bureau, parlor

DWY

wiydāwī he treats; cures

yidwī he rings out, resounds

dawī noise, sound, ring

tidwī shērings out

nidwī we ring out

ydāwīnī he cures me

yidāwī he cures

widwāy (m.) my medicine, remedy

no.1.13

no.2.11, no.20.196 et pass.

no.4.1 et pass.

no.8.4

no.8.11 et pass.

no.20.66, 174

no.97.4

no.158.44

no.168.33

no.168.69

no.10, 1

no.10, 1

no.45.27

no.129.20

no.11, 2

no.64, 19 et pass.

no.64, 19 et pass.

no.64, 36 et pass.

no.64, 84

no.64, 146

no.82, 4

no.96, 7
midwā noise, sound, ring
šadāwi how I cure
dwāna our medicine
dawā medicine

DYY
il dāyāt (p.) midwife

DYS
widyūsa (pl.) her breast
dēs breast, teat

DYK
il-dīk cock

DYČ
dīčī my cock

DYN
dēn debt
dēna his debt
wildīnī religion, faith
dīnak your religion
dīnī my religion
dēnak your debt
dīnik your religion

no.119.67
no.133.6 et pass.
no.144.17
no.152.4
no.87.2
no.118.2
no.118.4 et pass.
no.19.1
no.131.25 et pass.
no.69.68 et pass.
no.75.3
no.81.1
no.81.7
no.81.7
no.132.35
no.145.14
"addayanu I borrow money from him

**DBB**
wdibni to chase away, to send
witdibb lī she throws to me
dibni throw me
yidibb he throws
didibb throw
dabb throw, throw away
dibbōnī throw me
dabbēt I threw
dibba throw him

**DBH**
niqbah to slaughter
šabāyīẖ slaughtered animal, sacrificed animal
laqbaḥ I will slaughter
il-maḏbūḥ slaughtered, slain
dbaḥnālík we slaughtered for you

**DBL**
yidbal to whiten, to dry up, to fade
 dibal whitened, dried up

**DKR**
tasikra message, note, ticket
wyidkīr to remember, to mention
tiḍkur you remember
wdakkarnī he reminded me
diḍkur (imp.) remember

DCR
dičirhim their memory, remembrance

DLL
‘al maḍalla submissiveness, humiliation, humbleness
tiḍillha you lower her
dilūl docile horse

DMM
il-dimma protection, security

DNB
danba offense, sin, crime
wilḍanib offense, sin
danbak your crime
danbī my crime
dnūb crimes
danib crime, fault
dnūbī my crimes

DHB
wighūbitū his gold
dahab gold

dahab m'arra expensive gold

dahban gold

bidhūba in its gold

DW

illaḏi who, which

dāk that, that one

bilmāt self; essence, being

DWB

dābat to melt; to dissolve

dāb to melt, to dissolve

daṣib melted, dissolved

DYL

bidyālu end, bottom, tail

dēl tail

R'S

rāsu his head

wrāsan directly, immediately

rāsa her head

rās head

rwēsik your head

rūs heads

no.41.11 et pass.

no.119.37

no.133.9

no.139.16 et pass.

no.24.22 et pass.

no.34.7 et pass.

no.181.4

no.96.4 et pass.

no.98.5 et pass.

ṇ̣̣.165.4

no.119.106

no.189.14

no.1.28

no.3.10

no.5.7 et pass.

no.5.9 et pass.

no.12.1

no.34.2
ra'si my head
wrasić your head
rayyis head, leader
‘ala ra'si with pleasure, very gladly, at your service

R*P
ma yiraf he has no pity

R*M
rimt addax, gazelle
rim addax, gazelle

R*Y
'arāhin I see them
rāy opinion, view
tara behold! didn't you see?
ra'ētak I saw you

RBB
mrabba jam, pulp
ribbākī to raise a child
rbāba rebab, or rebec, a stringed instrument similar to the violin
rabbī God
yā rabbī by God
rabb il-sama heaven's God

no.39.7 et pass.
no.58.31
no.135.8
no.145.6
no.155.13
no.154.23 et pass.
no.156.25
no.79.1
mp/96.6
no.130.66 et pass.
no.186.20
no.20.70 et pass.
no.34.8 et pass.
no.145.69
no.1.9, no.20.5, 193, 205, no.24.2, et pass.
pe.2, no.20.24, 28, 220, et pass.
no.4.2 et pass.
wrabbī my God
rabbinā our God
rabbā he raised
rabb il-‘arīsh God
rabbak your God
gabbī my God
rabb il-‘alamin God of the universe
rabb ilmi‘in Helpful God

RBS
iyribšōn they dig
‘irbāš ground

RBT
il-marbaḥ place in which animals are tied up

RB‘
wrabi my friend
marbū‘a of a medium height
warba‘ four
‘arabā‘ four
warbāṭa‘aš fourteen
larbi‘āḥ Wednesday
il-rabi‘ group of people
marba‘ spring rain
ribī‘a spring(time)

no.8.2
no.18.1
no.69.67 et pass.
no.85.6
no.94.10
no.99.7 et pass.
no.109.12 et pass.
no.109.16
no.109.13
no.109.14
no.59.69
no.43.11 et pass.
no.51.5 et pass.
no.69.81 et pass.
no.119.2 et pass.
no.153.38
no.168.23
no.174.23 et pass.
no.183.34
no.199.6
wribqa  proper name Rebecca

rābī  brought up
wtirbāt  upbringing, education
larabbīkī  I will raise you up
yirba  he will see
rabbit  she brought up
rbāt  upbringing, education

martaba  step, platform

wirtaggāt  to shake, rock

wtirgā*  she goes back, she comes back, returns
margū*ic  your return
traggīnī  she will bring me back
yirgā*  he will come back

lregel  proper name Rachel
rōgēl  proper name, Rochel
riglı my leg, foot
rağlı my husband
rağla her husband
riglayyä my legs
ğiğlı leg, my leg
riggâl husband
wilgiggâl husband
ğiğl leg
wriglak your leg
wirğâlu his men
riglékî your legs
rağlşâha husband of her youth
lilrğîl men
liggîl men
rigléha her legs
rgéli my husband
rağilha her husband

RGN
rēgîna proper name

RGW
ragwatan hope
‘argû to hope, to wish, to look forward

RHB
yâ marhaba welcome!
raḥēl proper name, Rachel

ríaḥal to set out, leave

riḥmōha they had mercy upon her

yirḥam to have mercy upon

tirḥam she has mercy

*irḥam have mercy upon

šahr il-raḥmān Fishehri, the seventh month of the Jewish calendar (falling in September-October)

wil-raḥmān the Merciful (said of God)

raḥīm merciful

wriḥmi..ʿalayya have mercy upon me

wlarḥam ʿabū I will curse...

raḥam mercy, pity, sympathy

murxaṣ you have permission, you are allowed

birxūt looseness; laxity

tirxf to be or become loose

radd to return, reply

diridd return
| waridd   | I will return      | no.116.9                  |
| raddat   | she came back      | no.145.21 et pass.        |
| raddaw   | they answer        | no.152.13                 |
| ridd     | come back          | no.156.128                |
| tridd    | she comes back     | no.157.11 et pass.        |
| radda    | refrain            | no.181.1 et pass.         |
| yiredd   | to turn            | no.201.4                  |

**RD**
| radī     | bad, wicked, vicious | no.117.22 et pass.        |

**RDN**
| biradnā  | with his sleeves    | no.59.46 et pass.         |
| irdān   | sleeves             | no.64.31                  |
| ridin   | sleeve              | no.153.10 et pass.        |

**RZQ**
| 'abd ilrazzāq | proper name       | no.124.34                 |
| rizig      | livelihood         | no.140.25                 |
| rizqī      | my livelihood, income | no.186.14                |

**RSL**
| 'arsillak | I will send you    | no.183.10                 |

**RSM**
| rsūm (pl.) | traces, marks     | no.157.22                 |
yinrašš to sprinkle, to water
yriššôn they sprinkle

il-rašma ornamental halter

rašaša (f.) bullet

yehi rašôn may it be thy will

raḍriḍ to break, crush

raddâni he pleased me
tirḍûn you(pl.) are content with

ruṭubha fresh and ripe dates

râ'îha shepherd, guardian

rgayyif loaf of bread
tirfin to quiver, twitch (of an eye)
RFS
yirfis to kick no.156.44

RF
rafi (m.) thin, fine, slender no.56.26 et pass.
il-rafi'a (f.) thin, fine no.60.6 et pass.
il-marfa carnival no.176.10 et pass.
ricula to lift; to raise no.201.8 et pass.

RFG
il rifäga friends, companions no.80.2 et pass.
mräfig becomes a friend of no.130.46

RQB
raqbit neck no.27.48
riqbita her neck no.162.10

RQD
il riqūd sleeping; lying, resting no.159.21

RQS
'irqiši (Imp.) dance no.139.28

RGB
rgāba necks no.60.35
rigbita her neck no.68.19 et pass.
wragubti my neck
ragba neck

RGD
rigad to calm down
brigāda sleeping, resting

RGS
wriģga~a (f.) dancer
‘al-riģiṣ dancing, dance
tirgiṣ she dances
bragṣa in his dancing
wargiṣ lû I dance for him

RKK
rakk to weaken

RKB
markaŷ biℓ-du|xkan steamship
yirkabha he rides it
il-marākīb ships, boats
wirkabnā we rode
rakb riders
bmarkab ship, boat
räkib riding, traveling
‘arkab I will ride
rakba riding
rikab to ride, to travel
RKZ
markaz 'alāy (T.) colonel

Rκθ
larkiḏ I will run
rakdiṯ she ran
yirkiḏ he runs
wtirkiḏ she runs
larkuḏ I will run

RKN
rukn support, corner; basis

RCB
il-račṣyib riding animals
ričṣābt l-xēl horses' riders
rāčib riding, traveling

RMH
āirmāḥ lances, spears
il-mirammaḥ in the shape of a lance
rumḥ lance, spear

RMD
rimdat 'iyūnna to be inflamed (of the eyes)
bramla sand  
no. 199.8

RMN
il-rummān pomegranate  
no. 5.33 et pass.
il-rimmāna (n.un.) pomegranate  
no. 47.2 et pass.
rummānkum your pomegranate  
no. 61.6

RMY
yirmī to throw  
no. 7.8 et pass.
wtirmī she throws  
no. 15.3
ramā he threw  
no. 20.99
rāmiya thrower, aim  
no. 53.16 et pass.
ramyat she threw  
no. 64.30 et pass.
rāmī thrower  
no. 64.121 et pass.
rmāk he threw you  
no. 124.60
wirmāna he threw us  
no. 144.20
ramānī he threw me  
no. 156.17
yirman they throw  
no. 156.28
rmōnu throw him  
no. 159.23

RNN
rannat il xilxāl sound of the anklet  
no. 141.23

RHRH
rahrahū make way! step aside!  
no. 28.3
RHM

yirham to fit, suit  no.180.24

RHWN

rahwān (p.) young horse, work horse, ambler  no.201.37
( of a horse), pack horse

RWBN

rūbēn proper name, Reuben  no.29.5
riʿūbēn proper name, Reuben  no.34.12

RWG

wilrōg wave, billow  no.149.29 et pass.

RWH

riḥtu I went  no.20.63
wrāh to go  no.20.99 et pass.
yrūh he goes  no.34.6
trūh you go  no.44.20
rūḥi my soul  no.46.15* et pass.
brōhitić in your going  no.53.26
rāyih going  no.60.5 et pass.
riḥnā we went  no.63.35
ilrūh soul, spirit  no.79.4 et pass.
wgāh he went  no.105.6 et pass.
tgūh you go  no.105.13
di ṭuḥi go
waruḥ I will go
rāḥat she went
yā ṭuḥ Oh! spirit
wirwangna our spirits
rāyha going
yirawwah he goes
brūḥa by himself
rāḥū they went
rāyīḥīn (pl.) going
marawīn (pl.) fan, ventilator
timarrah to fan, to fan oneself
rūḥa his soul
wiyrūḥōn they are going
rāḥat she went
riḥt I went
rūḥū go
šāṭbit il-rīḥān sweet basil
il-rīḥān sweet basil
šīṭib rīḥānī sweet basil
wtistirāḥ take a rest
rīḥita its smell
rīḥa perfume
rawāyīḥ perfume
wrīḥt fragrance
rtāḥ relax, to rest
rtāḥ relax, to rest
il rīḥ air
raḥḥ his odors

RWP
trīd you want
ašīrīd what does he want?
ma ašīrīdha I do not want her
arīdak I want you
arīda I want her
ridīnīf you want me
witritīd you want, she wants...
trīda what do you want
ağīda I want her
ma yģīdūna they do not want her
wiyģīd he wants
ma ġīdnākīf we did not want you
ridīt I wanted
winrīd we want
mrādī purpose; situation
trīdīnīf you want me
wiyrīdak he wants you
tirīdhī you want
yṛīndīf he wants me
riditha I wanted her

no. 98.20
no. 156.56
no. 167.2

no. 4.3
no. 20.74, no. 24.2 et pass.
no. 20.171 et pass.
no. 25.4
no. 27.1
no. 44.1 et pass.
no. 44.2 et pass.
no. 45.12 et pass.
no. 54.5 et pass.
no. 81.2 et pass.
no. 99.26
no. 99.30
no. 103.2 et pass.
no. 110.1
no. 117.23 et pass.
no. 122.18
no. 123.15 et pass.
no. 125.2 et pass.
no. 129.8
no. 129.11 et pass.
no. 154.40
no. 156.48
I want
I want you
I want you
he wants her
I want him

Earrings

Gazelle, deer
the Byzantines
a kind of coin
Rome

Show me

I will show you

Thirst-quenching

I will show you

He will let drink

She watered

I will show you

He will let drink
RYZ
il-rīza silk cloth

RYŠ
riša feather
riš il-miʿāmī ostrich's feathers

RYG
rayyūg breakfast
‘atrayyag I will eat breakfast

RYL
wiryālū silver coin
ryāl riyal, a silver coin
200 fils
il-rēl train

ZBB
bizbība raisin
zibb penis
zibbū his penis

ZBD
zbād cream
zbēd proper name
zibid butter
ZBR
znābīg bees
zanbūr bee
zambūr bee
1-zabbūr Book of Psalms

ZBT
il-zābṭī officer, captain

ZBN
zbūnū
zbūn ċarxāna garment
zbūn il-gūlī garment
zbayyin garment
wizbūnāt il-zarī silk garment
zbūn il-wardī rose colored garment
zbūn il-šāmī Syrian garment
zbūn il-giṭnī cotton garment
wizbūnī my garment
zbūn hēk whēk garment
zbūn čamdānī garment
zbūna her garment
zbūn gmaš cloth garment

ŽTT
la tzittēnu do not throw him
zittōnī throw me
zattitni throw me
zittā throw him
nzitta we throw him
zitt throw
lazittā I will throw her

ZĦL
ziḥallu fall down, moving away
zaḥal to move away, to slip

ZXN
wzuxmitī my suit
ilzixma suit of clothes

ZXW
bizxūṭū linnābī (heb.) by the prophet's right
bizxūṭ by the right of

ZRR
'izrūra his buttons
'itzirra to button up
zrūr buttons
zirrī my button
zrār buttons
zarî\textsuperscript{f} planter  
zîtra\textsuperscript{c} you plant, sow  
\textasciitilde{z}arzâ\textasciitilde{c} I plant, sow  
zîr\textasciitilde{\textdagger}nî they planted me  
zarî\textasciitilde{f}ûn planters  
dîzra\textasciitilde{f} plant  
\textasciitilde{z}îriz\textasciitilde{\textdagger}tûnu I planted it  

Zîrf
zrafâ to pierce; to bore a hole  

ZRQ
wizgaqqit \textasciitilde{y}ûnâ her eyes became blue  
lilazrag (m.) heaven  
il-zirga (f.) coat  
wîmzarrigat li\textasciitilde{f}yân blue eyes  

ZRG
zarag to jump  

ZRY
zarî (p.) silk  

Z\textasciitilde{\textdagger}G
il-miz\textasciitilde{\textdagger}gât (pl.) disturbing, annoying  

Z\textasciitilde{\textdagger}L
z\textasciitilde{\textdagger}lîlit you were angry
yiz‘al he is angry
za‘lăn annoyed, angry, vexed, in bad terms
zi‘al he was angry
za‘lū they were angry

Z‘M
bza‘īma with its leader

ZGĐŠ
zagdašiyya a name of a silver coin

ZGR
zgayyir (m.) small, young
bziğrī in my youth
‘izgār (pl.) young, small
zgayyira (f.) small, young
zgīr (m.) small, young
wizgārhum their young people

ZPF
zaffa procession of a wedding, in which the bride is brought to the groom’s house
il-zaffa
zaffatnā our wedding procession

ZLL see NZL
zilū go down
ZLF
zilfa hair on temple
zlūfa his side-locks
zilfēn two side-locks
zlūff my side-locks
zilūfik your side-locks
il-zilif side-locks
zlūf side-locks
zilfak your side-locks
zilff my side-locks

ZMM
zimm to tie up, tighten, to truss up
'azimm I will tie up
zāmimāt they are tieing up
zimāma his belt
zmām belt
zimāmī my belt

ZMR
zimmarnā we blew, played a wind instrument

ZMN
twāl il-zamāna all the time, always
il zamān time
ZNB
zannūba  proper name, fat, fleshy  no.139.1 et pass.

ZNGL
ilzingi  Negro, black  no.138.17

ZND
zanda  forearm  no.5.39 et pass.
znūda  her forearms  no.68.24 et pass.

ZNR
bzinnar  fishing hook, fishhook  no.182.7

ZNY
zinnaytī  to commit adultery  no.123.5 et pass.

ZHW
wyizhī  to blossom, to shine  no.1.60
tizhī  she shines  no.5.18 et pass.
zahiyya  proper name, beauty  no.50.8
zahi  bloom, shining, splendour  no.64.97
zahwat il-šōbēnī  splendour  no.69.93 et pass.
yizhīnī  to flourish, to bloom  no.140b.38 et pass.
ZWG

zog (m.) husband, pair, two
zog 'yunu pair
yzawwii to give in marriage
zoga her husband
bizwiga marriage, wedding
witiwii'iga she will give her in marriage
yiziwii'igu he gives him in marriage
zawwa'gna we give in marriage
ziwii'gnaha we gave her in marriage
bizwiga'ak in your wedding
zawwa'gini give me in marriage
itziwa'gt I was married
lzo'gi my husband
zawwaga'ha they gave her in marriage
zog 'ixti my brother-in-law
zawwega'nifi they gave me in marriage
waziwii'igu I will give him in marriage

ZWD

i1 zad food, provisions

ZWR

winzuru we will visit him
zaronu they visited him
tzur she visits
ziyārtan visit
bilzūr by force, forcibly
zūr visit.
nzūr we will visit
lizyāra pilgrimage
*azūr I will go on a pilgrimage
zāyirīn pilgrims
zūru make a pilgrimage
zuwwār pilgrims

ZWQ
zawwaqūha they embellished her, they decorated her
winzawwiq we will embellish

ZWL
lam yazil šāhibī he is still my friend
lam yazil yihwāk he still loves you
zwālī carpets
lā zāl still

ZYT
il zaytūn olives
il-zitūnī olive-green, olive-colored

ZYD
yizīd to increase, to grow
zād to increase
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'azād</td>
<td>increase, add</td>
</tr>
<tr>
<td>zīdī</td>
<td>increase</td>
</tr>
<tr>
<td>zāyid</td>
<td>increasing, additional, growing</td>
</tr>
<tr>
<td>wazīd</td>
<td>I will add</td>
</tr>
<tr>
<td>yīzdād</td>
<td>he will increase</td>
</tr>
</tbody>
</table>

**ZYG**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bizyāgič</td>
<td>your open-necked</td>
</tr>
<tr>
<td>zīgak</td>
<td>your open-necked</td>
</tr>
<tr>
<td>zīgī</td>
<td>my open-necked</td>
</tr>
</tbody>
</table>

**ZYN**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yā zēn</td>
<td>how nice</td>
</tr>
<tr>
<td>il-zēn (m.)</td>
<td>good, well, nice</td>
</tr>
<tr>
<td>il-zēna (f.)</td>
<td>good</td>
</tr>
<tr>
<td>lilzēnāt (pl.)</td>
<td>good one</td>
</tr>
<tr>
<td>w-titzayyan</td>
<td>she makes herself up</td>
</tr>
<tr>
<td>wzīnīta</td>
<td>her decoration</td>
</tr>
<tr>
<td>zēnak</td>
<td>your beauty</td>
</tr>
<tr>
<td>il-zīniyya (f.)</td>
<td>the beautiful</td>
</tr>
<tr>
<td>il-zīniyyī</td>
<td>pretty</td>
</tr>
<tr>
<td>al-mizayyna</td>
<td>pretty</td>
</tr>
</tbody>
</table>

**S’L**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wasāyil</td>
<td>I ask</td>
</tr>
<tr>
<td>witsāyil</td>
<td>she asks, you ask</td>
</tr>
<tr>
<td>winsāyil</td>
<td>we ask</td>
</tr>
</tbody>
</table>

Additional Notes:
- Hinsayil (we ask)
- Witsayil (she asks, you ask)
- Winsayil (we ask)

Numbers for references: no.61.7, no.77.6, no.92.4, no.140.9 et pass., no.183.26, no.74.5, no.132.23, no.157.51, no.57.7 et pass., no.60.2 et pass., no.62.37 et pass., no.62.141, no.64.142, no.64.143, no.69.39, no.123.1 et pass., no.123.18 et pass., no.175.17, no.20.6,41,61,86 et pass., no.20.11,101,121 et pass., no.20.15,106,181.
wiysāyil he asks
qatsāyil she asks
wusāyil ask!
wsāylēnu ask him
yiš'alnī he asks me
ỳ as'alak I ask you
sa'alūk they asked you
s'alštīha I asked her
sūla habit

SBT

sabta Saturday

SEB

titsabbag she is whitening her face
il-sbīgāt chaux vive, blanc d'Espagne

SBH

wsibhītu rosary
sibḥat yisig expensive rosary
bissibḥa with the rosary

SBT

sabṭ ymīnī tribe of Benjamin

SBK

sibkōha they cast a metal
misbūka she is tied up
SB*
sab* lion
sab*a seven
sab* ḍarbāt seven strikes
sab* idrūb seven ways
sab* īngūm seven stars
sab* bhūr seven seas
sab* snīn seven years
'sisbū* a week
wsīb*īn sanhadrīn the Great Sanhedrin, consisting of seventy-one elders

SBY
tisbī to capture, fascinate
sabī capture, fascination
sībēta you captured

STT
sītī il-niswān lady
sītī my grandmother
sītā her grandmother

STR
sātīr guarding, protecting
sitr il mara protection
ya sattār Oh! the protector

SGD
lasgīd to bow down, bow in worship
bsiqin prison, jail

SHQ
ishāq proper name, Isaac
yishāq to crush; to pound

SIR
wisḥūr sorcery, magic, charm
siḥrān sorcery, magic
il-siḥi sorcery, magic
issiḥhāq magician, wizard
siḥtēlu you bewitch him

SDD
lasiddanna I close it, I block it
siddiḥā I close it

SRR
ˈastasirr to cheer, make happy
sirrak your secret
il sarīr bed, bedstead
wsurra his secret

SRB
msarba flowing
SRBL
iimsarbalât clothed, covered

SRG
yisarrîg he saddles
tsarrîg she saddles
bîsrg saddle
di sirrîgo la (Imperative) saddle for her
disarrîg (Imperative) saddle

SRH
sarrahât to graze freely (of cattle)

SRDB
lissirdâb cellar, basement
bilsigdâb basement

SRSH
sarsiîtî she combed her hair
wimsarsiha she lets her hair down
sirsiîtela you let her hair down
sirsâhi fresh(air)

SR
tisra' to be quick, fast, hurry

SRQ
wisrâq theft, stealing

SRY
il-sarâya palace

STY
sâta to assail, attack
bis‘ūdat il-mīla meal of circumcision

‘as‘ād to be happy, fortunate

il-mas‘ūdī a name of a quarter, a holy tomb in Iraq

il-sa‘ād good luck, fortune

‘ābu mas‘ūd a holy man

mas‘ūda proper name

mas‘ūd happy, fortunate

s‘ūdak your happiness

tis‘ār to flare up

saf palm fronds

sīfīfa necklace

bissafāyif (Pl.) necklaces

ssafāya to set, to arrange

lasāfir I will travel, make a trip

‘asafir I will travel

safar to travel, make a trip
SFQ
wiy'asaffiq  to clap  no.36.14
sifqiṭlū  they clap for him  no.101.7

SFQ
*ala sfūg  name of a city in Iraq  no.130.8
*asaffiq bidayya  I clap with my hands  no.145.78

SFH
saffihat rāy  insolent  no.156.13

SQT
tasqīṭ  bringing down  no.44.7
daṣiqqīṭa  I hurt her, I drop her  no.44.8

SQY
saqqā  water-carrier  no.20.119
tisqī  she waters  no.139.7
sqīṭonu  I gave him a drink  no.170.13
wisqīṇī  give me a drink  no.171.1

SGT
masgāt  a city in southern Iraq  no.201.8 et pass.

SGM
lsugum  illness, thinness  no.95.16
wisgām  (pl.) illness, thinness  no.91.13
masgūm  sick, skinny  no.198.9
SGN
sagňà mîzanam (p.) he caused me grief

SGY
sgĩnã give us a drink
siga he watered
wisgiňĩ they watered me
sagãñĩ he watered me

SKT
~askit I will be silent
biskût silence, reticence

SKR
wsukkar sugar
laskar I will be drunk
sakrân (m.) a drunk
sakrâna (f.) a drunk
il-sakâra (pl.) drunks
wyiskar he will be drunk
tiskar she drank
sakkirha close it, shut it

SKN
sakâkîn (pl.) knives
tiskinhā they dwell in it, live in it no.116.2
yiskinha he dwells in it no.116.7
waskin I dwell, I live no.124.44
wsikkini knife.

Il-sicca peg, pin no.174.3

Tiscar she will be drunk no.139.22

Siccanu rudder no.156.138
Sačin reside, dwelling no.86.6
Bsacčin with a knife no.122.6

Bil-salla basket no.52.15 et pass.
Insallēt to be consumptive no.65.1
Sallētini pulmonary tuberculosis no.136.12
Sall il-ud consumption no.136.12

Slāh arms, weapons no.157.8

Silsōnī to be smooth; to be tractable, docile no.145.41
ILTN
il-sīltān  sultan, absolute ruler  no.5.9 et pass.
il-sīltānī  sultan  no.27.53
il-sīltān  lhawā  love's ruler  no.95.11
il saltana  sultanate, authority  no.183.31

SLK
bislūk  il-‘aqil  with good behavior, good managing  no.20.145

SLM
silmān  proper name  no.4.1, no.14.8, no.18.11
salīm  healthy, perfect, safe  no.18.2
mislim  Muslim  no.20.119
tsallīm  she greets, salutes  no.20.229 et pass.
wsalimīna  (pl.) healthy  no.24.5
ya salām  sallīm  good Lord! how nice!  no.40.8 et pass.
sallīm  salute, cheer  no.55.16 et pass.
salma  proper name  no.69.33 et pass.
sallam  he cheered  no.86.5 et pass.
ysallīm  he cheers  no.107.10
sillam  ladder  no.107.14
wsalīmnī  name of city in Syria  no.119.7
slēma  good health, farewell  no.141.21
salāmak  your safety  no.142.5
salāma  well being, success  no.142.17 et pass.
SLHM
wimsalhimāt ṣūna dreamy eyes

SLW
silwāt quail

SLY
'atsalla I have a good time, I amuse myself
winsilēt I was forgotten
yisallīc he amuses you
nirsallā we amuse ourselves
slētīnī you forgot me
tislāh you forget him
ysallīt to console for the loss of...

SMM
simūm il-ĝedd hot winds of the summer

SMH
samāḥak your kindness

SMR
'asmar (m.) brown, brown skinned
samra (f.) brown
b-samur evening entertainment
il-sumur (pl.) brown
sāmarrā the city Samarra
samārak  your brown skin
samrīn  a name of a place in Syria

SM
sma‘na  we heard
sāmi‘ina those who hear
sma‘tū I heard
‘asma‘ I hear
yisma‘ he hears
tisma‘ūn you will hear
wisma‘ hear, listen

SMK
il samakī fish
samak binnī a kind of fish

SMC
il sima‘ (pl.) fish

SMN
smīna (f.) fat, plump
il-simin fatness
smīnī (f.) fat, plump

SMW
il-sama heaven, sky
il-samāwī sky-blue
SMWR
il-samāwar (R.) tea kettle

SMY
il-*asāmī (pl.) names
*ismak your name
*isma my name
wismu his name
il-samāwa a city in Iraq
wsammōni they called me
*isma your name

SNN
snūn teeth
snūna her teeth

SNSL
sanāsil spinal chord

SNW
sintēn two years
*isnīn years
sinnī my life
sant il-miḍat the last year
halsana this year
sana (f.) a year
sanāwēnī years

SNY
wimsannāya dam, weir

SHR
sahrāna (f.) awake, watchful
sahr sleeplessness
wsahar to pass the night awake; to spend the night
sawāhir sleepiness
sahrān (m.) awake

SHL
sahhal to facilitate
shēl proper name, Canopus star

SHM
shēma arrow
sahm ilnāwāyib misfortune's arrows
sahm il hāqir the separation's arrows
sahmēn two arrows
il sīhām arrows

SHW
sāhī negligent, absent-minded

SWD
msōdan melancholic
aswad (m.) black
il-sōda (f.) black
sūd black, darkness
il-miswañfī (f.) black
msawdat li-yūn (f.) with black eyes
sudī (pl.) black, dark
il-‘isēwed (diminutive) black
sīdī my master
sīd ḥṣēn a name of a Shiite holy man in Iraq
sayyid il sādāt lord of lords

SWR
biswār (m.) bracelet, armlet
swārāt (pl.) bracelet, armlet
‘iswāra her bracelet, armlet
sūrīna our fence, wall
swārī my bracelet
liswāg bracelet

SWRSN
‘alla swîrsen(T.) God protect

SWS
sāsōn proper name, (Heb.)
bil-sūsa rod, stick

SW<
wsā‘a hour
wsā’t il-noma  while sleeping
sā’t il- mbārika  the blessed hour
halsa’ now
wilsā’ now
hassa now, just (with completed action verb form)
bhal sā’a now
wkull sā’ everytime
yā sā’ when?
yisa’ now
sā’a watch, clock
bsā’ quickly
lissā’ till now, up to now, yet

SWF
sāf floor, story (of a building) row or layer of stores, tier

SWQ
bissūq market

SWG
bil-sūg in the market
wasūg I will drive
sāyig ‘ilxēl riding the horse
sūg il sēmar name of a market

SWY
wsīwwīnū do it, make it
winsiwwinū we will make it
tsawwī she makes
tiswa' worth, to be equal
sawa together, jointly
siwiyya' together, jointly
sawwatnī she made me
sawwit she made
sawwī make
siwwitlu she made for him
sawwēt I did, made
yisawwī fa'ilil he will do a favor
tiswīn you are worth, equal
sawwa he made, he did
msawwī he is making
sawwāha he made it
sawwūlī do for me

SYR
nisīr we walk, go
siyyarna we walked
'asayyir I walk
tsayyir she walks
ltisyāra walking
wsīrū go, walk
wsayyar he went for a walk
sārič your belt
sār he went for a walk

no.217
no.20.79 et pass.
no.20.83 et pass.
no.28.2
no.57.26
no.60.7
no.64.31
no.65.5 et pass.
no.99.17
no.117.21 et pass.
no.153.27
no.167.19
no.172.9
no.172.14
no.196.10 et pass.
no.198.2 et pass.
no.14.2
no.16.13 et pass.
no.20.63 et pass.
no.20.88,101 et pass.
no.20.125
no.26.2 et pass.
no.40.4 et pass.
no.42.13
no.72.4
masir walking, traveling
il-śēr walking, traveling
‘asir I will go
disir go!
sayyarat she walked
ysayyir he will walk

SYS
saysī go slowly

SYSB
il-siyāsīb flowing, stream

SYF
sēf sword
sēfak your sword
sēff my sword
wisyu fina our swords
sēfu his sword

SYL
sāl to flow, to stream

SYM
bsīmit xittār as a guest
samt il-‘azibā as a bachelor

no.77.1
no.130.45
no.133.3 et pass.
no.133.5 et pass.
no.143.13
no.152.1

no.141.19

no.80.1

no.1.5 et pass.
no.69.35
no.131.23 et pass.
no.143.10
no.176.61 et pass.

no.74.6

no.20.200 et pass.
no.62.69
SYNH

jäsëniḥ to attach

no. 88.8

ŠAH

lšah il-ʔaḡam shah, Persian king

no. 130.20

ŠM

šāmī a kind of Syrian coin

no. 59.29 et pass.

il šīm bad luck

no. 72.6 et pass.

lilšām to Syria

no. 142.49 et pass.

ŠN

mišān because of

no. 34.24

‘ala šānī because of me

no. 140.72

ŠBB

il-šāb youthful, young, younger

no. 34.43 et pass.

šabāb boy, youth, youthful; young, young man no. 168.6

šabb ilnār to break out in fire

no. 148.1

ŠBR

šibrēn span of the hand

no. 157.53

ŠB`

wašba` to satisfy one's appetite with; I am full (of food)

no. 98.3

tišba` nōm she has slept enough

no. 126.2 et pass.
šib'at nōm she had slept enough
šib'onā they fill us with food

šBK
il-šibbāk window
šabka net, network
bšabak net, network

šBC
tišābačnā we were intertwined
šbēčā il 'adiyya a proper name

šBH
šibh like, similar
šabbah to compare with
tišbah they are like...
yišbah he is like

šTL
wištalli to plant, transplant

šTY
il-šitā (m.) winter

šGR
sigra (f.) a tree
\[\text{'ašţāri (pl.) trees}\]
\[\text{šaţar (coll.) trees}\]
\[\text{šaţarna our trees}\]
\[\text{SHF mashūfī a kind of long boat, made of wood, or asphalt-covered straw, and il-mashūf propelled by a pole.}\]
\[\text{SHM bṣahim ʿenī eye's fat}\]
\[\text{SDD šadd to tighten, to tie šadda bunch of flowers līlšiddī strength, violence wsaddatha to tighten, tie šādata to tighten, tie šaddet I tied tīšiddhin you tied them šiddī distress, hardship šidd she ties šiddū (Imp.) tie}\]
\[\text{ŠDR wādīr gold šādīr gold}\]
nišrab we drink
lašrab I drink
yširbōn they drink
yišrab he drinks
šarba jar
il-šarāb wine
'asrab I drink
wisrabna we drink
tišrab you drink
šarb drinking
šarab he drunk
yširba he drinks it
biššarbāt (pl.) jars
šarbāna drinking, drinker

wašrah to explain, describe

wašrid to flee, to wander, to go astray

lil-šarī'a water hole, drinking place
šari' legislator, judge
lil-šarāyī (pl.) water holes
il-mašra'ā water hole, drinking place

SRF
wsarrraftīč confer honor upon, to confer honor

SRQ
šarqī east, eastern

SRG
yišrig to rise (of the sun) to shine

SRK
šrīkitī my partner, associate

*ištirak to share with; to participate with

SRWL
širwāl trousers
širwālū his trousers

SRY
wašṭirī I will buy
yišṭirīnā he buys us
yišṭirīnī he buys me
mištarāk your buying
*ašrī I will buy
wišṭirī buy
nišṭirī we will buy
*ištarāhā he bought her

no.157.5
no.152.22
no.168.36 et pass.
no.197.8
no.179.54
no.196.3 et pass.
no.119.105
no.119.2 et pass.
no.19.3
no.31.6
no.31.10 et pass.
no.39.10
no.63.51 et pass.
no.66.13 et pass.
no.108.5
no.109.19
šāri- buyer
lašrilha I will buy her
daštirī I will buy
'ištarētu I bought
mištarāt buying
lašrikum I will buy you

śSS
śiss fish hook

ŚTT
wšāṭt il-'arab river in southeast Iraq, formed by the Tigris and Euphrates rivers.
siṭūt rivers
wišsāṭt river
šawāṭī (pl.) shore, coast, beach
šāṭī shore, coast, beach

ŚTB
šaṭḥīt il-rīhān branch, slice
šiṭiḥ rīhānī branch, slice

ŚTR
šatāra smartness, cleverness
šatāarat cutting, sharp (swords)

Ś'B
š'abit galbī you tortured my heart
ša'bān eighth month of the Moslem year

Š'R
ša'ra her hair
ša'r hair
ša'rīk your hair
iiš'īr (coll.) barley
il-šī'riyya macaroni
ša'rān hair
wilmiš'ira barley
ša'rī my hair

Š'F
bisša'fa without head covering

Š'L
niš'īl we light, set on fire
šī'īlōlū light for him
maš'ūl burned
ša'al he burned
'ištīfal was burned

SGL
mašgūl (adjective) busy
wibsīglak with your work
šīgl work, business
šuğul work, business
il-šafā‘a mediation, intercession

šaffīqa proper name, compassionate

šaffit lip

šíftā his lip

šífēf (diminutive) lip

wshiffita her lip

bišfāfī my lips

tišfi rejoice at the misfortune of somebody

‘ištifat bi‘c she rejoiced at your misfortune

tištifī rejoice at the misfortune of somebody

wiyšiqq tear

yšiqqilūm cutting the meat

šaqandaḥī making fun
šqëtu to be unhappy; distressed, to have trouble

wāšiğg I tear

tišaggag was torn

nimšaggig tearing

šiqbānu

il-šagra light-skinned; red-haired

wšaglabnī to upset; topple

compare the literary Arabic /qalaba/

niškix tie

šakx tying

wimšakkixat they are tying

waškur I thank

il-šukkar sugar
ŠKF
šikafta to catch, to hold

ŠKY
laniški we will complain
yištakī he complains (about)
tištikōnu you complain of
tištakī you complain
šakkāy complainant

SCY
tišāccan they complain
waščila I will complain to him

SLL
dāgig šalāf making noise
šall to be or become crippled
šilla to sew, stitch

ŠLH
wsalhīt to take off (one's clothes)
msallah naked
'išlahī take off your clothes

ŠḶ
šilaʿma we broke, we broke off

no.180.19
no.20.95
no.105.6 et pass.
no.159.22
no.188.15
no.196.25
no.60.23
no.98.9
no.46.6
no.89.9
no.156.120
no.99.14
no.173.37
no.176.45
no.201.23
<table>
<thead>
<tr>
<th>S.L.G.M.</th>
<th>Salgama turnip</th>
<th>no.56.3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>a'abū il-salgama turnip seller</td>
<td>no.56.13</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S.L.M.</th>
<th>Salōm proper name, peace, cf. Heb.</th>
<th>no.29.9</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Slayyim proper name</td>
<td>no.29.29</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>S.M.M.</th>
<th>Wšammha' to smell</th>
<th>no.64.64</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>läšimma I smell it</td>
<td>no.69.41 et pass.</td>
</tr>
<tr>
<td></td>
<td>a'simmak I smell you</td>
<td>no.90.12</td>
</tr>
<tr>
<td></td>
<td>šamm smell</td>
<td>no.119.72 et pass.</td>
</tr>
<tr>
<td></td>
<td>waštammak I smell you</td>
<td>no.157.42</td>
</tr>
<tr>
<td></td>
<td>šammū his smelling</td>
<td>no.170.1 et pass.</td>
</tr>
<tr>
<td></td>
<td>šamme' whiff</td>
<td>no.170.3 et pass.</td>
</tr>
<tr>
<td></td>
<td>a'simma I smell it</td>
<td>no.198.16</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S.M.R.</th>
<th>Wšamrāta his rolling up</th>
<th>no.64.158</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>b-šammar name of Bedouin tribe</td>
<td>no.69.80 et pass.</td>
</tr>
<tr>
<td></td>
<td>šammar he threw</td>
<td>no.69.81</td>
</tr>
<tr>
<td></td>
<td>wšimrōha they threw her</td>
<td>no.134.15</td>
</tr>
<tr>
<td></td>
<td>la tšimrōn do not throw</td>
<td>no.160.8</td>
</tr>
<tr>
<td></td>
<td>bšamrat madāsa in his throwing his shoes</td>
<td>no.165.16 et pass.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>S.M.S.</th>
<th></th>
<th></th>
</tr>
</thead>
</table>
śamisna our sun
śams ilduha the forenoon sun
wišmūsna our sun
wilšams (f.) sun
śamsi a name of a place

SMS
il-śimmāś sextant, attendant

SMT
śamat slip away, to turn away

SM-
śmi'ū his candles
śimī' candles
śimī il-'asal expensive candles
śamī'it candle of..
śamī'a candle
śimī'un proper name, (heb.) Shimn

SML
dīsmīlī' sew, stitch

SN-
śnī'ī ugliness, horridness
śanā'a ugliness, horridness
śanī'a ugly, horrible
śanna'tīna you denounce us

SNL
wasīnṣīla
wasīnṣīlu I hung it

SNF
šnūf earrings

SHD
yīshād to witness, to be present
il-māshād religious shrine, name of a holy tomb in Iraq
tīshād they witness
šahhād he called upon as a witness

SHR
šahr il-rahmān the month of Tishri

īḥiblē bsahrī she is ready to deliver, to give birth
ístihārt I became well known, famous
ilšahar month

SWBS
il-šōbās tip

SWDA
šuda (P.) became

SWR
dagg šūrā a kind of tattoo
tansūra we consult him
šawwir consult!

šWS
šawwašīti you confused me, disturbed me
šāyša confused, disturb

šSWF
šiftēnū you saw him
yšūfa he sees her

šiftū I saw him
šiftōnū I saw him
šōfa seeing
šifta I saw him
šāfa he saw her
šāfit she saw
šašūfa I will see her
šūfī see!

winšūfak we will see you
wsāfēta I saw him
šiftiha I saw her
šōftēn seeing
wasūfic I see you
wasūf I see
tsūf you see

no.69.73
no.128.42
no.140a.1
no.179.5 et pass.
no.1.39
no.20.20,109,111 et pass.
no.20.65 et pass.
no.20.68
no.20.83 et pass.
no.20.88 et pass.
no.20.129
no.20.155 et pass.
no.20.195
no.25.4
no.29.24
no.37.3
no.40.15 et pass.
no.40.30
no.58.23 et pass.
no.58.26 et pass.
no.59.11 et pass.
wsūf  see
waṣīf  I saw
aṣūfak  I see you
winsūf  we see
wsūfīta  seeing her
wissūfit  what did you see?
dāṣūfīli  let me see
tiṣūfa  you see him
štāf  he saw
fala šūf  I will not see
wiṣyūf  he sees; he looks
šāfāni  he saw me
yšūfīč  he will see you
štīfī  you saw him
winsūfa  we will see her
tṣūfin you see
yšūfīnak  they will see you
šifna  we saw
šawwafa  he showed her
šāyūf  didn't you see? behold!
yšūfūni  they will see me
štīfenu  you saw him
šūfa  see her

SWG
štāganī  pleased me
bilšog  strong desire; longing
ya šōg  Oh, love!
šōgič  the longing for you
wšōgak  the longing for you
šōgī  my love
il-šāyig  arousing longing

ŠWK
il-šōk  thorns; spikes; pricks
titšawwak  to stick with thorns or spikes

ŠWY
*ištawa  to broil, grill, roast (meat )

ŠY
kill šī  everything
šiyy  something, thing
šiwayyā  few, a little, somewhat
šī  thing, something, anything
šēn  thing, something
šayya  thing, something
šwayya  a little, some

ŠYB
il-šēb  grayness of hair, gray hair
šāb  to become gray-haired, to turn gray
(of hair)
imm il šēb gray haired woman
il-šāyib old man

SYX
šīxānī stirring up, noisy
šēx il-ʿarab the chief of the Arabs, Sheik
šēx ʿayy the head of the Ṭayy tribe
šēx sheik
wšēxna our leader

SYTN
il šīṭān satan, devil

SYʿa
šīʿa the Shiʿa, the Shiites

SYL
šāyil (m.) carrying
šāyila (f.) carrying
tsīl pick up, carry
wašīl I will carry
wšīlit I carried
šīl carry, go
šōlt il ṭābūt the carrying of the coffin
wšālū they departed
šāyilīn šrāʾ they are sailing
nšīl we will depart
wsâl he left

šâla ornamented belt worn by women, scarf
šâlîtu his scarf
šâlîtu his scarfs
il-šâla scarf, shawl
šâla turma silk scarf
šâl kašmir Kashmir scarf

SYM

wilšâmât (pl.) beauty spots, marks
‘al-šōmâlî proper name
wišwēmîlf proper name
il-šâma beauty spot, birth mark
šîmâ nature, character, habit

SYN

šēn disgrace, shame
šîna proper name

SBB

sibbēna we poured, cast it
il-qaysibbūha they pour, cast it
‘asubba I cast it into
sibbî pour it

SBB

subbî Sabian, Mandaean
šibbi Sabian,

SBH
il-šbāhiyyī the morning after the consummation of the marriage
šabāha his morning
šabah morning
li-ssubih until morning
šabāh il-xēr good morning
lil-mišbāh until the morning
yisbah to be or become clear
wēn isbahētu where have you been?
lašbah I will be
šabāhāk your morning
šabbahat she becomes.

SBR
tishbir she is patient, endures
*ʾašbir I am patient
šabur ʿIndian fig
wmā tistubur she did not wait
šābir patient, enduring
wyisbir he is patient
dīšbir be patient
šabrī my patience
ya sabr ʿayyūb Job's patience
ʾisbur be patient
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page</th>
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<tbody>
<tr>
<td>sibar</td>
<td>he was patient</td>
<td>532</td>
</tr>
<tr>
<td>SBf</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sabifa</td>
<td>her fingers</td>
<td>5.43</td>
</tr>
<tr>
<td>sibif</td>
<td>my finger</td>
<td>43.10</td>
</tr>
<tr>
<td>bsabif'ak</td>
<td>with your fingers</td>
<td>52.3</td>
</tr>
<tr>
<td>bisib'ak</td>
<td>with your finger</td>
<td>89.25</td>
</tr>
<tr>
<td>SBG</td>
<td></td>
<td></td>
</tr>
<tr>
<td>masbûr</td>
<td>dyed, colored</td>
<td>60.29</td>
</tr>
<tr>
<td>wsabag</td>
<td>to dye, color</td>
<td>112.4</td>
</tr>
<tr>
<td>wyinsibig</td>
<td>to be dyed, to be colored</td>
<td>124.54</td>
</tr>
<tr>
<td>sabug</td>
<td>dyer</td>
<td>156.113</td>
</tr>
<tr>
<td>sibg</td>
<td>color, dye, make-up</td>
<td>177.2</td>
</tr>
<tr>
<td>sbaqit</td>
<td>she colored</td>
<td>179.47</td>
</tr>
<tr>
<td>SBN</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sabun</td>
<td>(coll.) soap</td>
<td>44.27</td>
</tr>
<tr>
<td>SBY</td>
<td></td>
<td></td>
</tr>
<tr>
<td>il-sibyan</td>
<td>(pl.) boy, youth</td>
<td>1.47, 5.53, 20.210</td>
</tr>
<tr>
<td>sibif</td>
<td>boy, youth</td>
<td>20.186</td>
</tr>
<tr>
<td>sibyanif</td>
<td>(pl.) boys, youths</td>
<td>27.9, 25</td>
</tr>
<tr>
<td>'isbahah</td>
<td>her youth</td>
<td>47.11</td>
</tr>
<tr>
<td>sbayy</td>
<td>boy, youth</td>
<td>161.20</td>
</tr>
<tr>
<td>sibyanhum</td>
<td>their boys</td>
<td>177.45</td>
</tr>
<tr>
<td>sibiyaf</td>
<td>girl</td>
<td>188.24</td>
</tr>
</tbody>
</table>
il-sibiyya (pl.) boys, youths

SHH
shih true, whole, entire

SHB
'asha'ab (pl.) friends, masters, owners
sahibha her friend
lshaiba to her friend
wilsahib owner, master, friend
sahibfi my friend
'asha'bina our friends
lishaba to his friends
sahibit I accompanied, associated with

SHQ
wyishaq proper name (heb.) Isaac

SHN
wsahin xaddik the top of your cheek
sahin dish, plate, bowl

SXN
wisxuna fever
SDD

sadda to turn away; to dissuade from
saddani he turned away from me
saddat she turned away
wsaddat I turned away

SDR

sadrā her breast
sadr chest, breast, bosom
wsadri my chest
sadirha her breast
bisadrak your chest
sidar to go out, to arise
sider (diminutive) breast
sdēriyya vest
sadrić your breast

SDF

nisādif to meet unexpectedly
sādāfit I came across

SDQ

il-sidqān friends, companions
il sidig truth, truthfulness; sincerity
wsaddaqu to approve
sadiq friend, companion
siddaqit I believed (something)
SRR

sirra navel, center
sirritha her navel
sirritik your navel

ESSRSR

sarāṣir a kind of trousers

SR

wmasāri‘ha its leaves, (of a door)
wisrā‘hum their struggle

SRF

maṣraf xāna bank, treasure
sirrāf il-wuzra government’s money changer
sirfēnī send me away

SRY

lisṣarāy palace
wsāra proper name cf. Heb. Sarah

STH

lil sāṭih roof
bistūh on the roofs
il-sitūhī (pl.) roofs
| STR | sitrêni | no.59.6 et pass. |
| STR | sîta | to rise, to shine | no.199.21 |
| SB | sa'ab | hard, difficult | no.96.7 |
| SB | sa'ba (f.) | hard, difficult | no.155.14 |
| SD | laş'ad | to climb | no.95.11 et pass. |
| SD | niş'ad | we climb, go up | no.128.13 |
| SD | sa'du | they went up; ascended | no.173.20 |
| SGR | şagîra | small, young (of people) | no.106.4 et pass. |
| SGR | şgayyir | small, young | no.157.77 |
| SPF | bşaffû | beside him | no.1.17 |
| SPH | sîfaḥ | lak he forgave you | no.104.4 |
| SFR | lûzînat | şîfrân | no.5.49 |
wisfarran

'asfar (m.) yellow

safra (f.) yellow

ṣfār (pl.) yellow

SFSF

ṣifsāf a variety of willow

tisafṣaf to set up; arrange

SFT

il-safat basket

beafta in his basket

SFQ

wsaaffaqit I clapped

SFN

wilsafna thinking

tisfin you think

laṣfin I think

SFY

saffi purify, to clarify

ṣaffi clear, pure

SQR

ṣagr il-ṣabāga falcon, hawk
sakku  they locked  no.140.37

sačim  bullet  no.153.3

lil salib  crucifixion  no.71.30

saliḥ  proper name  no.112.1
swelih  (diminutive) proper name  no.112.3 et pass.
lsalluh  proper name  no.133.16

salātī  my prayer  no.140a.38
ysalūn  they pray  no.180.34

lilšimmāma  cork, stopper, valve  no.173.54

tšimbi‘lf  to point with the finger  no.170.19

bisnāthum  semolina roll  no.177.43
SNDQ
il-sandug box, case, chest
sandagli

SNDL
sandal sandalwood

SNTR
il-santur psalter

SN* 
sani* servant
san* at rabbina the work of our God

SWB
min sobak from your side
masayibha her misfortune, calamity
wshabitak it hit you
sobi my direction
sawwab hit, point, to aim
smusiba misfortune, calamity
il-masayib (pl.) misfortune, calamity
ysiba it hit him
*asabatu it hit him
il-soben the river banks (two)
SWT
bsōt  sound, voice, muāse
ṣāṭi  my fame, renown
ṣīṭu  his fame, renown
wsīta  her fame, renown

SWR
ṣūra  picture; portrait
sōri  my God  (Heb.) title of God

SWG
ṣāgola  they shaped (gold) for her
ṣāyīg  goldsmith, jeweler
lasūgla  I will shape for her
ṣāyīga  he is shaping gold
ṣūg  shape gold
inasūr  lik  I will shape gold
issiyyāg  (pl.)  goldsmiths
ṣūgla  shape(gold) for her

SWC
wilsūc  (T.)  sin, offense, crime

UWM
lāṣūm  I will fast
SYH

sihōla call her
sihōlu call him
sān to cry, to call
sīhū (Imperative) call
sāhat she called
sīhi call
sīht I called
tsīh she calls
sāhanī he called me
wiysīhōn they call, they shout
'asīh I call
sihna ildād we ask for help
ysīh he calls
sīh (Imperative) call
sāhōlī they called me
ysīhha he calls her

SYD

sādōnī they hunted me
il šayyād hunter, fisherman
ysīd he hunts
wṣiditnī you hunted me
sīd lī fish for me
'atsayyad I hunt

SYR

sāyir becoming

no.15.2
no.15.4,6 et pass.
n0.19.1
no.26.5,7 et pass.
n0.60.19 et pass.
n0.69.73
no.69.76
no.74.4 et pass.
n0.107.6
no.109.16
no.109.29 et pass.
n0.116.5 et pass.
n0.131.41
no.141.10
no.145.45
no.194.19 et pass.

no.20.53 et pass.
n0.74.1 et pass.
n0.35.5
no.156.10
no.180.1 et pass.
n0.182.5

no.5.57 et pass.
sarat  to become; to come, to arrive
sārū  they arrived
wṣār  become, get, happen, take place;  pass (of time)
wṣayra  she is becoming
wiysir  he becomes
laṣir  I will become
tsīr  you will become
wsirīt  I became
'ēs yṣīr  what will happen?
yṣīr  it will happen, occur
ṣirna  we became

SYN
il-sīniyya  tray; salver, chinaware

SYWN
ṣīwāna  tent, pavilion

SYY
wiṣṣāya  saṭī  woolen garment

DiHK
‘idḥaktu  I laughed
ḏinḥak  lak he laughed at you
ḏaḥkū  they laughed

DiHW
il-ḏaḥā  forenoon
DHY
widhēt I became

DXR
dīxir treasure

DRB
lā tīdīribnī don't beat me, strike, hit
dirabnī he beat me
dārb striking, beating
lā tīdrūb don't beat
nudrūb we beat
wdārbita her beating
*tīdgāba bdabba he took advantage of her
dīrbitā she beat her
wadārribak I will beat you
tādīrbōnū you will beat him

DR'
'tarba' tīdīri' four cubits
il-diʿān (pl.) arm; forearm

DRF
dārīf elegant, charming

DʿN
dʿūnīhim women in sedan chairs borne by ʿ
camels
wildafayir braids
wdaff:if a name of a tribe in Iraq

dall kept on, continued
 dall remain, continue
'adill I remain, continue
tdill you remain, continue
dalâlic your shelter
dallat she remained

dlâ'a its ribs, chops
bidlu*i in my ribs
il dili* rib, chop

madlûm oppressed, tyrannized
dalîm oppressor, tyrant
dûlum injustice, oppression
dalamûni they oppressed me
mdallam dark, gloom
madlûmât (pl.) oppressed, tyrannized

dimminî embrace me
wādumma I embrace him
wādumma I embrace you
dāmmēt I kept, collated
dādamha I put her
wdāmmaha he embraced her

DMR
muḍmar hidden

bndamayiri (pl.) heart, conscience, mind

DMN
ḍman lū he insured to him; guarantee

BNN
il-ḍanna opinion, belief
mā ḍinn think, suppose
tīḍinn you think

DNY
wadna to weaken, wear out

BHR
wdahra her back (person's)
tidhar she appears
bndahriyya, noon
dāhri my back
tidwī to glean, to shine
il-dawīyya light, glow
yidwī to gleam, to shine
dāwī lighting
dawā light, glow
tidwī it lights
wdawa it was light
dayyak your light
daww light, glow

DWQ
wdaq to taste
ma 'ādūqa I will not taste it
lā ādqītu I will not taste

DWG
ma ḍūga I will not taste it
dāq to taste

DWY
dāwī weak, hungry

by'
dāyī lost, neglected
dayyā' to lose, to waste, to ruin
diyya'na we lost, we wasted
DYF
wadifak  I will entertain you as a guest  no.20.200
wadific (f.) I will entertain you  no.58.25
wiladafa one who entertains a guest  no.117.2
mu'difak your host  no.140.14
nidifak we will entertain you as our guest  no.140.16
defak your guest  no.183.15

DYQ
daq xilqik you were depressed  no.54.1 et pass.

DYM
bdem injustice, injury  no.133.4 et pass.

TBB
il-tababa doctors  no.60.28
ṭabbat she came in  no.74.2
tabib doctor  no.89.1 et pass.

TBX
ṭubuxnālik we cooked for you  no.34.37
datbix cook  no.128.37

TBR
tabbaroni  bsēf they surrounded me with  no.140.65
ṭabūra gāși head of a battalion swords  no.157.29
tabariyya Tiberias  no.168.21
TBS
btabsi tray

TB
il-\textae n\textae , character
\textae , character
\textae (pl.) his nature, character

TBQ
latbiq to be closed (of a hand) thebe stuck to the side (of an arm)

TBG
\textae plate, dish tray
\textae together
\textae to be closed (of a hand)

TBL
tibul drums
tubulu his drums

THN
wathan to grind, mill
yithan to mill

TXMG
il \textae
TRR
'tirratni
'tarr il-nātūr
yiṭir  grow, sharpen

TRB
btarab  delight, pleasure, entertainment
mutrib  delightful

TRBZL
il-ṭarabzūl

TRH
matrūh  sick; lying on the ground
mitṣūh  sick; lying on the ground
wtitrāh  to miscarry, have a miscarriage

TRD
watrīd  to drive away; expel

TRS
iṭṭāgāt  she became deaf
iṭṭirīs  herd (of cattle); flock (of sheep)
tārīṣī  my messenger
tārūṣū  messenger
wiṭrūṣīna  to tend (a flock of animals)
tārīṣī  messenger
TRF

taraf because

tarf edge, end

no. 20.11

no. 69.8 et pass.

TRQ

tarqa knock, rap

no. 176.22 et pass.

TRG

btarg il-bisit with the grament only

no. 59.48 et pass.

TRM

bil-tarma an arched roof, balcony

no. 64.168 et pass.

TRNGN

tringan a citron, an orange

no. 135.3

TRW

il-taraya fresh, soft

no. 23.11

TM

il-ta'im taste, flavor

no. 20.71

wiyta'im he feeds

no. 124.39

ti'matum you fed

no. 168.54

ti'mitnu she fed me

no. 170.17

ti'ntemenu you fed him

no. 200.6
TfN

intif'ant you stabbed
wmata'un stricken

TGQ

bil-tagqa fright

TF

wtifa to put out, turn off(light)
witfi put out
'ataffiha I will put it out
wa'tfi I will put out
matfiyya turned off
taffi turn off

TFL

tifl ilginin infant, baby, child

TQTQ

wittiqtiqlf to crack, to explode

TLB

'atlib I seek
talab demand(something)
witlibtöki ask for a woman's hand in marriage
talbit she asked
win tlabit if you ask
	tilabt I asked
	il-tilāba application
	tilbiti my request

tlabit I asked
tlabti (f.) you asked
tāliban asking
matlūbi my search

titlib you will ask
yitliba he asks her hand

tlabna we asked

tlibtēnu you asked him

TL'
tal'it she went out
titla' min ḥaqqa you were smart
til'at go up, rise
di til'ī go up!
wtal'ītili she became
witla'ти you went up
yitla' go out
wla ttalli' take out
talla'itni' she took me up
tal'it gūhī
tila' he went out, rose up
tallī' bring out, bring up

no. 59.15
no. 60.9 et pass.
no. 60.24 et pass.
no. 62.49 et pass.
no. 62.80
no. 69.74 et pass.
no. 81.3
no. 95.18
no. 156.63 et pass.
no. 158.2
no. 168.4 et pass.
no. 200.28

no. 20.25 et pass.
no. 20.120
no. 21.3 et pass.
no. 25.3
no. 30.28
no. 30.32 et pass.
no. 34.37 et pass.
no. 39.42 et pass.
no. 47.6
no. 88.11
no. 89.12 et pass.
no. 108.5
wiytil'on they will go up
'aṭalli I will bring out
ṭillin[ they will go up
ṭla'na we went up
wāṭla' I will go up
titla'in you will go up
'ilta'it I went up
ṭilla'ni[ he took me up
wṭilla'ta you brought her out
il ṭāli'in the rising (ones); the ascending ones
ṭi'litu his going out
yṭallil[ he will bring out

TLG
ntallig to divorce

TLW
il mṭalla the painted
il-matlī[ the painted

TMM
ṭamma to bury

TMBR
ṭambūra guitar, harp, drum

TMS
ṭamas to sink down, bog down
timmā'ā greedy, avaricious

tama' to desire; to be greedy

TMG

bītmāgī necklace

timgiyyī necklace

THR

liytihrōn they circumcise

THRN

tahrān Tehran (capital of Iran)

TWB

bitwābak cannon

TWS

bittāsa bowl, a cup, goblet, dice

tēsā bowl, a cup, goblet

TWS

tosī unripped dates

Tw

tīfī be obedient

tāyyī obedient
il-tōfa fence
tōften two fences

Tawāyiq (pl.) necklace, collar, neckband

Tōq il-hadīd hoop, circle

Tāqa bolt of material

Twāgten two bolts of material
Twēg 'illawī necklace
Wiltōg necklace
Tāga bolt of material
Tōg necklace, collar

Tūla her size, height
Twāl il-zamāna all the time
Tūl il-zamāna all the time
Tūl length, height
Tawūl long, tall
Tulū his size
tāl to be or become long
Il-tiwiša tall
Tulat it lasts
Tūlič your height
tawwil to lengthen

tilak your height

TWY
tawi̲ to roll up, fold up
bṭayıyi̲ folding up, hiding
wṭitwi̲ she folds up

TYB
tayyibin̲ alive

ṭābit to be or become good
tayyib good, pleasant
ṣṭi̲b it becomes good
tayyabin̲ he revives me
tāb̲ it becomes good

TYH
wṭihit to fall, to fall down, to perish

ṭayi̲̲̲̲̲̲̲̲̲̲̲̲̲̲̲ what can be done

ṭayi̲ fallı̲ng

lā ṭīḥ I will not fall

tāḥ to fall

ṭatīḥ I will fall

TWU
ṭyūra birds

twër il-hamam dove
lattayyir  don't fly
wtir biyya  fly me
wtar  to fly
ter  ilsa'ad  the lucky bird
wtayyar il-nöm  ha interrupted the sleep
of ... 
"atayyir make ( something) fly
wtir  fly
tiyur  birds
tayr  (adjective) flying
terak  your bird
teru  his bird

TYS
ttus  to stray from

tasit  to be lightheaded, thoughtless

TYF
tefa  the form of a loved one seen in a dream

TYN
tina  clay, earth

tin  mud

'B)
wim'abbī  filling
'sabāta  his cloak
b'abātak your woolen cloak
'abātī my woolen cloak
wi'bāyitī my woolen cloak
yit'abba to be filled, packed

'BB
bi'būba his breast pocket
'ibbū proper name
'ibban breast pocket
bi'bīna our breast pockets

'BD
'ibād (pl.) slaves, servants
'abid slave, servant
'abīdak your slaves
li-'bāda a place's name
'ibēd proper name
'abbūdī proper name

'BR
mi'tabir respected, honorable
ni'bur we cross
l-'abra crossing, passage
b-'abrāt il damī' tear
b-'abritī tear
'ibriyya crossing, passage
*abbarnī let me cross

wibrat il sifīna the crossing of the boat

*abbirnā let us cross

'ES

lil-*abbās a name of a place, the name of Muhammad's grandfather

'TB

lim-*atba blaming; reproof

t-*ātībna she blames us

*atāba quatrain song

il-*atābi doorstep, threshold

*atabna our reproof

'TR

il *iṭra family; relatives

'TQ

wili*tīq old (of things)

'TG

*atīg old (ancient)

'TT

il-*itt moth-worm
il-‘itig bunch (of dates, grapes)  no. 60.18
bi‘tūga bunch (of dates) no. 140b.21 et pass.

t‘agg to thunder, to warm no. 89.22

t‘aggīb remarkable things; miracles no. 20.93
yi‘gibḥa she likes no. 20.103 et pass.
ma i‘gaba she doesn’t like no. 20.229
wi‘gibtēnī I like you no. 30.9
wi‘gibtīnī I like her no. 31.3 et pass.
‘iğabnī I like him no. 60.6 et pass.
w‘iğba wonder no. 132.8
‘ağab either, wonder no. 180.2

wil‘ağūz old( age), old woman no. 20.104 et pass.

distağilū hasten, hurry no. 16.2 et pass.
b‘iğla hurrying no. 20.189
bil-‘aġal hurry no. 104.4

‘aγam Persia, Persian no. 60.1 et pass.
il-*iğmiyyi (f.*) Persian

*ĞN

*ğina dough, paste

il-*ağina dough

wim*ağgin ibhaliib kneaded with milk

yin*ğgin will be kneaded

il*ağîn dough

*ĞY

*en il *ağıyya Ivory eye

*DD

wa*idd to count, to calculate

y*idd to count, to calculate

y*iddû he counts it

*DL

t*âdîl to equal, worth

bi*dâla in its worth

*addîlî balance, settle to tune

*DM

*adamkum your absence, nonexistence

la n*âdmu they will not be absent
ma'adin sources, metals
m'ađini' sources, metals

il-'adū enemy
‘adākī he shows you enmity
m'ađini' he shows me enmity
yi‘ādi' he shows enmity
‘dāy my enemies
‘ađiwī my enemy
il ‘iđā the enemies
‘ađūha her enemy
il-‘ađiyqa the enemy

wa‘addī to overstep, or exceed; to leave

‘alayya she came to me

‘adāb suffering, torture
‘addabit you tortured
lat‘addībin ilrūḥ don’t torture the spirit
‘addabni' he tortured me
m‘addab tortured
‘addabitni' you tortured me
il-‘ađābī the sweet, fresh water
bi'dār with difficulty, impossibility
*i'dirūni* forgive me

*adil* censurer, critic
*adil* reprove, to blame
il-'awādil (pl.) censurer, critic

il-'urūbiyyā Bedouin
'arubī Arabs, Bedouin

*afrāg* lame

il-'arūs the bride
*arūsu* his bride
*arūšna* our bride
il-'arīs bridgroom
b'irsū in his wedding
*arōšak* your bride
b'iris wedding
arīṣat xidīr  green hut made of twigs no.168.56
rabb l-‘aris the God of the highest heaven no.201.21

‘Rīf
‘arifī honor, good repute, dignity no.62.121 et pass.
‘irda  his honor no.130.35
‘iradīli  appears to me no.180.3 et pass.
‘aridhāl  application no.183.5

‘Rīf
‘arifṭīnū  you knew him no.1.41
‘a’rifha  I know her no.20.85
ti’rif  she knows no.20.120
ma’a’rif  I don’t know no.20.160 et pass.
yi’rif  he knows no.20.201
‘irafīt  I knew no.60.2
ma yi’rifā  he doesn’t know her no.96.3
y’irfōn  they know no.116.17
wa’urfa  I know him no.140.12
bil ma’tūf  kindness, favor no.156.59 et pass.
ma’irfōnu  they didn’t know him no.161.17

‘Rūq
il-‘araqčīn  hat no.55.1 et pass.
‘araqčīnī  my hat no.55.2
‘araq  arak (beverage ) no.128.12 et pass.
'irq  root, stem, branch  no.139.9 et pass.

'RG

'arag  sweat, arak, a strong popular alcoholic drink made of fermented grapes or dates with an anise base  no.56.15, no.130.63 et pass.

'irig  root, vein  no.58.8

'RN

'arānīç  your earring  no.58.29

il-'irān  earrings  no.64.29 et pass.

'arāna  her earring  no.64.107 et pass.

'arānik  your earring  no.161.2

'irānī  my earring  no.179.8 et pass.

'RY

'aryān  naked  no.140a.39

'arāya  (pl.) naked  no.59.47

m'arrā  undressed  no.64.162 et pass.

'ZZ

b'izz  power, glory, honor  no.3.6, no.18.12 et pass.

'zīza  (f.) proper name, dear  no.3.9 et pass.

bma'azza  esteem, love  no.76.5 et pass.

'azīz il nafis  powerful, dear  no.84.4

'azīzīn  (pl.) beloved  no.159.12
'azzan they are dear, precious

'azzāwī proper name

'ZB

'azzab (m.) married

'azba (f.) unmarried, bachelor

'il-'azbāt (pl.) unmarried, bachelor

'ZR

'azēr Ezra the scribe

'ZM

'azīmī invitation

'azāyim (pl.) invitations

qay'izmüha they invite her

'azmit she invited

ma'ṭzūm invited

w'tizmitlū she invited for him

wni'izim we invite

'azamna we invited

da'żim I invite

yi'żim he invited

'īzmūna they invited us

'azūmī stubborn

no.180.11 et pass.

no.196.5 et pass.

no.112.3

no.62.59

no.67.6

no.130.44

no.1.40

no.14.7 et pass.

no.14.2

no.20.10

no.52.7

no.63.17

no.128.38

no.161.22

no.174.36

no.174.51

no.177.42

no.201.4 et pass.
'askar army troops
bil 'askari in the army

'asal honey

'iss nest

'asrit she was in intimate terms with
'tasir she is in intimate terms with
'tasra ten
w-'asr ten
lat'tasar I will be in intimate terms with
w-'isrita her friendship
b-'isrin twenty
'tisritak your friendship
'tisir straw
'tisriti my love
'tisrit il mišūma unrequited love
w-'asiri my friend
t-'asir you will be in love
'tasar he was in love
b-'isratham with their friendship

no. 125.5 et pass.
no. 157.9
no. 62.28 et pass.
no. 167.30 et pass.
no. 20.119
no. 20.210
no. 32.4 et pass.
no. 60.24
no. 62.136
no. 64.52 et pass.
no. 109.23 et pass.
no. 117.24 et pass.
no. 124.9
no. 124.58 et pass.
no. 136.4
no. 140.15
no. 145.30 et pass.
no. 149.15
no. 152.2
‘aṣīrī my beloved
w-‘āṣir I will be in intimate terms with
‘aṣra brīqāb tenth of Raḡāb
l-‘iṣrē love, family
yāṣrohum they are friends with
‘a-‘aṣrīc I will be your friend
‘iṣritak your friendship
il-‘aṣīra tribe

‘SG
‘aṣgā ten

‘SQ
w‘iṣṣāqa (f.) lover
la t‘iṣqōnu don’t be love with him
il-‘aṣiq lover

‘SG
yi‘ṣig loves
wil-‘aṣig (m.) lover
il-‘iṣiq love
‘iṣgič your love

‘SY
‘aṣa evening meal, supper, dinner
il-ʕiʃi evening  
qayit'asɑsa he eats dinner

'SB
'asɑyibki your headcloths

'SR
il-ʕasir afternoon (especially around 4 P.M.)

'SS
'is'us coccyx

'SFR
bil 'asfur bird, sparrow
'safir birds

'SML
'usmalli Turkish, Ottoman

'SW
'asɑti my staff, my stick

'DD
w-ʕadda bite
wɑ'iddita her biting
la'iddā I will bite her
‘addet I bit
wa‘idd I will bite
‘iddū bite

‘DD
ma‘dad bracelet

‘DM
il-‘adīm great
wili‘dām bones
bāb lim‘addam a quarter in Baghdad
‘dēma bone
w‘admi my bone
‘adm bone

‘DW
‘i‘dāy my limbs

‘TB
‘attāb destruction, burned

‘TR
‘attār seller of perfume
‘ittār perfume
wili‘tār perfume
TS
'atsān thirsty
'atāsī (pl.) thirsty
il-'atās thirst
'atsānī (f.) thirsty

TL
'atāl damaged, stopped

TY
yi'tīnā he gives us
winṭinī give me
lanṭī I give
'inṭūnī they gave me
'i nṭānī he gave me
ntānī he gave me
watṭī I give
wi'tāha he gave her
yinṭinī he will give me
'tīnī give me
ma'tītōlū I didn't give him
ntāha he gave her
ma nintis we will not give
šantīha what will I give her?
dinṭīna give us
wintīnī give me

no.59.71 et pass.
no.122.18 et pass.
no.157.37
no.187.10

no.146.1 et pass.

no.24.2.21
no.52.18 et pass.
no.57.11 et pass.
no.60.9
no.60.18
no.62.80
no.62.141
no.63.30
no.69.65 et pass.
no.99.7
no.103.3 et pass.
no.109.21
no.130.20
no.133.10 et pass.
no.137.11
no.157.12
a'tik I give you

t'a'ha he gave her

tintina she will give us

yintun they give

wit'itenu you gave him

'itina give us

'FRM

'afirim praising, Bravo! well done!

'FN

wilim'affima rotten; spoiled

'FW

'afwif pardon, forgiveness

'FY

bil'iff health

il-'afya Good health!

lil-'afya Good health!

b'alif 'afya Good health!

'afâ to forgive; to pardon

'afyâ hurrah

il-'awafâ Good health

'afâki Health be yours
ya'qūb proper name, Jacob

bislūk il-'aqlī with wisdom, intelligence

wil-'aqūl camel's thorn

'ugub mā after

min 'ugub after

'īgāb eagle

'iyāgīb to succeed

b'agd il-nāssa a name of a quarter in Baghdad

b'agd liyyhūd name of a Jewish quarter

b-'agd il-torāt name of a Jewish quarter

b-'īgd il-ġōba name of a Jewish quarter

b-'īgd il-akkāma name of a Jewish quarter

bil'īgid in the neighborhood

b'agidna in our neighborhood
lil-'agrab scorpion

w-'igit to tie, to knot
ma'gūt tied, held

'iğāl the Arab headband
'iğlı my mind
'iğāl my headband
'iğālā his headband
'i-‘agil mind
li'gēl name of a tribe
wil'agil mind
li'gūl the minds

wiw'ikka to be muggy

wat'akkaz I lean on a staff

'illat il mibtilf illness, disease
wib'illitak your illness
li'il'illa illness

'L'B
'ilbat box, case, can

'L'Q
'allig lak I will offer you
il-'alāyig clothes
il-'alāyig a nose bag
wa'allīga to hang
wa'allīg lhīn I will fodder

'L'C
'ilic mastic

'L'M
il-'ālamīna people
wis'allamak who let you know
ma'ilūm known, fixed
w'elama knowing
mit'almī trained, accustom
'ulūm knowledge
'ilīm knowledge
'awālim women
'allīmnī teach me
'allamnī he taught me

no.124.52
no.142.29 et pass.
no.183.24
no.47.7
no.122.9 et pass.
no.122.11
no.124.32
no.150.26
no.56.5 et pass.
no.24.3
no.46.10
no.52.4 et pass.
no.56.36
no.63.49
no.94.6 et pass.
no.95.10
no.107.5 et pass.
no.135.1
no.135.4
ti'allim she knows
'im'allam he is accustomed
l-'ālam world
mat'allimna teach us

'LN
wiy'ilnōn to make known, to reveal

'LN
t'āla to be high, exalted
y'dillimū he raised us, exalted
il-'āliyya
il-'ālī high
'ilākī ascend you
bil-'alwa market
il-mi'tallī the ascended
il-'alālī the high place
b-'alāwī markets
w-'awālī high
'allū proper name
wyi'la he will be high
m'illīna he will raise us
w'ilīyyī upper room
wit'allē she raised
'ālya (f.) high
'allāwī proper name

no.149.11
no.153.34
no.175.4
no.197.6 et pass.

no.109.15

no.1.20
no.1.52
no.30.4
no.31.4 et pass.
no.34.1

no.37.7 et pass.
no.45.44
no.57.14
no.62.123 et pass.
no.89.21

no.111.1
no.161.10
no.168.59

no.188.26
no.191.3

no.193.2

no.196.54
'alēna upon us
'alayyī on me
'ilēnū on him
'alā on, upon, above, by, in, to
'allī raise, exalt
'alayya on me
'alēha on her
'al on, by
'alēk on you
'alāmak what happened to you?
'alēhum on them
'ilēh on him
'il-illiyya upper room
'lā higher
'alī il hādī a name of holy tomb in Iraq
'alēkum on you (pl.)
'alēc on you (f.)
'alī pāša name of a ruler of Baghdad in the Ottoman period

'īmm
'imām (pl.) father's brother, uncle (paternal)
'āamma his uncle
'āmmū his uncle
'm'ammam wearing turban
'amunik your uncle

no.1.9, no.16.6 et pass.
no.1.13, 36, no.20.40, 231 et pass.
no.1.53, no.20.166 et pass.
no.5.3, no.8.4, no.9.4, no.27.4 et pass.
no.12.1 et pass.
no.20.31, 229 et pass.
no.20.196 et pass.
no.20.225 et pass.
no.34.45 et pass.
no.74.4.
no.77.6.
no.90.8 et pass.
no.138.5.
no.156.150.
no.157.10.
no.159.3.
no.179.10.
no.201.12 et pass.
no.1.1 et pass.
no.1.21.
no.15.6.
no.20.191.
no.34.9 et pass.
'amāma turban

'ibn il-ʻamam cousin on the father's side, husband

wiʻmāmī my uncles

'iḥb in ʻammī my cousin

wle̞d ʻammī my cousin

'āmāmitak your turban

il-ʻāmāyim (pl.) turbans

ʻammī my uncle

ʻammit wla̞dič (f.) aunt (father's sister)

ʻimmīti my aunt

ʻammāt to be or become general, common, to spread

ʻammin uncle

banāt il-ʻammē the uncle's daughters

ʻimmitū his aunt

ʻammha her uncle

ʻAMBA

il-ʻamba Indian mango

ʻMD

ʻamūd il tēl the pole of the telegraph

ʻMR

bʿumru his life

wibʿimir life, lifetime
'umrak your life
wil- 'umr life time
wib 'umra his life
il 'imāra a name of a city in Southern Iraq
'umar pāsa name of a ruler in Baghdad
'umrī my life
m'ammar old, very old (of a person)
ti'ammar to build, construct

'MSR
'tamṣarī guard

'ML
mit 'āmla dealing, acting
il 'a'māl deeds, acts, actions
wiy 'āmilak he deals with you
ti 'āmla your deals with him
w 'āmaltanī you dealt with me
il 'miltēnū you made it
'āmilnī deal with me
'amla doing, acting

'MY
'amīt she became blind
'ti 'ma she becomes blind
'imyāna (f.) blind

no. 29.5 et pass.
no. 59.60 et pass.
no. 63.9 et pass.
no. 106.1 et pass.
no. 108.4
no. 153.29 et pass.
no. 161.3
no. 175.4
no. 155.6
no. 85.1 et pass.
no. 85.6
no. 85.7
no. 85.7
no. 94.11
no. 102.6 et pass.
no. 135.5 et pass.
no. 173.2 et pass.
no. 41.13 et pass.
no. 115.6 et pass.
no. 174.20
1- 'imyānī ('pl.')) blind

'N
'ānn about, on, from
'ānnī from me
w'annak from you
'annihum from them

'NN
'anān il bēn bad clouds

'NB
'inab grapes

'NBR
b'anbariyya Ambergris, a perfume
'ambariyya Ambergris, a perfume
'ambar Ambergris, a perfume

'ND
'indkum at you
'indū with him (of possession, usually means to have, have in one's possession)
min 'ind from
'ind at, have, has, for
'indak you have
ind il-talab when he asked
iddikum you have
indi I have
inda he has
idna we have
idd (an adverb of time and place)
                   with, near, about
NZ
il 'anza she-goat

NQ
wil'unq neck

NGD
angūd bunch, cluster

NY
wit'annēna we toiled, labored
m'anna earring
m'anna toiled, labored
yit'anna he will labor
it'annēt I was
bima'na meaning, sense, notion

HD
il'ahad promise, oath
'WG

yin'iwig bend (something)  no.174.10

'WD

'ūd lute, cane, stick  no.20.14 et pass.
t'āwid to return, to resume  no.53.12
bi'ūdí with a stick  no.60.15 et pass.
di'āwid come again  no.64.43
bassak 'ād well, it's enough  no.90.9 et pass.
'ūdí return  no.96.19 et pass.
y'ūd he will return  no.98.8 et pass.
'ūda (f.) stick, cane  no.117.25
w'ādā habit  no.123.12
'ūdí stick, staff  no.152.6
yi'āwid he will come again  no.166.11
m'awwad entrusted to God's care—used by  no.195.3 et pass.
one in distress, asking help; and
sometimes, it seems, as a kind of
familiar address.

'WD

wit'tawwad il šayṭān protect from Satan  no.96.20

'WR

'iriyya borrowed  no.35.2
'tāriyya borrowed  no.59.28 et pass.
WZ
wtītāz to be in need, in want of  
yūzkum you are in need of  
yūza he is in need of

WD
tiwidli to give in exchange, to replace, compensate

Wz
ō Oh!
yōī to crow

WQ
wiṣqa delay

WL
āyil family supporter  
iyālīc your family, children  
wiyyālī my family, children  
yālū his family, children  
liyyālik your family, children

WM
ām year
<table>
<thead>
<tr>
<th>'WN</th>
<th>b‘ānā. name of a city in south Iraq</th>
<th>no.47.4 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>y‘ińič</td>
<td>she helps you, assist</td>
<td>no.62.22</td>
</tr>
<tr>
<td>y‘ińak</td>
<td>will help you</td>
<td>no.62.133 et pass.</td>
</tr>
<tr>
<td>‘onak</td>
<td>at your service</td>
<td>no.121.3 et pass.</td>
</tr>
<tr>
<td>‘on</td>
<td>at the service of</td>
<td>no.130.73 et pass.</td>
</tr>
<tr>
<td>yi‘in</td>
<td>he will help</td>
<td>no.154.4 et pass.</td>
</tr>
<tr>
<td>m‘in</td>
<td>supporter</td>
<td>no.159.19</td>
</tr>
<tr>
<td>‘inna</td>
<td>help us</td>
<td>no.166.6</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>'WY</th>
<th>il-‘awa</th>
<th>howling, yelping</th>
<th>no.140.1</th>
</tr>
</thead>
<tbody>
<tr>
<td>ti‘wi</td>
<td>howl, yelp</td>
<td>no.145.72</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>'YB</th>
<th>il-‘ēb</th>
<th>shame, defeat</th>
<th>no.116.12 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘abū il-‘ēba</td>
<td>a king of coin, silver</td>
<td>no.119.28 et pass.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>'YD</th>
<th>b‘Id il-faṣṭi‘ at the Passover</th>
<th>no.176.7 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Id</td>
<td>feast, holiday</td>
<td>no.191.12 et pass.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>'YR</th>
<th>‘ēš ‘āra</th>
<th>what a shame</th>
<th>no.20.55 et pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>il-‘ār</td>
<td>shame, dishonor</td>
<td>no.63.48 et pass.</td>
<td></td>
</tr>
</tbody>
</table>
il-ṭāg  shame, dishonor
iyyāra idle (of women)
ayyarōnī (bīk) they abuse me because of you
iyyāga idle (of women)

YS
ṭīstī live long
iweis living, livelihood
il-ṭās living, livelihood
iṣat mrār bitter life
mās a living, income

YF
xām ṭāfī expensive material
āf to be sick and tired of
ifna we were sick
ṭāfī proper name
ift you left
wilṭāfna the one who left us
ifnāh we left him
āyifha leaving her
winṭūf we leave
wiyṭūf he leaves
'ayyan he looked
zyg 'yūnū his eyes
'iyyūni my eyes
'yūna his eyes
'eën il-'ayamin the right eye
'intēn two eyes
'ayanta I saw him
li'yān eyes
'iyyān leaders, notables
nūr 'ēna dear
'iyyūn eyes
'iyyūn gizlānī deer's eyes
il- 'ēn eyes
'ēnī my eye
'ēnū his eyes
i'yūn springs
'sēna his eye
'yūnak your eyes
yā 'ēn how nice!
yā 'ēnī wonderful
li'yūn for the eyes of
'al-'ēn spring
b-'ēnīkī at your eyes
b'ēn il-rā'a the Evil eye
'ēnak your eyes
wūnayya my eyes
'yūniha her eyes
ti'āyinkum she sees you
bi'wēnāfī with my eyes
'ayintōnu I saw him
wi'yūnahu his eyes
l'yuńic your eyes
'āyantu I saw

YY
yi'yūn to be incapable; lack the strength or power

GS
gās head
bğāsī with my head

GY
imğāyi mirror

GBR
gbāra dust, a vapour

GBS
niğmit il-ğbās twilight star
il-ğībšiyya twilight (of dawn)
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>il-gibṣat</td>
<td>twilight (of dawn)</td>
<td>62.101</td>
</tr>
<tr>
<td>il-gibṣa</td>
<td>twilight (of dawn)</td>
<td>62.113</td>
</tr>
<tr>
<td>ĠBY</td>
<td>gibbitū she brought him up</td>
<td>87.2</td>
</tr>
<tr>
<td>ĠTR</td>
<td>ġtēra scarf</td>
<td>89.30</td>
</tr>
<tr>
<td>ĠTT</td>
<td>ġatīt thin, bad</td>
<td>152.20</td>
</tr>
<tr>
<td>ĠHM</td>
<td>wḡahma mercy, proper name</td>
<td>188.16</td>
</tr>
<tr>
<td>ĠDR</td>
<td>il-gaddāra perfidious, treacherous</td>
<td>121.29 et pass.</td>
</tr>
<tr>
<td>ĠDY</td>
<td>ġada to become</td>
<td>98.23</td>
</tr>
<tr>
<td>lgādī</td>
<td>far, further:, there, beyond</td>
<td>133.5 et pass.</td>
</tr>
<tr>
<td>bgadīyya</td>
<td>far, further, beyond</td>
<td>151.3</td>
</tr>
<tr>
<td>ġada</td>
<td>tomorrow</td>
<td>185.5  et pass.</td>
</tr>
<tr>
<td>ĠRR</td>
<td>ġarrani to deceive, to delude</td>
<td>81.4</td>
</tr>
</tbody>
</table>
ygirrak deceives you

GRB
il-ğurbā (pl.) strangers
wil-ğarib stranger, foreigner
il-ğarbi western wind
girbitī my being away from home
garrabat she departed, went away
garrab he departed, went away
liğrūb setting of the sun
garrīb depart
il-ğrāb crow, raven
wgarbiyya west

GRF
ya ġurfa (f.) a room

GRG
ğargān drowned, immersed

GRM
bğarāmić your love
ğarman ‘alēhum in spite of them
il ğarām love
ğaramak your love
GZL

il-ġizlān (pl.) gazelles

ġaṭal il-rūm gazelle

ġaṭal il-barr wild gazelle

tiġzil to spin

il-ġzayyil (dimmutive) gazelle

ġaṭal gazelle

GSL

ġislēnū wash him

daġsilla I wash her

-āġsil I wash

ġasal to wash, to cleanse

GSS

wāgaššit to sprinkle, to water

GŚW

ġašāk ilnām sleep covered you

GŚB

ġasab to force, compel

ġasban by force, against the will, by compulsion, in spite of

il-ġasib booty, plunder
<table>
<thead>
<tr>
<th>GSN</th>
<th>ġisin branch, twig</th>
</tr>
</thead>
<tbody>
<tr>
<td>GDB</td>
<td>bgadab ‘alla fury, the anger of God</td>
</tr>
<tr>
<td></td>
<td>ġadbanā (f.) angry</td>
</tr>
<tr>
<td>GTW</td>
<td>mgatta covered, wrapped</td>
</tr>
<tr>
<td></td>
<td>gatti (Imperative) cover!</td>
</tr>
<tr>
<td></td>
<td>wgattāna he covered us</td>
</tr>
<tr>
<td></td>
<td>ġtāy my covering, cover</td>
</tr>
<tr>
<td></td>
<td>gtāna our covering, cover</td>
</tr>
<tr>
<td></td>
<td>wagattik I cover you</td>
</tr>
<tr>
<td></td>
<td>witgattini she covers me</td>
</tr>
<tr>
<td>GFR</td>
<td>yiğfir he forgives, pardons</td>
</tr>
<tr>
<td></td>
<td>wgaffār forgiving, much - forgiving( especially of God)</td>
</tr>
<tr>
<td></td>
<td>wtiğfir she forgives</td>
</tr>
<tr>
<td>GFQ</td>
<td>ygafiqni he is friendly with me</td>
</tr>
<tr>
<td>GFL</td>
<td>‘al ġafla suddenly, unexpectedly</td>
</tr>
</tbody>
</table>
larfa to doze, take a nap
wgâfî slumbering

gilâb blossom-water, rose-water
gilâbîf you overcame me
gilâbic I overcame you

il-galag lock, padlock

gilâm boy, youth
gilâmâk your slave

gilî (m.) beloved, dear
gilîya (f.) beloved, dear
gaila to be high (of a price)

il-gilyûn tobacco pipe,

tilmîzî she winks at me
bgamz winking
wağmuď I close my eyes
ğammiď 'agfänak close your eyelids

ğannă sound, echo

yitğannag to flirt, coquet (of a woman)

wil-ğanam (coll.) sheep

ğinnəli sing to me
'itğanni she sings
wağanni I sing
ğannani he made me rich
ğannat she sang
wiyğanni he sings

il ǧōg depth of the sea

yigdōn they want
I want Jagida I want her.

GW

il-gāra raid, foray, attack
wil-gārāt (pl.) raid, foray, attack
līl mgāra cave
gār to raid, to attack

GWZN

gāzūnāt window

GWY

gāwī tempter, seducer, amateur,

GYB

jabū gāyib nickname for a man with no male offspring, father of the absent

il-giyyāb (pl) absent
gāb to be absent from; to hide
gābat the sun set
rābat the sun set
gāyīb absent
wilgībt if you will be absent
GYR
gğer different, other, other than, unlike, non-, non-, dis-, in- (in compounds), not
mitgayyir change, changeable, variable
gayyar to change, to alter, to modify
ğerî other than me
gerak other than you
il gegenüber the other people
witgär she is jealous
ğer he other than him
əgəyyir I change (something)

GYD
gedak your wrath, anger, rage

GYM
il ğema cloud

PD
fu‘âdî my heart
wifwâdana our heart
ğas iffâdî my heart
uf fâdî my heart
iffâda his heart

FS
fâs axe, hatchet
fattāy crumbs
lā fattā to be heartbreaking
fatta kind of coin

wfathū they opened (something)
fattāḥ to open (of a blossom)
fīthit she opened
mīfṭāḥ key
jahli il-fātiḥ fortunetellers

Jafattīš to examine (thoroughly) look, search
yfattīš he examines
nfattīš we examine
fattaš to look, search

il fittāl ropemaker
tiftil to twist, twine, plait

bmuftī ismūnī Christian priest
bfaggît 'izăr folding of the garment

FGR
il-fağîr dawn, daybreak
yifgîr to explode
bil 'afgâr dawn
fağırna our dawn

FHM
şaḥma coal; charcoal

FXT
fuxatîf the cuckoo

FXD
fxâda her thigh, leg

FDD
il-faddâd

FDW
'Safdâk may I be made your ransom!
ťidwâ ransom, sacrifice
yifdâk he will be your ransom
fida ransom
laflâk I make sacrifice for you
fidwitū his ransom

ṣ'afdí I make a sacrifice

no. 192.15

no. 199.27

FRR

firr (Imperative) throw

no. 124.17

FRT

il-furāt the Euphrates

no. 55.10

FRG

faraḡ proper name, Joy, comfort

no. 29.21 et pass.

lat farrag I see, watch

no. 38.32

nitfarrag we see, watch

no. 64.5

ditfarrag Look! see!

no. 177.29

FRH

il-farah happiness, joy, gladness

no. 1.45 no. 2.9, et pass. no. 1.61

bifrāha in her wedding

no. 4.4

tifrah she will be glad

no. 8.2 et pass.

yifrah he will be glad

no. 9.2

fārhān joyful, glad; happy

no. 18.4

firhe la be happy for her

no. 18.8

firhō la (pl.) be happy for her

no. 24.6

nifrah we will rejoice

no. 29.8 et pass.

'il frāḥ (pl.) joys

no. 34.11

farha his gladness
friḥnālik we rejoiced for you
farḥitī my joy
lfarrūḥ proper name
tfirḥēn you will be rejoicing
farḥān joyful, glad, happy

FRX
farx il-dann small earthen wine jug
frēx young bird

FRD
fardit one of a pair
farād ḥāla some, a certain situation
fard wsāda in one pillow

FRS
fāris proper name horseman, rider

FRŠ
lafrišlik I will furnish For you
wifrištilak I furnished for you
il-faršāt (pl.) mistress, bed
bil-farša mistress, bed
frāš bed
farraš he made the bed
lafriš I will furnish
frišnāla we furnished for him

no.34,38
no.65,8
no.133,26
no.193,3
no.196,54
no.20,239
no.64,23 et pass.
no.39,3
no.81,4 et pass.
no.130,5
no.201,15 et pass.
no.38,16
no.52,6
no.62,60
no.62,114 et pass.
no.71,29 et pass.
no.89,23
no.140,64 et pass.
no.157,14
firāsī my bed
tifris̱ she makes the bed

FRS
il-faras̱ horse, mare
wifrāšak your horse, your mare

FRF
farīt to strip off fruits

FRFH
farfiḥ be glad!

FRQ
fārqōnī they separated me
fāraqtinī you separated me

FRG
fāragna we departed
farg departure
wil-furga departure, separation
fargākum (pl.) your departure
fargāk your departure
fāragit 1 departed
wifrāghum their departure
fāragitnī you separated me
fargāh his departure
ma fāriga I will not depart from him
fargāha her departure
frāg departure

FRMN
firmān order, decree, edict

FRNG
lifrāngiyya (f.) European
il frangī (m.) European

FRHD
farhūd robbery, looting, gallop

FZZ
fazzēt I jumped up; I was frightened

FZ'a
faz'ā fear, alamm

FSTQ
fistiqī light yellow, green, green pistachio-colored
il fistaq (coll.) pistachio nuts, a pine
FSTN
fistān woman's dress; gown  no.128.10 et pass.

PSD
fassad to mar, degrade  no.197.27

FSG
'ifṣiga (T.) bullet  no.157.7

FSS
fissu stone of a ring  no.158.51
wifṣūsha ring's stones  no.30.16 et pass.

FSL
fissalna we maasuna, cut out a garment  no.8.6, no.21.5 et pass.
yifṣil he decides  no.20.96
fīṣṣīltōlū I cut a garment for him  no.20.190
fassaltā I cut it  no.55.14
fissala he cut it  no.130.16
lafissil la I will cut a garment for her  no.139.11 et pass.
fissīlit lū she cut a garment for him  no.189.1 et pass.

FBD
mufaddad made of silver  no.1.5 et pass.
fuddā to settle a conflict  no.60.24
lāfiddā I will pay a debt  no.69.68 et pass.
fidda (f.) silver

FBL
faḏil proper name, name of a quarter in Baghdad
faḏel virtue, favor, proper name (diminutive)

FTM
faţţūm proper name, weaned

FGS
dannifgis we make the bed

FGD
fagd loss

FKK
di-fukk open
fakkit she opened
fikkan (Imperative) open!

FKR
niftakir we think
aftakir I think
tiftakir you think

no.132.33 et pass.
no.67.1 et pass.
no.67.2 et pass.
no.52.1 et pass.
no.189.18
no.80.1 et pass.
no.122.26
no.145.20
no.195.13 et pass.
no.20.16
mp.20.76
no.20.141
fa’cca his jaw  

fillēnū (Imperative) open it  
yifill to open  

il-fallāḥ peasant, farmer  

il-filūs (pl.) fils, a small copper coin, in Iraq, 1/1000 Dinar, money  
miflis bankrupt  

falāna so-and-so, such a one  

finġān cup, coffee cup  

fand trick  

bfanda with her trick
FNR
fannûr proper name, torch no. 119.88

FNY
nfanit to pass away; perish, to cease, vanish no. 168.69
fâniyya timeworn; decrepit no. 59.24

FWW
il-fuwwâ red dying material no. 177.2 et pass.

FWT
fât to pass away, part, vanish, to go by no. 20.184 et pass.
lâfût I pass. no. 45.15 et pass.
dâfût I pass no. 62.120
tfût they are passing no. 149.27
fâyitû passing, elapsâng( of time) no. 156.13 et pass.

FWG
il-fûg group, crowd, a regiment no. 156.148
afûgân come in droves no. 156.78

FMH
wfâh to be fragrant; to spread no. 60.16 et pass.
yifûh it is fragrant no. 69.6 et pass.
fâhan (f.) they were fragrant no. 167.2
FWR

*afawwra to boil (something) make boil

FWQ

fōq up, on top, above, over

fōqa above her, on her

FWG

fōga above him

fōg over, above, upstairs, on, on top of

wfōgak above you, on you

fōgič (f.) above you, on you

FY

fi in, at, on, with

wfiha in it

FY'

wilfayy shade, shadow

bfayy shade, shadow

faykī (f.) your patronage

bfayyyak (m.) your patronage

FYD

šifidini what benefit is it to me?
FYR
fad to overflow, flow over, run over

FYI
il-fīna fez
w-fīneta his fez

QARA
qaratippali one from Qaratappa

QBB
qibba room
bil-qubba room
bqibbitū in his room

QBTH
il-qibṭān captain (of a ship, etc.)

QBQH
il-qibqāb pair of wooden clogs
qabqāba his wooden clogs

QBL
qibbiltōkī to cause to accept
qabl (adverb) previously; formerly, earlier, before
qabla  before her  no.20.58
q̣bal  demand  no.119.104

QTL
niqtila  we beat her up, whip severely  no.44.38
qitlōnu  they beat him up  no.160.5 et pass.
qtalik  beat you up  no.161.1 et pass.
tiqtilu  she beats him up  no.161.6
wyitqātlōn  to engage in mortal combat  no.170.23

QDĦ
qdāha (coll.) blossom of citrus tree; a citrus blossom  no.1.60
qadaḥ il-ṣīnī  cup, drinking glass, goblet  no.171.2

QDR
qaddartā  I tried it  no.55.15
'aqdar  I am able  no.107.16
qadrī  my prestige, regard  no.116.17
qadrī  proper name  no.124.51

QDS
qiddasna  we engaged .. to..  no.9.5, no.21.10
liyqidsōn  to propose to, get engaged to  no.29.19
wiyqaddis  he will engage to  no.36.16 et pass.
il-qidis  Jerusalem  no.168.6 et pass.
QDM

qiddām in front of
qiddāmū in front of him
qiddāma in front of her
yitqaddam he comes forward
waqaddim I offered

QR'
yiqra to recite, declaim, chant
wiqrēnā we recited
qirēta I recited it
il qurān Torah
iqiqyyitak your reciting

QRBN
qiğbānī my ransom
wqirbinak I make a sacrifice for you
wqirbān sacrifice
qrābīn (pl.) sacrifice
qirbānim their ransom
qirbānū his ransom
qirbāhha her ransom

QRN
qrānāt (pl.) term for the twenty fils coin
qign horn(of an animal)
QSM

mqassim  we divide, distribute

'aqassim  I divide, distribute

qisma  lot; destiny, fate

QSR

qišr  peel, rind, shell

qišrē  peel, rind, shell

kišir  peel, rind, skin, shell

QSMR

latqašmar  to joke, chaff, banter

QSB

mqassab  embroidered with gold and silver thread; brocaded; trimmed with brocade.

QSD

wqašdi  my intention, purpose

qašdina  our intention, purpose

QSR

qašr  palace, mansion

qašir  palace, mansion

qsayyir  short, small

no.6.5 et pass.

no.124.33

no.188.14

no.128.7

no.170.9 et pass.

no.20.214

no.38.24

no.119.106 et pass.

no.124.79

no.168.16

no.135.2 et pass.

no.154.11

no.160.17 et pass.
QSF
yinqisif 'umra Drop dead (literally, May God cut short his life)  no.174.40
wimqasfa narrowed, cut down  no.178.15

QDY
qaďiyya case, problem, matter  no.195.2 et pass.
qaditi my case; matter, affair  no.95.12
tinqadi to come to an end; stop; to pass  no.87.4

QT
qatt with the past tense in a negative sentence=never; by no means  no.196.16

QT
qta'na we covered, traversed  no.172.24

Q'D
qā'did sitting  no.20.68
yiq'id he sits  no.20.168 ,183
qā'id sitting  no.20.174 et pass.
qiś'idtūha I seated her  no.20.225
qa'dit she sat  no.44.30 et pass.
qiś'idtiya you seated her  no.102.3
q'adtī you sat  no.119.16
qe'dī (f.) sitting  no.128.26
wtiq'id she will sit  no.159.17
qušṭānīkī caftan, a long-sleeved outer garment

il-qifil lock, padlock
qāfla caravan, convoy

qlīlīn (pl. ' few

bqalba in her heart
qilūb hearts
qalb ilfīngān the overturned cup
bqalbī in my heart

qalam pen, pencil
qiqlam (pl. ') pencil, pen

tiqlīf to fry
qiqlā she fried it
tiqliya she will fry it
l-miqlī fried
il-qumbāz wide pants

qamar moon
qamra moonlight

qmās cloth
qmāsā her cloth

qamīṣa shirt, white cotton cloth

qamčī (T.) whip, lash, quirt

qindīl hanging lamp, a light fixture using candles or oil

lilqantra arched bridge, stone bridge

waqna to be or become convinced, persuaded
qinni'tēnu you convinced him

QHR

daqhirā I annoy him; I anger her

QWR

lilqūrī teapot
qāra a name of a place

QWS

il quwwāṣ guard, doorman, watchman

QW

qā'a hall, large room

QWL

qiltū I said
yqilla he tells her
tqūl she says
qālitlū she told him
tqullu she tells him

*q̱ bustling; bustling
qullū I say
qallā he told her
wiyyqūl he says
qūlū say
qālit she said

no.200.13
no.344.23
no.97.16
no.168.23
no.139.18
no.188.26
no.20.59
no.20.128
no.20.133 et pass.;
no.20.138
no.20.148
no.20.158 et pass.;
no.20.178 et pass.;
no.20.185 et pass.;
no.38.6 et pass.;
wqāl he said

'jaqillik I tell you

qillēlu tell him

wiyqillhz he tells me

qittōlu I told him

tqillik she tells you

qālū they said

šī yqūli what does he say?

qultillū you told him

'sultillū I told him

fa'āl he said

yiqūlu they say

wqillū tell him

qalolī they told me

qittēlu you told him

QWM

qāmit she got up, stood

qūmī stand

wqumtu I stood

qumna we stood

qām to get up, stand, begin(to do something)

yiqūm he gets up

qimtī you stood

qūmū stand
maqāma a style of music with several sub-categories, also a song in this style

wqāmu they stood

maqām standing, sacred place

qāmitū his height

QWNQ
qonāq (T.) station

QWY
qawī strong, powerful

qawwī make strong, strengthen

yqawwī he makes strong

'aqwa stronger, strongest

tiqwa she becomes strong

QYD
biqaydi cord, band

yqiyyida he writes it, he records it

QYS
ma qāsu' he didn't touch it

waqayyis I touch

QYSR
qaysariyyīl roofed market-place, bazaar
qaysāgiyyf roofed market-place, bazaar

GARY

bil-gārif by car
bil-gū rif by car

G'L

go'ali my redeemer (Heb.)

GBB

il-gubba room

GBR

il-gābur grave, tomb
il-magābir (pl.) cemetery, graveyard

GBL

bigbula opposite him
'agāblič I stand opposite you
gabl before, ago
gbālā before him
gābalna we got together
yigābilna he will face us
lagābil I will face
tigbal to accept, to agree
gabil ma (preceding verbs) before
min gabil previously; formerly, earlier
migbilāt they are coming

GTL
tigtil to beat up; whip severely

GHB
gahba prostitute, whore

GDD
halgad so, so much
ṣgadd how much, how many? so much so...

GDH
giddāh (coll.) blossom of citrus tree
gdāha (pl.) cups, drinking glasses

GDR
il-gidir small cooking pot
magdar I'm not able
gadīr prestige
gaddir try, measure
il-mugaddar foreordained
wagaddir I will measure
ngaddir we try; measure, fit
GDL
il-gadāyil (pl.) forelock

gdēla (f.) forelock

gidlat il-sōda black forelock

il-gidla forelock

gidlitič your forelock

gidliti my forelock

GDM
tgaddam move forward, go forward

giddāma in front of him

digaddim let precede

li giddām before, in front

giddāmī in front of me

giddāmak in front of you

GDY
tgaddif she begs

GRR
ngirr lak il-‘ēn we congratulate you,

congratulations!

GR
il-gur‘ān Koran, holy book of the Moslems

wyigrā to recite, to declaim
GRB
digarrib cause(something) to come near
wgirbitak your closeness
wigrabat it comes close
wilgarāba relatives
girbānik your ransom
girbān sacrifice

GRG
girğiyya Geor'gean (Russian)
proper name for woman

GRD
magrūd a pitiful person

GRDL
gardēla braids

GRDN
girdāna (p.) necklace
gardān necklace

GRŞ
grūş (pl.) piasters
bigrūşī with my piasters
girşen two piasters
GRÊŚ
il-garsät (pl.) pinch

GRTF
wimgarṣaf miser, stingy, tight-fisted,

GRM
il girim stud, master

GRN
'il girna a city in southern Iraq
mgarrina a shape of a horn
garan to compare
magrūn ornament in the shape of a horn

GRNFL
grinf'lä clove, carnation
grinfil wazīrī clove, carnation

GZZ
laguzza (p.) I will bite it cf. Perisan gazān, biting, pungent

GSY
il-gāṣf harsh; stern, cruel
GSR

wagaṣṣir I peel, shell

GSS

gassā to cut, cut off

giss cut

wgissita her forehead

gass he cut

ygiss he cuts

gissa story, tale

GSB

gaṣāyibha her braids

il-gaṣāyib braids

mgassibat embroidered with silver and gold

GSD

wgaṣdak your intention

gastī my intention

gasḍī my intention

GSR

wmagsur being short

gassarit I shortened it

wigaṣsayyir short
giḍabta I caught it; I held it
wigdabit I held

GDY
'ingida came to an end; pass, go by
yigdiha he will finish
nigdi we will finish
yigdi he will judge.

gidet 'awtar
gadat she finished
magdiyya (hağa) completed, settled
wagdi I finish
gaddreta I spend, passed

GTB
wil gatib thorn

GTR
yigṭir to drop, drip

GTŁ
nigta we cut
ţąngiti it is cut
jagta I cut
tigta \* you cut \* break off
yingiti \* it will be cut
\*ingita \* was cut
gatta \* to cut off; break off; pick
wigta \*it I picked
git \*an they picked
ingita \* he stopped, ceased

GTF
nigtif we pluck; we crop off

GTY
il gata (coll.) sand grouse
il gatay sand grouse

G'D
gai'da (f.\*') sitting, awake

gai'irini wake me up
digi'di sit down
\*ag'id I sit
gai'dit she sat
yig'aid he sits
gai'aid sitting, awake
nig'aid we sit
giar he sat

no.156.84
no.156.127
no.156.61
no.199.13
no.61.16
no.140.a.38
no.156.131
no.199.24
no.72.17
no.161.19
no.53.13, no.62.93
et pass.\
no.64.16
no.71.35 et pass.\
no.97.10 et pass.\
no.56.25, no.115.13
no.124.17 et pass.\
no.124.56 et pass.\
no.130.61
no.130.73
dig'ud wake up

gi'adna we sat

la tga'idūn don't wake up

ga'idōnī wake me up

il ga'da sitting

la tga'dun don't awake

GFF

guffa coracle, a round, asphalt covered straw boat

GFY

gafa back, reverse, wrong side

gōfāha its back, the nape of the neck

GLL

bigullatin cannon ball, a bullet

GLB

galbi my heart

galba his heart

il-galub heart

galbak your heart

glēba (diminutive) his heart

glēbi (diminutive) my heart

lagallib I turn, turn over

no.137.17 et pass.

no.34.36, no.150.13

no.153.13 et pass.

no.169.1 et pass.

no.194.14

no.51.1

no.141.19

no.75.6

no.34.32

no.176.55 et pass.

no.31.1 et pass.

no.56.17 et pass.

no.59.51 et pass.

no.69.28 et pass.

no.95.15

no.119.62 et pass.

no.120.15
gillabič I turn you over
wgallabič I turned you over
il glūb hearts
*iingilba we turn him over
*iangūlub I turn over

GLH
gāliḥ proper name

GLS
*iğlāṣ glass, (tumbler) drinking cup
glāṣu his glass
glāṣēn two cups

GLT
gal'ita his castle, fortress
bgal'at il šabbāg name of a place
bgal'at darwiš name of a place

GLN
bil-gilin (T.) bride

GMR
il-gumar moon
il-gamarēn Moon
gumarhum their moon
gāmir proper name no.201.7

GMS

gmās cloth no.59.34,no.123.5 et pass.

GM£

wimgammi'a to cut off the stem end no.41.12
gima't to cause death(by bringing bad luck) no.46.11

GNTR

gintār a quintal, hundred weight no.69.107 et pass.
il-gintāra arched bridge;stone bridge no.140.22

GHW

bgahwat 'igel (f.) coffee shop no.148.19
gahwitak (f.) your coffee no.196.5 et pass.

GWTR

gōtar go, walk, leave no.79.4 et pass.

GW£

bilgā earth, land no.56.32 et pass.
bgā il-xala ground, earth no.47.8
bgā'a in his land no.109.10 et pass.
goltan as they say

gālōlī they said to me

giltišak I told you

witgullī she tells me

šagūl what I say

wagūlan I say

gullī tell me!

gālat she said

gāl to say, tell

witgūl she said

gilt I said

ygūl he says

gālaw they said

gūlūla tell him

šagūl I say

gūlīla tell him

galha he told her

šagullik I tell you

gilitlīa I told her

šagulla what I tell him

gultī you said

wišgāyillak what does he tell you?

wiygulla he tells him

ygullī he tells me

wgūl tell
gultilha I told her
yiglün they say
gallak he told you
bgölak your word
'agulla I will tell him
gallf' he told me
wagullak I tell you

GWM
'agüm I stand, get up
güm (Imperative) get up
gōman people, tribe
'agūman I stand
gūmī get up
gōmī my people
gumānī boastful, proud

GWY
guwwā strength, power
gawī strong, powerful

GYR
gīr asphalt, tar

GYS
ygīsa to touch, he touched him
GYš

gayyašit to wade; to keep up

ilgesš shallow water, shoal, place where one can wade

ngāysa we compete with him

GYL

gēl porie (T.) come here

GYM

gīmt .. value, of ..; worth of..

GYMR

wilgēmar (T.) clotted cream, a kind of curd made from the milk of the water-buffalo

K

kal ḡazāl like the deer

kama like

kannu ḥīwān he is like a beast

KAR

il-kār (p.) trade; profession, business, work

KŠS

kas bowl

bkāsan bowl
il-kabāb (coll.) cutlet, meatballs broiled on a skewer

kibba meatballs made from meat with rice or cracked wheat and spices

"akabbib I make the meatballs

lkabīr big

kbār (pl.) big, old (of people)

"akbar bigger, biggest

maktab school

laktīb I write

ktīb (Imperative) write

maktūb letter

kkiab book

ktāfa his shoulders

kitfī my shoulders

liktāf (pl.) shoulders

kitfak your shoulder

kittān ˈcîn linen
KTR

'aktar more

min kutur plenty, very much

kutr amount

KHL

kihlō lū they beautified his eyes with kohl no.1.68

likhēla thoroughbred mare, horse of the finest breeding

no.24,10,26,30 et pass.

winkahhil we beautify our eyes with kohl no.36,10

wijkahhil he beautifies his eyes with kohl no.36,13

wimkahhilat ili'yūn her eyes are beautified with kohl no.122,22 et pass.

wil-kuhl kohl no.129,14 et pass.

KDR

wkadir sorrow, grief no.157,32

KDS

il-kidīś nag, worthless horse no.157,63

KDB

kdabna we lied no.161,4

KRR

hal-karra this time no.49,8
w-karib (coll.) nodules on the trunk of a palm tree from which the fronds grow

il-kurđī Kurdish, Kurd, Person from Kurdistan

il-kirid (pl.)

kursī chair, a throne

kiģșī chair, a throne

tikurfa to pick up, scoop up(something) and take it away

'al kirķī (T.) a pelisse

karkū (T.) his pelisse

kirkīštūha I made tassels on it

karīm generous, noble, distinguished

il kirām (pl.) generous, noble, distinguished

kramiyyīf bonus; tangible token of gratitude
il-karam generosity
il kağım generous, noble
il kigām (pl.) generous, noble

KRH
*jakrah to hate, detest

KRY
karwa fare, charge, fee, rent
il-kār caravan
il-karwān caravan
wilimkif muleteer, donkey driver

KZBR
il-kuzbarā coriander

KSR
nkasar it was broken
kisar break(something)
yinkisir it will be broken
*akisra I break him
tinkasir she will be broken	
tiksir she breaks
laksir n'ās I slumber
tkassir she breaks up
wyiksir break(something)
tikassar I broke up
lakāsiru to pit against each other
           to set against each other
winkisar it was broken
wkassar he broke up
lakāsranna I break it
kassarit you broke
kasra his breaking

KSL
bilkasal slowness, sickness

KSW
laksīkī I clothe you

KSS
kaššā a shboing, shoving off, shooing away

KSTBN
wibkištibāna thimble

KSP
wkašf uncover
mikšūf uncovered, unveiled
kaššafitu she revealed it

KSKS
mkaškaš pleated skirt
KSMR

wibkašmir  Kashmir (region in northeast India) no. 61.9

KDD

kaddet  to hold, hold fast to  no. 156.140

KDM

il-kādim proper name, one who restrains  his anger  no. 121.13 et pass.

K'B

il ka'ib  a bone in the lower leg of the sheep, in the form of a truncated cone; cleaned; often dyed, and often used in boys' games  no. 124.17

kēb (diminutive)  no. 192.8

K'K

wka'ka  no. 163.4 et pass.

ki'kitū (coll.)  a type of pretzel-like pastry; sometimes in the form of cookies  no. 190.8

K'KL

ka'kūlitu cowlick; pompadour, crest (of a bird) no. 158.67

KPF

kaffū  the palm of his hand  no. 1.15

kaffa  the palm of her hand  no. 5.47

kfūfū  the palms of his hands  no. 158.71
kffīf  gloves

KFR
lkāfir  unbeliever, infidel
wkāfur  camphor tree

KFY
kifīyyī  handkerchief
kafāyifha  (pl.) her handkerchief
kifīyyitu  his handkerchief
kāfīf  enough

KLL
kill  all, every
wkullna  all of us
kill ma  everytime
killa  all of it
kill šīf  everything
killu  all of it
killitna  all of us
kill min  everyone
kulla  all of it
kulha  all of her
kullhum  (m.) all of them
kullhin  (f.) all of them

no.119.115
no.116.7
no.153.43
no.1.35
no.154.36
no.158.56
no.196.41
no.1.17, no.2.2
no.20.83, et pass.
no.1.64 et pass.
no.20.20,109 et pass.
no.20.75 et pass.
no.20.153 et pass.
no.32.3 et pass.
no.34.38
no.47.3 et pass.
no.69.92 et pass.
no.90.6 et pass.
no.116.17 et pass.
no.156.82
killitim  all of them
kilčin  (f.) all of you

KLBDWN
kalabdūn  gold threads

KLF
kilfūnī  made me discomfort
'akalfak  I assign you on.'

KLM
klām  speech, discourse
titkallam  she talks, calls
'atkallam  I talk, speak
kalāmak  your speaking
titkallimūn  you talk
kilmītak  your word
kilmīti  my word

KLWDN
kludan  proper name

KMR
kamar  a belt, girdle
<table>
<thead>
<tr>
<th>Nickname</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
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<tbody>
<tr>
<td>KMS</td>
<td>I held him, seized</td>
<td>no.124.63 et pass.</td>
</tr>
<tr>
<td>KNN</td>
<td>bride, daughter-in-law, sister-in-law</td>
<td>no.1.25 et pass.</td>
</tr>
<tr>
<td>KNDG</td>
<td>to roll, cf. the Hebrew kaddūr, aram. kaddūrā, ball.</td>
<td>no.68.3</td>
</tr>
<tr>
<td>KNS</td>
<td>she swept</td>
<td>no.99.24</td>
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<tr>
<td>KWT</td>
<td>name of a city in southern Iraq</td>
<td>no.110.2 et pass.</td>
</tr>
<tr>
<td>KWGR</td>
<td>kind of hat</td>
<td>no.55.9</td>
</tr>
<tr>
<td>KWR</td>
<td>fireplace, forge</td>
<td>no.19.1</td>
</tr>
<tr>
<td></td>
<td>il-kūr</td>
<td>no.153.42</td>
</tr>
</tbody>
</table>
KWSG
wilkūsāg shark

KWSH
'atkūsah clean out

KWF
bil-kūfa Kufa (town in Iraq)
il-kūfiyyī (f.) Kufic

KWKB
wkūkab šāḥa the morning star

KWN
il-kān if...
kānit she was
kān he was
ykūn he will be

kinna we were
tkūn she will be

wkunt I was
kintū I was

KWHR
kawāhir jewels
KWYS
kwayyis (Eg.) good

KYD
kyād (pl.) ruse, stratagem, cunning

KYR
mikyār rental, hiring, wages

KYS
likyās (pl.) bag

KYF
kēf how? how..!
‘ala kēfak as you please
wibkēf pleasure
‘ala kēfī as I please
kēf because...
bkēfak as you please
kēfiyya pleasure, gladness

KYL
wykīlu to measure, to weigh

Č
čal like(as if)
čanha as though, as if, it seems
čama as if
čanna as if he is

ČARPAY
il-čarpayí (P.) bedstead, bed

ČAQ
čaq (p.) vigorous; healthy, active

ČAY
ičcay tea

Č's
il-čas cup, drinking glass

ČBH
winičbahētu you fell

ČBD
bilčabad liver, heart
čabdi my liver, heart

ČBR
ilčibir big, great, old (of persons)
ČTB
yā čatbit destiny
čitab he wrote
čatbat destinies
čitablič he wrote to you

CTR
bočirī to my side

ČTF
čitif shoulder
il-čitfēn two shoulders
čtāfī my shoulders

CTL
čitalnī he beat me
wicṭaltinī you beat me
čitalt you beat
čātilnā he is beating us
čātilnī he is beating me
čatlī my killing
'inčital he was killed

ČTN
čittān flax, linen
ČTR
čitr many, much, a lot

ČHL
čihił kohl
čhèla horse of noblest breed
mcahhila (f.) darkened with kohl
machūl (m.) darkened with kohl
mačhal proper name

CXCR
il-čaxcùr pants
čićxùru his pants

CDR
mčadra (f.) unhappy (of a life)

ČDB
čaddabità you accused me of lying

ČRX
yičrix (p.) he turns, he spins
ticrix (p.) to turn, to spin
čarxì (p.) a wheel, reel
CRQ
tcarqi' to make noise no.128.20

CRY
limcārī hirer (especially of donkeys or mules) donkey driver no.45.1 et pass.
il-maṣriyya (pl.) hirers (especially of donkeys or mules) donkey drivers no.62.83

CSB
wcāsib earnings, gain, profit no.58.15
čisab to gain, win, earn no.59.72
wcisabna we gained no.201.36

CSR
wimccassir breaking no.46.12
'incisar to get broken; to break no.130.35

CSM
časma (p.) a fountain no.174.9

CfB
ča'ib foot, heel no.158.51 et pass.

CPF
il-caffēn palm, whole inside of the hand no.98.18
bičfūfa with his palms no.121.9 et pass.
čiffēna with his two palms

CFY
čiffiyya handkerchief
il-čifāfi (pl.) handkerchiefs

CLB
čalbī my dog

CLBDWN
il-čalabdūn golden threads

CLF
w-čalaf trouble, discomfort
tićlif to put somebody to the trouble

CLM
čalmāt (pl.) wounds, words

CM
wčam several, how many? (always with a singular noun)

CM'
čima truffle, mushroom
CMGR
čamgar  knock, make noise  no.201.3

CMN
il-čammūn  cumin  no.165.2

CNBR
čanbar (P.)  a circle; a hoop  no.106.7
čambar (P.)  a circle, a hoop  no.124.35

CNS
mičnāsa  broöm  no.201.18

CWP
čōpī  Iraqi folk dance  no.119.47 et pass.

CWPN
čupān  oglī  proper name  no.119.8 et pass.

CWT
il-čūt  jute  no.64.4

CWX
mičēwix (P.)  broadcloth  no.14.1
čōx (P.)  a sort of tunic  no.139.15
Čara (P.) remedy, cure, help

Wil-čān if
čīnīt I was
čān was, to be
lō čintī if you have been

Yićewię it burns, to see
čawī burning
tićewię (f.) it burns
čawinī he is burning me
yićewię he burns me
nićewię we burn
čiwat she burned
čawānī he burned me
čayy a burn, a brand

Il-čīt dying material
čītāyā garment

Wačayīd il'idwān I deceive the enemies
ČYF
čef how? how.. because
no.39.13 et pass.

ČYL
čelāt bullet
no.140a.44

ČYN
čin chinese, porcelain
no.20.113 et pass.
činī blue
no.125.1

L
illinū to, for him
no.1.66, no.21.6
lina for us
no.4.1 et pass.
il-likī (f.) to you
no.12.6
lä to him
no.20.100
lēnu to him
no.25.3
lil-hilū to the pretty
no.25.3
il liha to her
no.27.4 et pass.
*ila to..
no.34.12
wilak Hey you! You there! (with no respect) no.45.47 et pass.
li to..
no.49.6
lak to you
no.58.8 et pass.
layyā to me
no.62.2 et pass.
lū to him
no.63.15 et pass.
mālak what is it with you?
no.65.1
lahā to her
*ilak to you
lahū to him
lēh to him
lima until
lim to them
wilma if not

LA
lā no, lest
blayya without
blā without
lāla no
wlāhu he is not
wlānī I am not
falā' indeed not
bala without
willa or

LAS
illās bad
bālās for nothing

L'L'
lūlū (coll.) pearls, proper name
lūlū bahrānī sea pearls
lūlū mirgānī coral pearls
wlūlūha its pearls
wlilū (coll.) pearls

LBB
libb core(of a fruit) marrow, pith

LBS
lbaslū to put on, wear,
labas to put on, wear
yilbis he wears
tilbisa you wear it
labsit she wore
libs clothing, costume
libsitha she wore
libbashā he dressed her
lābis (m.) wearing

wlibbistōkī I dressed you
yilbisū he wears it
lābisa (f.) wearing
'ilibast I wore
l malbashā if he will not wear it
libsita she wore it
libsōha they dressed her
libsonī they dressed me
'albis I will wear

no.27.45
no.30.13
no.130.71 et pass.
no.61.21
no.1.19,67
no.1.31, no.10.6 et pass.
no.1.43 et pass.
no.4.8 et pass.
no.20.39,78 et pass.
no.20.100 et pass.
no.20.108
no.20.113
no.20.203, no.24.19 et pass.
no.30.31
no.34.27
no.53.5 et pass.
no.88.14
no.123.3
no.123.7 et pass.
no.134.2 et pass.
no.163.4
no.179.27
malibus clothing, garment, dress

LBK

billibkī mixture, confusion

LBN

liban yogurt, buttermilk (cultured)

libanhin their yogurt

LBY

libetak here I am! at your service!

used in addressing the Deity

LGM

wilmalgam a bridle, reins, belt

LGW cf. RGW

niltigi minna we hope from him, we expect from him

LHD

lahdā a moment, a glance

LHF

lhāf blanket, coverlid

LHQ

lihqênì join me
wilhagak I join you, come along with you
il hag 'alayya save me
yilhagün they follow, chase
yilhag he catches
walhag I catch

LHM
il laḥim flesh, meat
lahma piece of meat

LHY
liḥyi' beard
liḥāna (pl.) our beards
il-miltiḥi bearded, having a beard.

LDG
tildīgha (a snake) bites her
tiladīgnī she bites me
tildīgnī she bites me

LDD
blīd pleasure, lust

LZG
tilazzag to attach, stick
LZM
lāzīm must, necessary, obligatory
yīlzama he holds her
tīlzaṃ you hold
līzamta I hold him
ilzamīthā I held her
ilzamīnī catch me
lzamt I caught

LDM
mlāddām orderly, tidy (especially pearls)
lādīm stringing

LTF
dīltīf to be graceful
lītayyīf nice, gentle, kind, pleasant

LTM
yīltīm to strike with the hand
(as, the face, with despair or in lamentation)
latīmīt she struck
blātma blow, slap, jolt

L'B
yīl'āb he plays
lā'ībni let me play
lā'ībni play with me
lāl‘ab I play
li‘b play, game
nil‘ab we play
bil‘ibtī in my play
til‘abān she plays
yil‘abān he plays
til‘bōnū play with him
la‘bu bhālī they take advantage of me
il‘abī (Imperative) play
til‘ab they will play
qayil‘ab he is playing
il-mal‘ab playground
witli‘bōn you play
dayli‘bōn they are playing
dil‘abū play
wil‘abī you played

L‘N
mil‘ūna cursed, damned
wil‘an (Imperative) curse

L‘Y
witil‘a to blame, to wail

LFF
wiyliflu to wrap up
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>liffnî</td>
<td>roll up, bind</td>
<td>no.66.3</td>
</tr>
<tr>
<td>liffitî</td>
<td>my wrapping</td>
<td>no.88.16</td>
</tr>
<tr>
<td>laffa</td>
<td>he wrapped it up</td>
<td>no.117.7</td>
</tr>
<tr>
<td>tliffak</td>
<td>she wraps you</td>
<td>no.131.16</td>
</tr>
<tr>
<td>la liffic</td>
<td>I wrap you up</td>
<td>no.186.25</td>
</tr>
<tr>
<td>lifā      to shelter, house, lodge; accommodate</td>
<td>no.41.1 et pass.</td>
<td></td>
</tr>
<tr>
<td>laqqit</td>
<td>to lick up, cf. Heb.</td>
<td>no.88.20</td>
</tr>
<tr>
<td>wilqafā</td>
<td>he snatched it</td>
<td>no.99.10</td>
</tr>
<tr>
<td>il-luqum</td>
<td>Turkish delight</td>
<td>no.64.10</td>
</tr>
<tr>
<td>tliqqitu</td>
<td>meet with</td>
<td>no.1.13</td>
</tr>
<tr>
<td>yitlāqa</td>
<td>encounter</td>
<td>no.20.144</td>
</tr>
<tr>
<td>lqētū</td>
<td>I found him</td>
<td>no.63.32</td>
</tr>
<tr>
<td>yilqi</td>
<td>he finds</td>
<td>no.192.19</td>
</tr>
<tr>
<td>lagithin</td>
<td>their gathering</td>
<td>no.60.22</td>
</tr>
</tbody>
</table>
IGN
billagan basin, copper basin

ILY

YLGHa you will meet her
walgaha I will find her
laganni they met me
lgēt I met
liga he met
lalgēta I found him
'algāk I find you
'tilgī you meet
'alāgī I meet
ligēta I met him
tilagēna we met each other
ltigā found

LKK
wlakka (P.) a blemish, a spot

LKN
lākin but

LCM
wyilčima he punches him
tilčima you strike it with the fist
LCN
lāčin but

LMM
limmīnī (imperative) gather me, collect me
dilimma (imperative) gather him
witlimm she gathers
lammē gathering
wiltamm it it was gathered

LMH
ilmūḥ winking, glancing

LMS
nilmis we request, we ask
billamis by touching

LM$i$
λα MyApp shining, glowing
λα MyApp brightness, gleaming

MLM
lil$i$īmlūm name of a place

LMN
lammīn when, while
wlamman when
lima until

LMY
lāmiyya mose-ring

LHB
w-lahāba blaze, flame
lahīb flame
lahība its flame
lahbat il-ğammār the coals flame
miltihib burning, inflamed

LHF
wmalhūf yearning; apprehensive

LHY
miltihiyya amusing herself, passing
time with •••

IW
lō or, if,
lō ma if not
lō la if not
lōlāhin without them

34 et pass.
no.60.22 et pass.
no.138.10

no.129.19

no.60.12
no.90.11 et pass.
no.92.4
no.167.9
no.169.12 et pass.

no.92.6

no.30.28

no.27.2 et pass.
no.39.5
no.39.15 et pass.
no.72.5 et pass.
LWH
lah  to appear  no. 59.60 et pass.
yilawwah  he appears  no. 140.78
ylohi  he appears  no. 166.29
malahan  they were not seen  no. 167.3

LWX
luxenu  bother him (Imperative) disturb him  no. 20.50

LWD
liwdiyya (p. ) trickier, more cunning  no. 35.1

LWZ
wlöz almond(s) (coll. )  no. 139.23 et pass.

LWZN
luzinat sifrän  a confection of almonds  no. 5.49
luzina  sweet pastry  no. 53.17 et pass.

LWL
loła  blemish  no. 20.164 et pass.
lulten  two loops, ties  no. 63.38

LWLH
mlolah  appearing  no. 47.2 et pass.
tilolah  appears  no. 59.41
I blame you, reproach you
lā tilūmanna don't blame her
yilūm he blames
yilūma he blames her

lūna proper name
lōn color
lōna her color
'alwānī colors
'ilwān colors
bilōnī in my color

tilawwa it was twisted, bent
lawānī he bent me
lawyat bending of...
yilwī he bends
lawī bending
nilwī we bend
tilwī she bends
'alwić I bend you
tilwīn (f.) you bend

wle'ah proper name, Leah
LYT
rētū would to God! if only..! no.8.10 et pass.
yā rēt I wish..! would that (it were so)no.14.4 et pass.
ḡēta I wish that he was no.99.15
rētīc I wish that you were no.106.13
rēta I wish that he were no.113.3

LYG
il-lāyğan to be or become heated, flare no.69.34 et pass. up

LYX
līxī (Imperative) go, to go. cf. the Heb. to go no.119.1 et pass.

LYR
blēra pound (a monetary unit) no.109.17 et pass.

LYS
malēš why? for what reason? no.20.56
leš why? no.20.31, no.94.10
mitlāyša quarreling no.179.10 et pass.

LYF
blīfa fiber, bath-sponge (made of palm fibers) no.58.4

LYQ
ylūq it fits no.63.19 et pass.
lyūg là it fits, it is suitable
witi lyūg ʿala it fits
tlūgin you fit
ʿiylyūglic fits you
lāyīg suited, fit, proper

LYL
lēlt nighttime, night
hal-lēlī (f.?) tonight
lēla night
illēl (m.) night
hallēla tonight
il-liwēla (diminutive) tonight
illēla tonight
leltēn two nights
illayālī (pl.) nights
lēlit gadir the night on which the Koran was revealed, between the 26th and 27th of Ramadan
lēlikī your night
layālikum your nights

LYMN
laymnūnī a lemon

no.20.100 et pass.
no.30.35
no.89.16
no.106.2 et pass.
no.122.10 et pass.
no.1.37
no.1.45, no.20.73,180 et pass.
no.15.1
no.20.45 et pass.
no.24.1,6 et pass.
no.32.1
no.32.3 et pass.
no.63.54
no.72.6 et pass.
no.80.4
no.119.20 et pass.
no.157.36
no.186.16
LYN

ylin  it becomes soft  no.91.6
län  it became soft  no.91.7

LYWNN

willîwan  large sitting room; estrade, platform  no.160.28 et pass.

LYY

liyyî  fat tail (of a sheep)  no.128.6

MA

mā  (negation)  not, with following verbs and prepositions, no

wmānī  I am not  no.20.30 et pass.
wmāhū  he is not  no.20.219 et pass.
mālī  I don't have  no.39.13 et pass.
mālak  what is with you? what happened with you?  no.78.3 et pass.
malhum  they have not  no.80.6
mā min  there is no  no.89.3
wišmālić  what is with you?  no.94.5
mālić  what is with you?  no.97.3 et pass.
māhić  she is not  no.119.63 et pass.
māmis  there is not  no.140.25
māhus  there is not  no.142.29 et pass.
mūs  no  no.156.21 et pass.
<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
<th>Page</th>
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<tbody>
<tr>
<td><strong>MAS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ilmāsī</td>
<td>Indian peas</td>
<td>no.194.16</td>
</tr>
<tr>
<td><strong>MAKU</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>māku</td>
<td>&quot;there is not, there are not&quot;</td>
<td>no.20.230</td>
</tr>
<tr>
<td><strong>MAMA</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>māma</td>
<td>mother</td>
<td>no.18.3</td>
</tr>
<tr>
<td><strong>M'Y</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>wmitina</td>
<td>two hundred</td>
<td>no.24.15</td>
</tr>
<tr>
<td>wmiyya (f.)</td>
<td>hundred</td>
<td>no.30.38 et pass.</td>
</tr>
<tr>
<td>b-miyyi</td>
<td>hundred</td>
<td>no.101.6 et pass.</td>
</tr>
<tr>
<td>barba'</td>
<td>miyya</td>
<td>four hundred</td>
</tr>
<tr>
<td>mitēn</td>
<td>two hundred</td>
<td>no.173.28</td>
</tr>
<tr>
<td>mit</td>
<td>hundred</td>
<td>no.192.20</td>
</tr>
<tr>
<td><strong>MTN</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mitīna</td>
<td>firm, strong</td>
<td>no.44.37</td>
</tr>
<tr>
<td>matn</td>
<td>side, back</td>
<td>no.80.1</td>
</tr>
<tr>
<td><strong>MTY</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>'ēmta (interrogative, particle)</td>
<td>when?</td>
<td>no.20.3, 98 et pass.</td>
</tr>
<tr>
<td>yamta</td>
<td>when?</td>
<td>no.98.2</td>
</tr>
<tr>
<td>limata</td>
<td>till when? how long?</td>
<td>no.152.5</td>
</tr>
</tbody>
</table>
matā when? (Interrogative particle) at what time? no.176.4 et pass.

MTL
mitiī similar, as..as, like resembling no.2.7, no.20.14 et pass.
mitla like him no.60.31 et pass.
mitli like me no.70.4
mitilhum like them no.77.5
mitilha like her no.109.3
mitlak like you no.156.72

MGD
il-magīdi an Ottoman silver coin of 10 piasters no.42.9 et pass.

MHL
mihil proper name no.166.1 et pass.

MHN
timahhan to suffer, hardship no.70.4

MHW
mihēta to wipe off, erase no.156.40

MXD
mxadda pillow no.118.4 et pass.
mxaddin two pillows no.158.22
MDD
madd extend, to stretch(out), to lie
il-mdadā' ink, lamp, oil
maddet I stretched

MDH
-tamdaḥ to praise, to eulogize

MDN
maddān captain (of a ship)

MRR
tmurr to pass by, go, walk
-tamīr I walk
marra (f.) a single time, turn, once
marraw they passed by
timīr biyya she passed by me
lō marr if he passed
yimurr he will pass
murra bitter, sharp
marrēt I passed
marran they passed
murr (Imperative) pass

MR'
mart il-willi the master's wife

no.38.5 et pass.
no.68.10
no.119.105 et pass.
no.109.27
no.5.61
no.30.2 et pass.
no.41.2
no.49.9 et pass.
no.59.53
no.91.8 et pass.
no.94.13
no.98.14
no.138.8 et pass.
no.140a.4
no.140a.37
no.199.1
no.71.3 et pass.
marta his wife
mrāt the wife of
mara (f.) woman, wife
martu his wife
mīriwwa the ideal of mahhood, sense of honor

MRG
mirgānī coral, coral-like, coral-red
mirgān small pearls, corals

MRD
mrād 'ūbin šāsa head of Jewish community in Baghdad during the years 1831-1842

MRDX
murdīxāy proper name

MRŠ
marrūs proper name

MRŠ'
timarṣaʾti you become a tyrant

MRG
il-marag soup, gravy
marrûm  proper name

mazza  appetizers (taken with drink)  no. 119.60
mazzatnâ  our appetizers  no. 177.45

la-tmâzah  to joke, make fun with  no. 62.131 et pass.
mzâh  joking, joke  no. 120.11 et pass.

mizzâlu  his fortune, luck, cf. Heb.  היל  no. 1.44 et pass.
mizzâla  her fortune  no. 20.154
mizzâlî  my fortune  no. 20.193

mister  master, mister  no. 116.13 et pass.

jamsâh  to stroke with the hand, to wipe away, to rub off  no. 89.11 et pass.

mêski  catch, to grasp, clasp, take hold  no. 20.150
lamsik  I hold  no. 60.35 et pass.
masik  musk  no. 119.101 et pass.
<table>
<thead>
<tr>
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<th>Definition</th>
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<tbody>
<tr>
<td>misič</td>
<td>musk</td>
<td>no. 148.6 et pass.</td>
</tr>
<tr>
<td>msika</td>
<td>hold her</td>
<td>no. 173.16</td>
</tr>
</tbody>
</table>

**MSKN**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Reference</th>
</tr>
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<tbody>
<tr>
<td>il-miskin</td>
<td>poor, miserable, unfortunate</td>
<td>no. 20.233,238 et pass.</td>
</tr>
</tbody>
</table>

**MSCN**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>il-mascin</td>
<td>poor, miserable, beggar</td>
<td>no. 55.6 et pass.</td>
</tr>
<tr>
<td>il-msécin</td>
<td>(diminutive) poor, beggar</td>
<td>no. 122.7</td>
</tr>
</tbody>
</table>

**MSW**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Reference</th>
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<tbody>
<tr>
<td>massakum</td>
<td>I wish a good evening to you</td>
<td>no. 32.2 et pass.</td>
</tr>
<tr>
<td>misā</td>
<td>evening</td>
<td>no. 61.2 et pass.</td>
</tr>
<tr>
<td>jamsa</td>
<td>in the evening</td>
<td>no. 92.4</td>
</tr>
<tr>
<td>yimsi</td>
<td>to enter into evening</td>
<td>no. 168.29</td>
</tr>
</tbody>
</table>

**MSS**

<table>
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<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>misš</td>
<td>to touch, to macerate</td>
<td>no. 96.17</td>
</tr>
</tbody>
</table>

**MST**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>lamšit</td>
<td>I comb</td>
<td>no. 58.24</td>
</tr>
<tr>
<td>miššatha</td>
<td>He combed her hair</td>
<td>no. 126.4</td>
</tr>
</tbody>
</table>

**MSKN**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>miškinta</td>
<td>pledge, mortgage cf. Aramaic</td>
<td>no. 173.29</td>
</tr>
</tbody>
</table>
mišmis apricot, apricot tree, proper name

Mšy
wtimši to go on foot, walk

mana she walked

wyimši he walks

wmišš (Imperative) walk

wmaša he walked

dimši (Imperative) walk

nimši we walk

nitmašša we walk

mišwita walking, walk, going

mišna we walked

mäs going, walking

witmaššet I walked

yimšün (pl. ') walking

tmaššit she walked

mašwit walking of`

bmamšak (m.) your walking

mišitak (m. ') your walking

timašša he walked

šamši I walk

mišëna we walked

mašetū I walked

bmišwitū in his walk
imsan (imperative) walk
misō they walked

MSYH
mišihēnu our Messiah cf. Heb. מִשְׁה

MSS
massit suction of, sip of..
massa sucking, sipping
lamissa I suck

MSR
masir Egypt, Cairo
misrāna her intestines

MDY
lmiḏaw to go away, expire (of time)
yimdī he leaves
mada to leave, pass

MTR
matar rain

MTL
bil mātīlī rifle, gun
čalmāṭilīyya rifle, gun

Maʕū with him
Maʕ with, together with
MaʕI with me
Maʕā with her
Maʕna with us
Maʕik (f.) with you

MaʕBS
Mifbāsī one from the city of Mombasa

MaʕDN
L-mifēdī marsh Arab
Il mifdān marsh Arabs

MaʕR
Maʕra cave

MaʕN
Mifanna necklace
Imifānīk your necklace
Watmaʕna to examine carefully
1-māʕūn dish, bowl, vessel
wimgatu  his wife

mgati  my wife

mimgütin  to suffer from gripes or colic

maftir  one who concludes the reading from the Law by reading a portion of the prophets, one reading the Haftorah, cf. Heb.

makka  Mecca

yimkin  possible, maybe, likely, perhaps

mullā  religious community, sect, congregation a learned old man who holds classes for children in his home.

bil mala  crowd, audience

malū  they filled

*imlinu  (imperative) fill it

malyān  full, filled up

wtitlī  she fills
MLH
limlāh pretty, handsome, beautiful
mliḥa (f.) pretty; beautiful
mliḥ (m.) pretty; beautiful
wbil-milḥ salt
mallāḥ sailor, seaman
malāḥī elegantly

MLŠ
damillīšu I pull off (my hair)

MLK
malakna to possess, own
imlēk marriage contract
wmalakna we owned
nimlik we own
timlik you own
bimlēku in his marriage
malik king
malāyik angels
mamlūka her slave
mamlūkī my own slave
malak ilmōt Death Angel
mamlūk slave, owned by
mlūk (pl.) kings

no.29.1
no.34.30 et pass.
no.87.1 et pass.
no.34.7
no.140b.2 et pass.
no.171.6

no.173.64

no.2.3, no.9.3
no.4.5 et pass.
no.8.3
no.10.11 et pass.
no.29.27
no.31.6
no.130.55 et pass.
no.153.39
no.176.25 et pass.
no.176.31 et pass.
no.180.10 et pass.
no.195.21
no.201.56
MLC

mālic' king

MMBS

mimbāsi' one from Mombasa

MN

min from, of, at; since, then
minna from him
minnū form him
minni from ma
minnak from you
min when
minhum from them
min because
mihhā from her
minnič from you
minna from here
minkum from you
minnim from them
mani (interrogative pronoun) who? which one?
kull min everyone
man who, which one?

minhu who, whom, whose

wh i ch one

no.71.13

no.39.9

no.5,4, no.10.4, no.20.29 et pass.

no.13.7 et pass.

no.15.7 et pass.

no.20.199 et pass.

no.20.221 et pass.

no.58.2 et pass.

no.72.2 et pass.

no.92.6

no.109.14 et pass.

no.119.119 et pass.

no.141.18

no.159.11 et pass.

no.188.23

no.14.1 et pass.

no.59.40

no.60.11, no.105.1 et pass.

no.92.3 et pass.
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<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
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<td>liman</td>
<td>to whom?</td>
<td>no.97.6, no.143.11</td>
</tr>
<tr>
<td>MNN</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mammnūn</td>
<td>obligated, grateful, thankful to somebody, appreciative</td>
<td>no.196.9</td>
</tr>
<tr>
<td>MNDL</td>
<td>mandilli kerchief, handkerchief</td>
<td>no.112.1</td>
</tr>
<tr>
<td>MNK</td>
<td>timna to stop, detain, prevent</td>
<td>no.93.2</td>
</tr>
<tr>
<td>MNKY</td>
<td>manki (P.) I who am</td>
<td>no.150.1 et pass.</td>
</tr>
<tr>
<td>MNY</td>
<td>watmanna to wish, desire</td>
<td>no.20.19 et pass.</td>
</tr>
<tr>
<td></td>
<td>tmannā he wished</td>
<td>no.20.169</td>
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<tr>
<td></td>
<td>yitmannū they wish</td>
<td>no.34.33</td>
</tr>
<tr>
<td></td>
<td>timannētī I wished</td>
<td>no.41.9 et pass.</td>
</tr>
<tr>
<td></td>
<td>timannēt I wished</td>
<td>no.60.23 et pass.</td>
</tr>
<tr>
<td></td>
<td>titmannā she wishes</td>
<td>no.63.25</td>
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<td>'atmannā I wish</td>
<td>no.90.12 et pass.</td>
</tr>
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<td>ilminiyya fate, death, destiny</td>
<td>no.92.10, no.79.3</td>
</tr>
<tr>
<td></td>
<td>yā munyatī wish, desire</td>
<td>no.96.10 et pass.</td>
</tr>
<tr>
<td></td>
<td>'al-mana, mann</td>
<td>no.61.19 et pass.</td>
</tr>
</tbody>
</table>
MHD
bil-mahad bed, cradle
māhūd red

MHR
muhrāha her dower, ransom
mahrū seal, signet, to stamp
muhrā mare

MHL
mōhēl circumciser cf. Heb. בים
ʿala mahla slowly, leisurely

MWT
māt to die
mayyit dead, lifeless
wiymūt he will die
win mutt If I die
mōt death, decease
tmūt you will die
mātit ḡwāṭī they die from starvation
il mayṭīn (pl.) dead
mōtī my death

MWG
mōqāt billows, waves
māga gleam, shine
wilmōq wave

MWD
‘ala il mōda fashionable, stylish
‘ala mūdak because of you

MWZYQQ
mūzīqa music, harmonium, accordion

MWSY
mūsa il-kādim a name of the Shiites' Imam
lnabī mūsa Moses

MWŠ
moši proper name cf. heb. Mošē mūn

MWL
mal (particle denoting possession) belonging to, of, for
mālu his
ilmāl property, possessions
mālak (m.) yours
mālātī mine

MWN cf. 'NY
bimwāna vessel, container
ilmwâni flask, jar

MWH
mayyi il-warid blossom water
mây water
mayyâ water
mâyi il-balâla
mâwi watery blue

MYDN
bil-mîdân field, square

MYZ
'amayyiz appeal to a higher court

MYL
mîl to bend, bend down
mâyîl bending down
tmîl she bends
witmâyâl she wavers
wimyâlû his wavering
mitmâyil wavering
lîmil hand( of a watch or clock)
yimîl to turn away, to deviate
il-mila circumcision

no.138.13

no.34.41 et pass.
no.91.7 et pass.
no.122.18 et pass.
no.158.59
no.167.27

no.124.55

no.95.2

no.11.1 et pass.
no.20.125
no.59.35 et pass.
no.64.101
no.119.111
no.153.8
no.158.41 et pass.
no.158.42
no.17.15
MYM

il-mimi mother

mimitū his mother

MYMN

maymūn proper name

N

nūn name of the letter n

NB

yinbīk he informs you

NBT

nabāt sugar-cane, rock candy

nabat to grow, to sprout

il-nabātī green

nabt il-warid rose-plant

NBD

nabīd throbbing, pulse

NB

il-nabā a tree whose wood was used

as a spice

nabīt il-rīḥān sweet basil
NBL
\'inbāl  arrows  no.156.28

NEW
il-nābī  prophet  no.17.1,16
linnābī  prophet  no.17.4 et pass.
binnabī  by the Prophet  no.41.19 et pass.

NTR
nītar  to scatter, sprinkle on  no.130.41
wnatīr  prose  no.199.19

NGB
ngīb  highborn, noble  no.80.2 et pass.

NGF
ilnāgāf  Najaf (town in central Iraq)  no.197.1 et pass.

NGM
nāgim  star  no.13.1 et pass.
nīgmit  il-ḡās  morning star  no.15.1
maḡmi  my star  no.45.18
il-ingūm  (pl.) stars  no.52.13 et pass.

NGN
bingāna  vessel, basin, copper basin  no.130.62
cf. the Greek aggeon

NCY

tnagýíni to save oneself
nágíyya proper name, successful
nígghám to save them

NHB

wnáhbú to weep, cry, wail

NHR

niharrí to cut the throat, slaughter

NHS

yinhás to bring bad luck
’anhas to be unlucky, ill-fated
tinhás she is ill-fated

NHL

nhalit to be emaciated, to lose weight
nihal became thin
nahíl thin, slender, emaciated
NHN
nihna we

hinna we

‘ihnna we

NHW
winwâhî section, region, side, direction

tinahha to step aside, withdraw from

NXL
naxlat palm, date palm

il-naxil (pl.) date palms

innaxil (pl.) date palms

NXW
lanxâk to be proud, supercilious towards pride

wanxîh I ask his sense of honor

NDB
‘andib to mourn, lament

NDM
nadâma to repent, regret

tindam she regrets
NDH
nitnaddah to call, to invite
dinidhī call him

NDW
yinādūnak they call you
nāda he called
nādēt I called
il-nada dew, generosity
tnādī she calls

NDR
nidran votive offering to God
nadr votive offering to God
naḍar votive offering
naḍayir (pl.) votive offerings

NDL
lilnadil low, mean, vile
il-naḍil low, mean

NRGL
il nargīla narghile, water pipe

NRNG
nāringat il-rayyāna fresh bitter orange
NZ

wnaz'it she took off
nâzi'a (f.) taking off
nâzi' (m.) taking off
bilnâzi'a tendency, behaviour
niz'oha they took off her clothes

NZL

wnazlit to descend to get off, to land
wnazzal to take off
tinzil she descends
'anzil I descend
ynazzilni he will bring me down
nazal he descended
nizalna we descended
winzalit I descended
tnizlôn you descend
'anzal he brought down
nazlû they descend
il-nâzilûn descendents

NZM

nizâma nose ring

NZW

nâza pampered, spoiled
nazātī pampered, spoiled

nsl
nāsl descendants

nsm
nassam to blow gently
wnissīm proper name
nasīm fresh air, breath of air
nīsmīc your air

nsw
il-niswān women

nsy
winsētīni you forgot me
nisānī he forgot me
nisētā † forgot him
nisōnī they forgot me
wnassānī he made me forget
tinsānā you forget us

ns
intaṣa to arise, to grow, grow up, to develop
NSD
wanšidanna I ask him, I seek
'ansid I ask
wanšidoni they asked me
'ansid I ask
tinišdun you ask
lanasısid I ask
nāsid (Imperative) ask

NSR
nisrölü they spread to him, unfold
wnasar to hoist up a flag
il-mansūra 'spread
nisar to scatter
dinšir (Imperative) scatter

NSS
nişş half
nissa its half

NSB
qaynišbūha they set it up, prepared
nšabna we raised
nasibly my share, luck

manšūba raised
naššāb raised
wil-nasīb  share, luck, chance

NSR

nasrāniyya  Christian (f.)
nasrānī  Christian (m.)
nasrī  proper name
linsārī  saved, a name of a place
naṣāra  (pl.) Christian
lilnāṣirīyya  a city in Southern Iraq
nassār  proper name
naṣra  help, assistance

NSF

bil'inṣāf  justice, fairness, just treatment

NDR

naḍar  to see, to look
yintidir  to wait for
wastindirak  I wait for you
wilmandāra  a pair of eyeglasses

NDF

tinaddaf  to clean, polish

NBM

nādir  ħukum  commander (T.)
nadm poetry

NTR
yintir to watch, guard
"anäțira I watch him
"antira I watch him
näțur guard, watchman, warden
wantir I watch

N²T
dinʻit (Imperative) describe
yniʻtun they say

N²R
näțur noria, water wheel

N²S
"inšasisi to be sleepy, to doze, slumber

N²L
nišalič(f.) your shoes
danšal to curse, damn
winšula (pl.) shoes

N²M
bniʻmitəimmiri what an excellent mother;

No. 199-19
No. 5.62
No. 45.21
No. 59.3
No. 71.5 et pass.
No. 94.2 et pass.
No. 144.17
No. 148.25 et pass.
No. 194.8
No. 42.15
No. 151.6
No. 162.3
No. 174.14
No. 45.26

to be pleased with
ya ni’ni’ti mint, peppermint

nāga nāga gently, step by step

il-nafis soul, life
nafsak your spirit
‘anfāsī (pl.) my breathes

nifdīta to shake, shake off
winfaḍa he shook her

wisnāfi’ profitable, useful, beneficial
yinfa’ it is useful
nafa’ it was useful

wil-mintifig name of a district in Iraq

nafil young boy
<table>
<thead>
<tr>
<th>NFNF</th>
<th>nafnūf</th>
<th>woman's dress, gown</th>
<th>no.157.58</th>
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<tbody>
<tr>
<td>NQD</td>
<td>naqda</td>
<td>necklace</td>
<td>no.162.9</td>
</tr>
<tr>
<td>NQS</td>
<td>manqāš</td>
<td>decorated dress</td>
<td>no.12.15 et pass.</td>
</tr>
<tr>
<td></td>
<td>niqṣitū</td>
<td>she decorated it</td>
<td>no.39.48 et pass.</td>
</tr>
<tr>
<td></td>
<td>bilimnaqas</td>
<td>engraved one</td>
<td>no.30.59</td>
</tr>
<tr>
<td></td>
<td>latnāqaš</td>
<td>I argue with...</td>
<td>no.124.44</td>
</tr>
<tr>
<td></td>
<td>naqṣ</td>
<td>design, decoration</td>
<td>no.157.20 et pass.</td>
</tr>
<tr>
<td></td>
<td>naqṣaš</td>
<td>he designed, decorated</td>
<td>no.172.11</td>
</tr>
<tr>
<td>NGD</td>
<td>ngida</td>
<td>criticism</td>
<td>no.157.48</td>
</tr>
<tr>
<td>NGRS</td>
<td>nigrāš</td>
<td>to paint in different colors, to colour, with paints etc. to stain cf. the literary Arabic naqāşā.</td>
<td>no.157.86</td>
</tr>
<tr>
<td>NGS</td>
<td>nagiš</td>
<td>design, decoration</td>
<td>no.123.16 et pass.</td>
</tr>
<tr>
<td></td>
<td>wmangünš</td>
<td>engraved, decorated</td>
<td>no.39.30 et pass.</td>
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<tr>
<td></td>
<td>mangünša (f.)</td>
<td>engraved, decorated</td>
<td>no.123.6 et pass.</td>
</tr>
</tbody>
</table>
wangis (Imperative) decorate

NGS
nāgsa (f.) wanting, lacking

NGT
nīgta drop
yīngit: dripping

NGL
nial to remove, carry, transfer

NKR
lā tinkir to deny, disavow

NKS
wimnakis bowing the head

NMS
wilnāmūs honor, confidant

NNM
linmān a kind of chickpea tree

NHB
nhibi robbery, looting, gallop
NHD

il-nahid  female breast  no.157.171
wilinhūd  female breast  no.58.19 et pass.
(zōg) nhūdī  my breast  no.59.27 et pass.
binhēdak  your breast  no.157.88
nhūda  her breast, bosom  no.5.51 et pass.

NHR

nahar  stream, river  no.41.21
wnahrān (pl.)  rivers  no.59.62 et pass.
naharna  our river  no.199.28
il-nahār  day (opposite of night)  no.45.33 et pass.
w-nahārif  my day  no.96.22

NHY

wyinhī  he forbids, he prohibits  no.201.53

NWB

nōba  occasion, turn, time, instance  no.139.10 et pass.
nōb  occasion, turn, time  no.156.57 et pass.
hal-nōba  this time  no.47.6 et pass.
nūbtēn  twice  no.1.56
nōbāt (pl.)  times  no.62.55 et pass.
il-nāyib  representative  no.20.95
NWH
qaynūḥ  he wails, weeps, laments, mourns
nāḥ  I wailed
nōḥī  my weeping
nōḥ  weeping
šanūḥ  I weep
w-tinhī  she weeps
witnūḥ  she weeps

NWD
nūḏī  (Imperative) swing

NWR
nūr  light, brightness
il-manāra  minaret
nūra  lime, quicklime
nariyyā  proper name
nār  fire
wnīrān  (pl.*) fire
nārī  fiery, igneous
nārak  (m.*) your fire
bnārič  (f.*) your fire
wnāra  her fire
binnār  in the fire
NWo

*atnawwa* to be diverse

NWG

ilnāga she-camel

NWGZ

il-nōgāza excellent kind of rice

NWL

niyyāl min, would that, oh that! Lucky he!

ilnūl loom

bnāyil a kind of Iraqi folk song

la ynālu to strike, evil occurrence

NWM

nān to sleep, to go to bed, to go to sleep

niymūha they put her to sleep

wnimtū I slept

il-nōma sleeping

nnām we sleep

tinām she sleeps

ynām he sleeps

nōm sleeping

il-nāyim (m.) sleeping

*ânâm* I sleep
nāmi (Imperative) sleep

wnōmita her sleep

ilmanām sleeping

nīmit I slept

šiynawwim what will put(him) to sleep

bmanām during my sleep

tnāmūn you(pl.) will sleep

nāymīn they are sleeping

nōmak your sleep

nāyīma (f.) sleeping

NWMY

nūmi (coll.) lemon

il-numiyyī lemon

nuwiyyā lemon

NWN

nūna proper name, beauty spot on the forehead, applied artificially by woman

NWY

il-niyyī intention

il-niyyā intention, purpose

bilniyyāt (pl.)

nāwī planning
nisān  a personal gift sent to a girl, the acceptance of which implies consent to marriage.

wnilit to obtain, attain, achieve
bnīlī’ indigo
bnīl indigo color

il naymūn lemon tree

hal (plus definite article and noun) this one, this particular
hal hilū this pretty one
hal tibūl these drums
hal ‘arūs this bride
hal ‘azāyim these invitations
hallēla this night
hal kbār these big ones

hāk (m.) here are...take it!
whātū give me(us)! let me(us) have...
di hātūlī let me have!
whātill (Imperative) give me
HADA  cf. DW

hāda (m.) this

hādi (f.) this

hadōla (pl.) these

HADAK  cf. DW

hadāk (m.) that, that one

āk (m.) that

ladāk il-sob the other side of the river

hadic (f.) that

HAY

whāy (f.) this

whāyi this

hayī this

HBS

tihbiṣ to polish, mill

HBT

hibtōnī to beat, strike

HGG

haggagta you drove us away from a place

whagget I drove away, I ran away
tihgir  to separate from  
whagra  to leave, give up  
harith  you left me  
haqir  abandon  

'tala hgam  attacking, falling  

'ahiddik  I set you free, I release you  
haddehha  I set her free  
hiddi (f.)  let go  
(sht) hiddad  asking for help  
hadd he released  
hinni  let me go  
lahidd  I release  
hidd (m.)  (Imperative) let go  

il-hadib  eyelashes, fringes  

'ihdif  to approach  

hduni  my clothes  

no.73.2  
no.83.2  
no.94.10  
no.98.7 et pass.  
no.20.75  
no.46.22 et pass.  
no.60.8 et pass.  
no.62.24  
no.69.76  
no.86.2  
no.113.1 et pass.  
no.124.3  
no.177.1 et pass.  
no.157.53  
no.118.3 et pass.  
no.112.4 et pass.
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<tr>
<td>hdūma</td>
<td>his clothes</td>
<td></td>
</tr>
<tr>
<td>tihdimin</td>
<td>you pull down</td>
<td>no. 154.10</td>
</tr>
<tr>
<td>mahdūma</td>
<td>wreck, demolish, destroy</td>
<td>no. 168.34</td>
</tr>
<tr>
<td>yihdim</td>
<td>he destroys</td>
<td>no. 175.6</td>
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<tr>
<td>HDY</td>
<td></td>
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<tr>
<td>dihdēlī</td>
<td>to sing a lullaby</td>
<td>no. 20.179</td>
</tr>
<tr>
<td>thaddī</td>
<td>she calms</td>
<td>no. 44.10</td>
</tr>
<tr>
<td>hādī</td>
<td>guide, leader</td>
<td>no. 45.25</td>
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<td>il-mahdiyya</td>
<td>a name of a neighborhood in Baghdad</td>
<td></td>
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<tr>
<td>hadwa</td>
<td>lullaby</td>
<td></td>
</tr>
<tr>
<td>wahdīlkum</td>
<td>I sing you a lullaby</td>
<td>no. 158.52 et pass.</td>
</tr>
<tr>
<td>yihdīnī</td>
<td>he leads me on the right way</td>
<td>no. 159.1 et pass.</td>
</tr>
<tr>
<td>HRG</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hirgōlu</td>
<td>they shouted for him</td>
<td>no. 17.11</td>
</tr>
<tr>
<td>nharīg</td>
<td>we shout in triumph</td>
<td>no. 26.12 et pass.</td>
</tr>
<tr>
<td>HRs</td>
<td></td>
<td></td>
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<tr>
<td>bhirīs</td>
<td>plant, bush, vine</td>
<td>no. 156.55 et pass.</td>
</tr>
<tr>
<td>wihrūs (pl.)</td>
<td>plant, bush, vine</td>
<td>no. 69.2 et pass.</td>
</tr>
<tr>
<td>hirṣī</td>
<td>vines</td>
<td>no. 69.19</td>
</tr>
<tr>
<td>HRGL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hērgula (T.)</td>
<td>to every flower</td>
<td>no. 42.1 et pass.</td>
</tr>
</tbody>
</table>
wihtazzat was shaken, it was jolted to and fro
hizzī (Imperative) make tremble, wave
hazz shaking
tinhizzēn you are shaking
thizzīn you shake
wiyhizzīnī he shakes me
hizzītū she shook him
whizzā (Imperative) shake it
withizzīlī she shakes

HZR
hazzārī nightingale

HZM
mahzūm fled
minhizīm fleeing
danhizīm I flee
winhazmu they escaped

HSS
hiṣṣā Oh! Quiet! Hush! A warning word
originally used as a term for the chess players, and it was used in Spanish Arabic as: exe.
il-hādim upset; distress, oppression, wrong

she causes grief to

be sorry

upset, distressed

making upset

my griefs

yhaffūn they fan

his new moon, crescent, ornament

resembling the new moon, crescent-shaped

to start, to begin

to pour down tears

Bravo! shout, cheer

you came

new moon, crescent

you began, started

by nature, of course!

ruin, destruction, perdition
HLHL

hilihlōlū they uttered shrill and trilling cries of joy (of women) for his wedding; ululate

halhī make a trilling sound

hilihlīltī they trilled for him

wiylhilhillū he trilled for him

halhalt I trilled

cf. literary Arabic garrada to sing (bird)

HM

ham (P.) too, also, likewise

hamī (P.) also

HMM

lihmūm (pl.) worry, care, sorrow, grief

mahmūm worrying

hammī my worrying

hammak your worrying

HML

1-hamāyil amulet used against the evil eye

HMYN

il-himyān (P.) belt, waistband

HNA

lihmāna here, in this place
hnāy  here  no.140.79

HN
whanā  happiness, bliss, good health  no.4.4, no.18.12 et pass.
wil-haniyya  happiness, good health  no.159.28
'tithanna  you will be happy  no.63.9
yithanna  he will be delighted, enjoy  no.124, no.9.3

HNGL
thangīl  to jump up and down on one foot, to hop on one foot  no.192.10

HND
il hinid  India,  no.140a.32
il-hindi  (m.) an Indian  no.59.34
il hindiyā  (f.) an Indian  no.20.204, 228 et pass.
wil-hnūd  (pl.) Indian  no.119.52
lil-hindiyya  name of a city in Iraq  no.158.13

HNDM
il hindām  appearance, looks, orderliness, trimness  no.91.8

HNDWS
hindistān  Hindus' country  no.20.208

HNRY
hindri  proper name, Henry  nos.116, 18
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<td>nice, spoiled</td>
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<td>lake, lagoon, small marsh, bog</td>
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<td>his troops</td>
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<td>to imperil, throw to the ground</td>
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<td>uproar, confusion, mess, from shouting, fighting, breaking things, chant</td>
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bhōs quiet

HWS
hāysa cow
il-hōṣ (coll.) cattle
wimhawwišin ilnās they excite, disturb the people

HWM
hāma head, crown (of the head) vertex

HWN
hōn here
bmahāna humiliation, abuse, insult
whānik he humiliated you

HWY
hawēna wa like, we become fond of
il-hawā (m.) air, wind, weather
il-hawāya air, wind
hawa air, wind
bhawākum with your love
tihwa she loves
hawā love
yihwāk he loves you
hwāk your air
hwēt I loved
"ihwāc" your love

hwāy my love

bihwāh his love

yihwāc he loves you

"ihwāna" our air

HYY

hiyyā she, it, they

whiyya (of pluralities not denoting persons)

hiyyī she

HY‘

intihiyyālič it happened to you

HYB

wlā nihīb we do not fear

HYG

whayyyģit she stirred me up, you awakened my desire

HYF

wil-hef parching wind, excessive thirst

HYKL
HYC
hicī this way, in this manner, thus, so, such
hicī not at all, nothing

HYL
il-hēl cardamon
hēlī cardamon
hēla cardamon
hilāyī cardamon
il-hēlā sort of dress
hēlā bravo
hayyāl pouring, falling in a heap, showering

HYM
*ahūman to be in love; fall in love with, to be madly in love, infatuated; to wander, rove

HYHT
hayhāt but hol alas! what an ideal how preposterous!

W
wyōm and a day
wmaʾ and not
wēš and what?
WA
wābūlī woe is me no.176.52 et pass.

WAWY
wāwī jackal no.140.2 et pass.
il-wāwiyya (pl.) jackals no.145.72

WAY
wāy (P)wow, Oh! (great surprise, wonder) no.150.1

WBR
il-wābrī hair, fur of camels and goats no.53.5 et pass.

WTR
watar sinew, cord, tendon no.187.16

WGB
tūgīb obligation; liability; consent, confirmation no.178.2 et pass.

WGD
līl-wāgūd being, existence no.20.13 et pass.
yōgād to be found, to exist no.77.5
il-mawgūd available, present, around no.197.12 et pass.

WG'
waga' pain, ache no.116.3 et pass.
WGV

il-wağin cheek  
āla wağnāt (pl.) cheeks 
wīgnita his cheek

WGH

wāgh face

1-wīgūh (pl.) faces
wīcč face

wāghik (f.) your face

wāgha her face

wāghū his face

WHD

wāhda one( as a numeral), alone, someone,  
a certain, person, only

wāḥdī I alone

WHL

bilwahal mud, mire, slough

WDD

ywiddik he who likes you  
mwadditi my wish  
‘almawidda for the wish  
il tiwidda whom you like  
yiwidd he likes
tiwidd you like
widdī I wish

WD'
'alwda' he said goodbye
liliwda' farewell, leave-taking
di'ōna let us
da'a he let, left
ma d'ētinī you didn't let me

WDY
widdōnu they took him
waddīnī (Imperative) take me!
waddūnī send me!
l a twaddīnī (Imperative) don't send me
waddī (Imperative) take (transport)
widdētīna you sent us
ywaddīnī he will lead me
widdētēnu you(f.) sent him
lil-wādī valley, wadi, river
wādī proper name

WRD
warid (coll.) flowers, rose
wardit bistānī garden's flower
biliwredī pink, rosy
wiywirdūn they go to the water
mwarrad flowered, embellished with flowers
b-wiridi in my vein
warda rose, flower
wardan (f.) they went to watch
wardu they went to water
di wirdu (Imp.) Go to the water
il-morad watering place, spring, well, source
wardeni (pl.) rose colored
warda ornament
il-wred (diminutive) flower
ward 'asrafi
wurudak your flowers:

WRG

bwarga (f.) leaf, sheet of paper

WRWR

warwar revolver, pistol
warawir (pl.) revolver, pistol

WRY

wara behind, back
li wara backwards
liwräha behind her
min wara from behind, from the back of
warana behind us
Warāya behind me
Warāhum behind them

WZR
Ilwizāra loincloth, skirt

WZN
Wzānu his weight
Wmizān illēl Libra
Mizānak scales, weight
Waznit il hinta a weight (=108.835 kg.)
Wilimyazīn Libra

WST
Ibwastīt in the middle or center of
Bwast in the midst of, amid, among

WS-
Wsa'īm it was spacious for them

WSF
Wasfa 'ala Oh, what a pity! it's too bad!
Alas! Alas for him!

WSM
Wismī brand, tribal, mark or brand, mark
715

WSWS
wiswās devilish insinuation, suspicion;
anxiety, whisper - devil or soul, be neurotic, a chronic worrier

WSY
wawissak to whisper in somebody's ear
yal wāṣī traitor
il-wāṣyfī slanderer, informer

WSF
*awsif lik I describe for you
il-wāṣif description
wisifā slave woman, servant girl
bwasifak describing you

WSL
wasāl to arrive
wassilnī (Imperative) bring me
bilwisāl reunion of lovers, communion of lovers
bwisālā, with his love
wisālī Mosul, city in northern Iraq
wisalnī reached me
wsalnā we arrived
*awsal † arrive

no.62.134
no.44.21
no.90.9
no.141.16
no.27.3
no.34.30
no.58.5
no.199.18
no.35.5 et pass.
no.62.34
no.73.1
no.98.27
no.110.3
no.127.4
no.173.41
no.173.63 et pass.
il-muwassa bequeth, ordered; willed  

wadēna proper name, white  
il-wadēnah clear, visible  

bimawdi' place  

il-wa'ad promise  
'aw'adtinī you promised me  
wa'day my promise  
ilwi'tūdī (pl.) promises  

wafā payment, fulfillment, redemption, faithfulness, promise  
wla tuffī she doesn't fulfill a promise  
tiwāff you (f.) will be faithful  

waqt time  
wətūqa' she falls
WQF

wnūqaf we stand

wēqaf she stands

wiqfōlu (Imperative) stand for him!

wāqifīn (pl.) standing

waqfit she stood

lwāqfa (f.) standing

wiqqiftiha you(f.) caused her to stand

WGT

wagt time, moment

WGD

yūgad it burns

waggāda fiery, lively

il mōgad fireplace, hearth, (especially for cooking)

WG

twaggī shā lets fall, drops

wagga'ni he felled me

wga'it I fell

yiga* he will fall

wega* he fell

no.163.13 et pass.

no.26.4

no.26.6

no.160.15

no.182.13

no.183.23

no.186.23

no.200.20

no.62.70 et pass.

no.117.16

no.130.4

no.183.31

no.76.7

no.97.22

no.152.11

no.156.123

no.201.7
WGF
wāgīfan stopping, standing

WKT
wilwakit time, period of time, moment
yā wakit when? what time?

WKL
witwakkal (Imperative) trust, confidence,
trust in God

WLD
il-walad son, boy
biwlādak your sons
wlēdak your son
wlēd (diminutive) smn
liwlādkim your sons
wlēdna our son
wlād (pl.\') children
wild ilzinā a bastard, a moth
il-wālda mother

WL
mitwalla\* (he is) being madly\loving with;
enthusiastic about; passionate love
WLF
walif intimate
wilif (pl.) friendly, tame, lover
wilifī my lover
wilifā hās lover
wilfāy my friends
wilfi my intimate friends
wilf ilḡihil youth's friends
walifak your friend
walāyifha her friends

WLH
lwalhān distracted, passionately in love

WLY
tiwallif let her go away
wil (Imperative) go away, flee, pass
yiwallif he will go away
biwlāyt il-gurban stranger's city
wālī governor
mawla il-mawliyya master, lord
mawlāna (our master, lord, patron)
mulayyitēn two ladies

WM'
wmēt la I signaled to him
tūmnī she pointed out

WNN

w-winīnī my moaning, groaning
il-wanna moan, groan
wil-wanīn moan, groan
tiwinnīn you moan

WNS
cf.*-NS

latwannas I enjoy myself
witwannas enjoy yourself
wwanśīnī entertain me
twanśūnī you entertain me
ywannis he entertains

WYY

wayya with
wyāy with me
wyāh with him
wayyāya with me
wyāc with you(f.)
wiyyākum with you(pl.)
wiyyāhum with them
wiyyānū with him
wiyyānā with us
wiyyāynī with me
wiyyāk with you
wayyāha with her

WYL
wēlū woe to him
wēlī woe is me
ya wilha woe to her
wgylāh woe is me
ya wēl woe
bil-wēl with distress

WYN
wēn where, what place?
wēnī where is she?
wēnak where are you?
wimmēn from where?

YA
yā 0! Oh! (vocative and exclamatory particle)
yā marḥaba welcome
yā niswān Oh women!
yā māma Oh mother!
yal sidqān oh friends!
yā rabbī Oh my God
yā mā how many times
| **yal tinišdûn** | Oh! You who are asking for | no.94.9 |
| **yâ man** | Oh! you who.. | no.151.2 |
| **yâ the Lord** | cf. Heb. "יָהּ" | no.168.13 et pass. |

**YAS**
- **yaša (P.)** a royal mandate | no.201.1 |

**Y'S**
- **la tiy'asîn** don't give up hope | no.94.4 |

**YBS**
- **yabbas** to make dry, to dry | no.57.24 |

**YDY**
- **biḏêna** with our two hands | no.1.65, no.24.19 |
- **biḏha** with her hand | no.20.150 |
- **'idîha** her hands | no.27.2 |
- **'īdu** his hand | no.38.5 et pass. |
- **'īdā** her hand | no.38.5 et pass. |
- **'īdak** Your(m.) hand | no.38.6 et pass. |
- **'īdi** my hand | no.38.7 et pass. |
- **bīdayya** with my hand | no.145.16 et pass. |
- **yadātif** my hands | no.170.12 |

**YSR**
- **yisritîf** my left( hand) | no.89.10 |
YSMG

yasămg a man's head-dress or kerchief
of white cloth with red or black
diamond-shaped embroidery

yasămaga his hat

YLG

il yalag (T.) vest, waistcoat

YMM

cf. (YMM)

wyamm beside, by, near, next to

yammca (pl.) near you (f.)

yamma near us

yammak there, near you

yamma near him

YMN

il-yamın right, right side

il-yimna right side

yimnay on my right hand

yamın oath

*i'nin oath

YHD

il yhūd (coll.) the Jews, Jewry

yhūdi Jewish, Jew

il-yahūdiyya (f.) Jewess
YWSF

yūsēf  Joseph

‘abū yūsēf  nickname for one whose name is Jacob

YWM

yōm  day

halyōm  today

liyyām  (pl.) days

yōma  his day

wibyōm ilkōn  the day of resurrection

YYZY

yēzī  (invar., an exclamation) enough, sufficient

that’s enough, wait, hold on

no.140b.17 et pass.
SELECTED TRANSLATIONS

OF

THE SONGS
On the day of the rising of the dead I want you, oh Tiffaha!
The side-locks anointed with henna and giving out a fragrance.
On your chest there is only a pair of breasts,
Only the shine of the earring and black braids.
Oh the player on the "Rebab" and on the lute!
Your beauty is not seen, not even if we drink cups (of wine)
On the day of the rising of the dead.

Oh apple tree, you're hard to find.
You have a cheek like the shine of coals.
Would that you were by my side against the great army!
I'll defeat it, even if there be danger.

On the day of the rising of the dead,
On the day of the rising of the dead I want you in noontime.
The side-locks are like lances and your eyes are blue.

Oh white tattooed Bedouin-like girl
The like of your beauty is not seen, not even if we drink cups (of wine)
On the day of the rising of the dead,
On the day of the rising of the dead I want you and nobody else
will I want.

Oh beautiful one, carnation flower of the viziers,
Your are worth the "xaz'al", "Shammar" and "dafir" tribes
Shining like the moonlight and the dawn starlight
On the day of the rising of the dead.
The knot above the black breasts has slain me.
The cameo of the one whose eyes are like the camel's has slain me.
Woe is me from my friend who has gone away from me and has slain me!

Oh, owner of the braid, the eyebrows, and the large eyes!

On the day of the rising of the dead,

Oh, who comes to us with blue sleeves!

Oh heavy bracelet echoing!
I want to ride a docile horse so I might catch the beloved.
The raven built a nest on my head and then flew away.

No. 168:
We set out before dawn, we came to nsari.
From God we asked salvation and success.

For we fellows will visit Jerusalem with singing,
Our friend will rejoice, and our enemies will fall.

God is my redeemer!

For the stop of Sunday we came to Sarmin.
We asked God to save us from sadness.

We approached to visit the Holy City and Sanhedrin,
To see with our own eyes the Temple.

God is my redeemer!

For the stop of Monday we came to ma'ra.
In it there is no talk of cunning and no saying of evil.
To visit the fathers in the caves is my aim.

Around Abraham, Isaac, and Jacob, our fathers.

God is my redeemer!
For the stop of Tuesday we came to Hamma.
My plan is to visit the Holy City and in the water there I'll become warm.

And may the enemy freeze and not become warm!

At the foothills of the mountain we saw Tiberias opposite us.

God is my redeemer!

For the stop of Wednesday we came to Qarah.

I will rejoice when I visit Jerusalem.

We will visit our mothers Eve and Sarah,
Rebecca, and Leah, and the lonely Rachel our mother.

God is my redeemer!

For the stop of Thursday we came to Shamsi.

And may the enemy remain awake and have no chance to sleep!

I turned to visit Abraham who sits on the chair.

May our eyes observe the rebuilt Temple!

God is my redeemer!

For the stop of Friday we came to Duma.

May the enemies' houses be destroyed!

May You(God) send our Messiah who sits in Rome!

From East and West (may) You gather our dispersed ones!

God is my redeemer!

I want to visit Jerusalem, and my heart will lead me.

I would ask from God that He bring me there.

Oh visitors in Jerusalem oh my right hand,

Walk in green gardens and enjoy the sweet waters.

God is my redeemer!
My face is turned to Jerusalem. May God gird me with strength,
And send our Messiah! Say, May it be so!
Bring to life our fathers who are sleeping in Hebron,
From East and West gather our dispersed!
God is my redeemer!
My face is turned to Jerusalem God forgive me my sin,
Or punish me with suffering that even Job did not know.
In the name of Abraham, Isaac, and Jacob,
In beautiful garden put our dwelling place.
God is my redeemer!
May my soul be a sacrifice for Moses and for Hannah's sons!
Like the quail and manna to my cleft will be pleasant
By the life of the One(God) who made earth green, in the Garden of Eden assign our residence,
And in beautiful gardens make our abode!
God is my redeemer!
May my soul be ransom for Moses, the prophet! He is our prophet.
Over all nations will he raise us,
For the sake of the One who made olives and figs green,
In beautiful gardens assign our dwelling place!
God is my redeemer!
For Moses and his day of death may my soul be ransom,
Let my soul be ransom for the bringer of miracles!
For the sake of the Giver of the Psalms and the Torah's commandments,
In beautiful gardens will you place our residence.
God is my redeemer!
May my soul be ransom for Adam our prophet.

Humans are mortal but God is eternal.

For the sake of Moses our teacher You, (God) will build the third Temple.

Gather Israel, and our joy will be increased.

God is my redeemer! God is my redeemer!

Hasten, and quickly redemption will blessedly come to pass.

no.169:

My friends awaken me,

But I cannot turn over,

Drunk and drinking wine.

My friends awaken me,

But I cannot turn over.

I saw him sleeping on the road.

My friends awaken me,

Crazed and wandering in the alley.

My friends awaken me-

The fire in my heart is burning for her.

My friends awaken me-

For her is saved the golden bracelet.

My friends awaken me-

I saw her ornamented with gold jewelery.

My friends awaken me-

Her cheeks are red as gold.

My friends awaken me.
How good it is to smell the sweet basil!

I will distribute of it to the neighbours.

I planted it in drops,
I gathered it in bundles.

Call the uncle's daughters,
To sprinkle water on the sweet basil.

How good is it to smell the sweet basil!

I planted its seedlings,
I gathered the petals
Call the family's girls
To sprinkle water on the sweet basil!

How good it is to smell the sweet basil!

I planted it with my own hands,
I watered it with my eyes' tears.

Call the daughters of my aunts
To sprinkle water on the sweet basil.

How good it is to smell the sweet basil!

She fed me shelled almonds.
She went out and caused a tumult against me.

She is going off and beckoning me with her head.

Why associate with women?

How good it is to smell the sweet basil!

With men they associate,

And there are many women amongst them.

They go to the Rabbi

To tell him all that happens.

no. 171:

Pour it and give me to drink

In the Chinese cup

I drank it, it will revive me.

Oh my love,

Wine in the cup!

Pour it well,

Oh healer of sickness,

And the wind blows and flows.

Oh my love,

Wine in the cup!

Pour it, oh my friend!

Oh gazelle of the neighborhood,

It burns me badly!
Oh my love,
Wine in the cup!
Around her is a golden embroidery.
How beautiful are the eyebrows and eyes!
Your torture has driven me mad.

Oh my lover,
Wine in the cup!
Pour it and shake it,
With my lips I will gulp it,
Arak without appetizers.
Oh my love,
Her kisses revive me!

no.172:
Oh pilgrims,
They took from me(my) hat and gown.
I come to you quietly,
I do not lust for theft or even money
Honor and shame have disappeared,
Help me to recover the gown.

Oh pilgrims,
I will go to visit.
The donkey hirer did embarrassing things—
He raised me to the minaret,  
He decorated the hat and the gown.

Oh pilgrims,  
We came to Alexandria.  
The thief had plans,  
He disappeared with the drop of a hat,  
And took the hat and gown.

Oh pilgrims,  
We came to Mhawil.  
Confusion broke out amongst the men.  
The thief is short and not tall,  
And from under the donkey he fled.

Oh pilgrims,  
Tonight I will go to visit the tomb  
We overtook the horsemen.  
From you I ask, oh prophet Ezekiel,  
Compensate me for the loss of the gown!

Oh pilgrims!

No.173:  
Woe is me from you, woe is me from you!  
Oh my husband, you have ruined me.
Woe is me from you, oh my husband!
After all I said to you, indeed I said to you,
This year I will not go on the pilgrimage.

Woe is me from you, woe is me from you!
Indeed I said to you, I said to you,
If I go on (the) pilgrimage,
Bring me a hired mule.

Woe is me from you, woe is me from you
Woe is me from you, oh my husband!
You brought me a limping donkey,
Along the road as he walked, he relieved himself.

Woe is me from you, oh my husband,
Woe is me from you, oh my husband!
Indeed I said to you come and take hold of the donkey,
Let me go on foot.

Woe is me from you, oh my husband,
Woe is me from you, oh my husband!
All went down, all went up,
But she is tied to the donkey.

Woe is me from you, woe is me from you,
Woe is me from you, oh my husband!
What a pilgrimage this year!

Woe is me from you, woe is me from you!
Indeed I said to you, I said to you,
I(will give) one hundred and you(will give) two hundred,
And it will be for us a pledge.

Woe is me from you, woe is me from you,
Woe is me from you, woe is me from you!
You have ruined me right well.
This is the deed of woman of Kufa.

Woe is me from you, woe is me from you!
Indeed I said to you, oh my husband.
I saw the thief naked, without a head covering,
And he ran off from under the donkey.

Woe is me from you, woe is me from you,
Woe is me from you, oh my husband!
When we arrived at the bridge,
The donkey passed me.

Woe is me from you, woe is me from you,
Woe is me from you, oh my husband!
Your words are sweet,
But my words are bitter.
Woe is me from you, woe is me from you!

What a pilgrimage this year!

You spread our disgrace in the caravan.

Woe is me from you, oh my husband!

Bitter is my heart- on my saying to you,
On my saying to you, fill the can,
We lost the cork.
Woe is me from you, woe is me from you,
Woe is me from you, oh my husband!

All have white donkeys,
Only my donkey is black.
He does not even have bells.
Woe is me from you, woe is me from you,
Woe is me from you, oh my husband!

What a pilgrimage this year!

I will only arrive at the city of Hilla,
And I will tear my hair.
Woe is me from you, woe is me from you!
I will only arrive at Ezekiel the prophet's place,
I will smack him a smack.
And I will kick off his hat.

no.174:

Mulla Husein from Afghanistan sang and said:
My longing for you made me sad, oh yellow one,
The yellow one disappeared and the peg remains,
And the saddle is tied by the manger.

Everyone who rides her, let his jaw be broken.

Riding her is like a thousand tumans.

Mulla Husein from Afghanistan sang and said:

The yellow one disappeared and the bridle remains,
And the saddle is tied by the manger.
Everyone who took her, let his nose be crooked.
Riding her is like a thousand tumans.

Mulla Husein from Afghanistan sang and said:

By your life, oh Mismis, search for her,
Silver shoes are on the hooves of her legs.
Please go to the spring, so you might find me,
In reward for the news I will give you a thousand tumans.

Mulla Husein from Afghanistan sang and said:

How beautiful are her bells and ears,
On her body is cloth embroidered with silver and gold.
Would that the thief's eyes go blind,
And his portion be in a settlement of blind men.

Mulla Husein from Afghanistan sang and said:
Tie the wagons of the friends and (travellers) to Milla.

On the yellow one my hands are forever confused.

By my life, oh Mismis, ask the owner—

(After all) she cost me a thousand tumans.

Mulla Husein from Afghanistan sang and said:

Tie the wagon of the friend and travel to Basra.

On the yellow one my soul is broken.

She disappeared and left me forever in despair,

This one who walks at the head of the caravan.

Mulla Husein from Afghanistan sang and said:

I will ascend the basalt mountains, there I will find her.

I suffered much since the day of her departure.

I swore an oath that the day I find her
I will send invitations to all(my) friends.

Mulla Husein from Afghanistan sang and said:

The yellow one disappeared, the red one was left,
And her saddle is tied by the reeds.

Would that death struck the thief,

Of her that walks at the head of the caravan.

Mullah Husein from Afghanistan sang and said:

How beautiful is the appearance of the yellow one!
Would that there be a beauty mark on her cheek, so I might kiss it,

She that ran and proceeded me.

When we walked on the path.

Mullah Husein from Afghanistan sang and said:
He went out to the market gate but did not find her.

His eyes were blinded since the day of her departure.

He swore an oath that on the day he finds her

He will send invitations to all the blind.

Mullah Husein from Afghanistan sang and said.

no.175:

Oh my friend! What happened to you, oh world, that you have changed? You betrayed and played with us silently.

I will free you, oh my ensign, and I will ask for the help of Salim's son.

Our wall was built and the world shuddered.

Would that your father was under the oppressor's rule—

He will destroy his castle, and his tent will fall down,

Oh my friend!

Oh messenger, go to my brother and bring a doctor.
Tell Abu Sakir that there is no chance of his recovery.

The dwellers of 'Amara and Dirat al-Tib

Wept for the leader who was slain and for his tent that fell.

Oh my friend!

I did not see a mouse stirring,

Running in the desert and becoming a cat.

The Pasha's mule went mad.

Because of the leader who was slain and his tent that fell.

Oh my friend!
I will free you, my ensign, and I will take the decorated
braided hair with gold threads, and her eyes painted with kohl.
Your mare, oh Abu Sakir, is seized with madness,
She runs towards the bullet, and yet you say: She is drunken.

Mabruk went out to war.
Oh my night, oh my night!
Mabruk went out to war.
And when will he return,
And when will he return, oh my night?
And when will he return?

He will return on the Passover festival,
Oh my night, oh my night!
He will return on the Passover festival,
And maybe for the carnival,
And maybe for the carnival, oh my night!
And maybe for the carnival.

The carnival has already passed,
Oh my night, oh my night!
The carnival has passed.
Mabruk will not return,
Mabruk will not return, oh my night!
Mabruk will not return.

The lady passes a night of fright,
Oh my night, oh my night!
The lady passes a night of fright,
She appears to the sound of shafts of fire,
She appears to the sound of shafts of fire, oh my night!
She appears to the sound of fire.

She saw that her slave is arriving,
Oh my night, oh my night!
She saw that her slave is arriving

And in his eyes are tears,
And in his eyes are tears, oh my night!
And in his eyes are tears.

My slave, oh my slave!
Oh my night, oh my night!
My slave, oh my slave!

What tidings are in your mouth?
What tidings are in your mouth, oh my night?
What tidings are in your mouth?

The tidings I am bringing,
Oh my night, oh my night!
The tidings I am bringing,
Flowing in your tears,
Flowing in your tears, oh my night!
Flowing in your tears.

Rise and take off your coat,
Oh my night, oh my night!
Rise and take off your coat.
The red one with the color of wine,
The red one with the color of wine, oh my night!
The red one wine colored.

My lord Mabrūk, oh my lady,
Oh my night, oh my night!
My lord Mabrūk, oh my lady!
Already dead, woe is me,
Already dead, woe is me, oh my night!
Already dead, woe is me!

A bullet hit him,
Oh my night, oh my night!
A bullet hit him,
In his chest.
In the chest, oh my night!
In the chest.

His sword, shield, and helmet,
Oh my night, oh my night!
His sword; shield, and helmet.
His polished coat,
His polished coat, oh my night!
His polished coat.
Alas, even the birds of the sky,
Oh my night, oh my night!
Even the birds of the sky,
They cried for him and wailed.
They cried for him and wailed, oh my night!
They cried for him and wailed.

no.177:
Leave her free, lest the anklet be consumed.

The anklet has a real tinge-
His heart was burned in him.
I will show you the ornament on the navel,
And the coins in my pocket, silver and gold.

Leave (her) free, lest the anklet be consumed.

The color of the anklet is excellent.
For two years I did not taste any food.
The news came to Baghdad.
Welcome are you, oh my soul!

Leave (her), lest the anklet be consumed.

I saw him ride a horse,
And with his friends he was walking.
Fashion for me a necklace, oh smelter,
And a precious stone for the anklet.
Leave her, lest the anklet be consumed.

I saw him riding a mare.
In his hand he held notebooks which he read.
I pray that he will have long life,
Oh precious stone for the anklet!

Leave her, lest the anklet be consumed.

I saw him riding a brown horse,
In his hand a book, and reading.
The news and events he reads,
Oh precious stone for the anklet!

Leave her, lest the anklet be consumed.

In a boat I saw him sailing.
His chest half bare.
Oh my beloved, look and gaze!
He is precious stone for the anklet.
Leave her, lest the anklet be consumed.

In the carriage I saw him sitting.
He will recognize my worried heart.
How sweet is your sleep in my home.
Oh precious stone (in) the anklet!

Leave her, lest the anklet be consumed.

The anklet was made in Hilla.

What brought you to the neighborhood,
Oh he who seeks shelter with God! God will watch over you.
The coins of my pocket are silver and gold.

Leave her, lest the anklet be consumed.

The men of Fadil invited us
And with their food fed us
Go and tell 'Ammūna
That their boys will be our appetizers.

Our parade is over.

Welcome, seven firstborns!
Your young and adult,
Oh procession carrying ensigns!
Were it not for the soup we would have choked.

Our parade is over.

Master Muḥammed is the customs man.
He sits on the porch and speaks.
He remembers ‘Ammūna and cries,
‘Ammūna is a wise woman.

What shall I say and what shall discuss in the hall?
Tāhir close the door!
Oh ‘Īsā, cover the canopy!
The wife of the mullah has come to you.
Lest it be known to the honored Pasha-
What shall I say and what shall I discuss in the hall?

To Ḥusein came the pious man.
None listen to the talk of ‘Abbās.
The army has entered through the cracks.
The water-carrier is watering the garden.
What shall I say and what shall I discuss in the hall?

They conquered the city of “Alḥusien”,
They destroyed half the buildings,
They slaughtered them like sheep.
The water carrier is watering the garden.
What shall I say and what shall I discuss in the hall?

Ḥusein says (he) is beseiged,
Maġid Pasha is the victor.
We demolished part of the wall.
And the water-carrier is supplying water to the country folk,
Oh my dear steamship!
The pasha is sitting in the room
And his servants polish his gold.

We took the city of Alhusein by cannon fire.
And the water carrier is supplying water to the women.
What shall I say and what shall I speak in the hall?

They say that Husein is invited-
The news came to Limlûm.
‘Abbas became bitter,
Crying and asking for help from the fellows,
Oh my dear steamship!

I saw him in the coffee-house of ‘Igel.
Fragrance of clove and cardamom came out of his mouth.
I plead before you, oh master Hisqêl,
Lest it become known to the honored Pasha,
Oh my dear steamship!

The anklet was painted in Basra.
In the heart she left a sigh.
To the victor the news arrived,
The news arrived to the honored Pasha.
What shall I say and what shall I discuss in the hall?

What happened to you, oh Dannûn? What is the matter with you?
God will give victory to your kingship.
In your hand leave and find your luck, 
Lest you gore us with these horns.

Oh mean one, oh Dannūn!
Oh Dannūn! I have come to you,
With my hands I will shave your beard.
I complained of you before our leader,
Lest you gore us with these horns.

Oh lustful one, oh Dannūn!

no.158:
Gānī naps in the cradle,
Her father sends to call her-
Saddle the mare for her
And hurry in the caravan.

You who walk the road to Moṣul,
Place me amongst your bundles.
If money be lacking for you,
Sell me in the streets of Damascus.

Cursed be the father of the buyer!
Cursed be the counter of the coins!
Only in the king's house will I sit,
And in the Sultna's treasury.

O you who go to Hindiyya,
Bring a groom for the girl!

If you lack money,

Sell me in the streets of the desert.

Cursed be the father of the seller,
And the father of the one who walks toward me will be cursed!
Only in the house of my father will I marry,
And in the presence of my parents.

The river will be my bed,
And the high bridge will be my pillow.
With seven fans will they fan me,
And I will say: Ah me!

Ah me, from my mother and father,
Because they married me off young!
I do not know what rocking the cradle is like
And in sorrow will I fold the blanket.

I went up, up,
To see whence her father will come.
He is riding a noble mare,
And she has blue eyes.

I went down one step,
To see whence the enemy comes,
Riding a black dog,
And its ears are carved.

I went up, up,
To cool the water in the air:
The air carried me and made me fall,
And broke the vessels.

Move along, oh hand of the watch.
Would that you live forever!
Oh the melted silver,
You will always be for the goldsmith!

Jacob, you are the silver hand watch,
And you, Rachel, the golden hand watch-
Both have one face.
The Compassionate One will save you.

By your life, oh smelter,
Make a ring for Gānī.
And on the ring's stone write:
"It is sent from God."

The lad got dressed and got ready to set out.
He came to our house and entered.
By God, oh girls, do not awake love to him,
Since his kerchief is borrowed.
He brings the chickpea grains and will count them.
He brings the meat and cuts it.
He brings the cold water,
In jugs will he pour it.

Walk slowly, oh Jacob,
Between the palms full of fruit.
Their fruit are nuts,
And wares of the perfume seller.

Jacob is sleeping in the cradle.
The fat one came to rock him.
His hair locks are strings of pearls,
And his necklace is coral balls.

There is a window between us,
I will not close the window.
I love the decorations on his palms
When he plays with the Torah Scroll.

no.159:
I will sing to you while the night is quiet.
The sound of your reading revived my heart.
Your mother will tell no bad things about you.

I will sing to you, and you are my eyes.
If I am sad you amuse me.
I am your mother, and you are my eyes.
You sleep without words.

May you be saved from travails and obstacles.

The enemy will die, and you will remain forever.

I want you, I do not want anything from you.
I will be happy to see you.
Darling, would that I did not feel your absence!

I want you, I do not want a fortune,
I want nothing from the uncles.
I want you for an eternal keepsake.

The eye which will touch you for evil
Will, I hope, be stricken with blindness and a strange death.
May its owner beg for livelihood out of your hands!

Oh Merciful, Oh Saviour,
Oh Owner of the Pleiades and the Libra!
From you I ask for sleep and rest.
Everything from which you suffer
Thrown to thorns and thistles.

I will sing to you, and the night is tranquil,
And the voice of the countryman shakes his waterskin.
Would that the enemy were your sacrifice!

Would that health and happiness be
Hidden in the heart of Jacob.

Nothing should harm the body of the babe.

no. 160:

What is the matter with you, oh girl?
The honored ones amongst the Arabs will lead your camel.
You have pure wheat,
And your family has barley.

The children hit him and fled.
Would that the children did not disappear.
O children of the neighborhood,
Do not throw stones,
Because Jacob is playing,
Lest a stone should hit him.

O children playing,
Take the boy to play!
Together play,
And in the evening he will return with you.

Wait for him, children,
Till he dons his britches.
But his britches are short,
Their length is as the height of roses.

The children hit him with a stick,
And thought he was a calf.

For you I will slaughter sacrifices,
A basket of grapes and a basket of figs.
And you have a steam bathhouse.
In which the ladies bathe.
I will slaughter sacrifices for you,
And I will light a candle without smoke.
I will give you a birdcage
In your room and in the hall.

And he spoke to me and said,
He wanted a wife. From where will I get him a wife?
I will marry him off to the bird,
It will sing and call to him.
Who hit you and insulted you?
Who broke the ring in your nose?
Your nose-ring will be forever,
For we lied to you and told you this.
My heart, oh Jacob, has lost its wholeness.
His mother hits him and his father protects him.

She who will not call you "My eyes",
May her eyes be blinded,
May her young husband die,
And may troubles overtake her!
She who will not call you, "Dear",
Would that she had no house.
If she builds a big house,
She will be unworthy of living in it.
Who dared to hit you
And let your tears flow?
They did not know your father,
Owner of sacks and stores,
O daughter of a wild goose,
Why were you not born a boy?
We would have slaughtered lambs for you,
And would have invited the Sheikh of Tayy.

Play, oh children,
Play here in the courtyard!
Camp in holy ground,
And drink the spring waters.

O yogurt, oh yogurt,
How good is yogurt!

Cursed be the countrymen—
The yogurt is soured!
O yogurt, o yogurt!

Here is our bride,
Playing on the bench.

O yogurt, o yogurt!

Here is the ornament,
Circling her neck.

O yogurt, o yogurt!

Here are the rings,
Circling on her fingers.

O yogurt, o yogurt,
How good is yogurt!

Here is the necklace,
Circling her throat.

O yogurt, o yogurt,
How good is yogurt!

Here is the golden pin,
Moving over her breast.

How good is yogurt!

Here are the braids
Moving along her back.
How good is yogurt!

O Off, may God help you!

You are neither traitor nor loyal.

I swear by God, I will loosen my braids,
I will live in the Jews' quarter,
And sell rosewater in jugs.

O my master, may God help you!
And on you I will trace tattoos.
I will see what is between you and me.
I am grass, and you are fire,
Whose skin is brown and whose eyes are large.

O uncle, may God help you!
The cheek is red and shining.
Give me a kiss, and I will go.
I saw him in a dream, and he stole my dagger.
O wind, carry the jar!

O Mordecai, may God help you!
Throw the dice, and it will stop resting on its edge,
And I will bring you into the palace.
What brought you to sell necklaces?
O wind, carry the jar!

O my eye, may God help you!
I will close my eyelids at you.
Bravo, oh youngsters of the Hannûnî neighborhood!

I am grass, you are fie,

Whose skin is brown and his eyes large.
I saw him in the Nassa neighborhood,
He sucked the cluster of my heart.
Give me your cheeks, and I will nurse them.
You buy, and I will sell.
Bravo, o youngsters, how tall you are!

I have lemon-colored ornaments,
I will hang them on my clothes.
Every day I will give coins,
I will give them to ʿAbd al-Razāq,
Cambar1 čaq čaq!

I want to tell you, but I am ashamed-
Do not take the bearded one,
Take the young amusing boy,
And he will feed you fresh cucumbers,
And will accustom you to choice rice.

I want to tell you, and am afraid-
Do not take the flighty minded one,
Take a young man with thin hair,

1. Persian, čanbar—“tire of a wheel” (musical instrument?)
And he will feed you fresh cucumbers,
And will accustom you to choice rice.

I saw him in the market of Hilla,
The brown one with the thin coat,
Who brought you to the neighborhood,
I want to be amused by you,
God who has tortured me will torture you.

I want to fight with you,
And I will drink a drop of your blood.
Every day your mother will come to me,
She will scream and cry in the neighborhood.
Oh people, say amen!

O Qadri, may God help you!
She does not know of your illness,
Every day I have smallpox.
Seven shades will be on my (skin).
We will play with you in the square.

I saw him sitting in the market,
In his hand a sweet pomegranate.
Friendship with you is sorrow.
God who has tortured me will torture you.
Beautiful, but the wind moved you.
I saw him, and perhaps I did not see him.
Honey drops from his lips.
When I also took hold of him,
I took hold of him from the front,
My sweet, owner of the necklaces.

In (the neighborhood of) Muḥammad al-Xuḍir I saw him,
God is my witness!
I will sacrifice lambs to the prophet Elijah,
On the day on which he will loosen his buttons,
O Šāliḥ, wearer of the skirt!

I saw him sitting comfortably,
Eating 'amba quietly.
Give me a kiss, and I will go.
On the day in which he will loosen the buttons,
O Šāliḥ, wearer of the skirt!

I saw him in the Ḥaydar Xāna neighborhood,
Wearing a silk robe.
By your life, send him here!
I want to be amused by you,
God who tortures me will torture you.

A dove passed by me and her feathers were silk.
I said to her, Why do you not want me?
She said, I love you and want you, but my mother will not let me.

Dagger and knife will wound your mother,

And an army without a commander will wound your father.

no.126:

Get up, get up,

Let the pretty one be done with sleep!

He extended his hand to her head,
He stroked her and scared away her sleep.

Get up, get up,

Let the pretty one be done with sleep!

He stretched his hand to the breast,
He tickled her and scared away her sleep.

Get up, get up,

Let the pretty one be done with sleep!

no.20:

Pretty is he with the belt,
The brown one with the braids.

When will he come to me, he whom I love?
He left me in torture,
O my God, save me,
And with Him will I deal and speak.

Pretty is he with the belt.
In front of him she placed the Kabāb.
With him she went down to the cellar.
She invited only friends,
She amused herself and talked with him.

Pretty is he with the belt.

By God, I will drink the cup,
And I will say, Would that I kissed him!
And when seeing her he will sigh,
And remember days that passed, and ask.
Pretty is he with the belt.

She brought them to the world,
Like the tree with branches.
Our secret was revealed before the Jews.
We must think and ask.

Pretty is he with the belt.

O God, how am I to handle my affairs?
You separated me from my lover.
I am a Jew and not an idol-worshiper.

Why do you not ask for me?

Pretty is he with the belt.

What a pity that the endeavor came to nothing!
O my God, why am I in sorrow?

Me she disappointed,
How can I be quiet and not ask?

Pretty is he with the belt.

Sorrow comes from God.
On her head she wore a kerchief,
And on me she took no pity.
How can I fail to inquire and ask?

Pretty is he with the belt.

They caught me by the cave,
And spoke to me openly.
It is a disgrace before people.
By what right does she ask for me?

Pretty is he with the belt.
I went in my car for a trip.
I am like a stalking lion.
I saw that his appearance is different,
Always crying and asking.

Pretty is he with the belt.

I saw him sitting in the room,
In his mouth pretty meatballs.
Would that I ate jelly!
I will taste it and ask.

Pretty is he with the belt.

This particular night I will not sleep.
I want above all my beloved.
Everything came to nothing.
I will not think nor ask.

Pretty is he with the belt.

"When she wore the scarf,"
"All her deeds were fitting for her.
May the enemy be her sacrifice!
How does he inquire and ask?
Pretty is he with the belt.

Seeing her is worth two thousand pounds.
The first kiss on the eyes.
I know her already for two years,
And now I inquire and ask

Pretty is he with the belt.

I saw her going in the car,
And when I saw her she stirred me up.
If she does not come to my house,
How can I fail to inquire and ask.

Pretty is he with the belt.

He did not come to us at all,
He left us and went off.
Fitting for her is the wearing of the necklace.
She goes and asks.

Pretty is he with the belt

On her hand she wears a diamond ring,
And when he sees it he gets excited.
They both drink out of the cup.
To find her he inquires and asks.
Pretty is he with the belt.

She wore a watch and dress,
She, the brown and spoiled one.
They both were shamed,
And the people talk about them.

Pretty is he with the belt.

By God, her husband supports the family,
He pulls the whole yoke.
Yet she strolls and goes out
With her friends, and asks,
Pretty is he with the belt.

Her husband says, How can I help blaming you?
He found his clothes by the lover's coat.
He began to strike his face and cry,
Searching, inquiring, and asking.

Pretty is he with the belt.

She says, This is my luck-
They separated me from my beloved.
Her clothes were made untidy.
How can she bear this and not ask?

Pretty is he with the belt.
She said to her friend, May I be your ransom!
Do not bring my husband with you!
May God keep you far from pain and thoughts.
Do not think and ask.

Pretty is he with the belt.

A mountain will not meet another mountain.
She is charitable and loving.
He snatched her away with a smooth tongue,
He let her stare and ask.

Pretty is he with the belt.

It did not enter her mind
That all the sorrows fell upon her.
When she saw that they had left her,
How could she not be upset and ask?

Pretty is he with the belt.

He said to her, Rise and sing for me,
And when I sleep sing lullabies to me.
Come, we will sleep tonight,
And tomorrow we will inquire and ask.

Pretty is he with the belt.
He sits down to tell me stories,
And weeps for things that have passed.
And he said, Would that I die,
And be reborn a lad and ask.

Pretty is he with the belt.

In the foreigners' city our secret was revealed,
Love started quickly.
I cut for him a wide robe to wear.
He went wearing a scarf and asked.

Pretty is he with the belt.

O God, let me be successful!
The people disdain me.
When I see her, I like her,
And I always ask for her.

Pretty is he with the belt.

**no.119:**
Hurry, hurry, oh beloved!
Four cubits (wide) britches.
Two went to the spring,
Filled the skin bottles, and returned.

0 the one tattooed on her forehead!
A creature of God,

Equal to (the city of) Ḫalab and Sālmin,

And Čopaŋ ‘Ogli and his men.

Hurry, hurry!

O tattooed one with seven paths!

Parting is like the suffering of Job.
To you, with my own hands a letter I will write,
Even if they say, He has left his wife.

Hurry, hurry!

For a long time you did not see him,
You did not stand nor sit.
O, your braids were well tightened,
Even if they say, He has left his men.

Hurry, hurry!

O night, O night!
How beautiful the kohl on your eyes!
I will come to you at midnight—
Leave the door as it is.

Hurry, hurry!

O tattooed on the chin!
Your kiss gives life
Equal to (the city of) Halab and its environs,
To gold and its treasures.

Hurry, hurry!

0 tattooed weaver of the wide belt,
The dove that brings happiness!
I will sleep a night in your embrace,
And quench the fire.

Hurry, hurry!

0 tattooed on the navel,
Your kiss is a pearl,
Equal to polished gold,
To Çopân Ögli and his men!

Hurry, hurry!

0 tattooed one wearing a hat,
Your cheeks are like almond cake,
Your kiss is equal to two thousand pounds!
And the pretty one has left his family.

Hurry, hurry!

0 beautiful one wearing the ring,
Come to me quietly!
I will dance čöpî and I will rejoice,
And will drink the full cup.

Hurry, hurry!

O tattooed one on the cheeks!
She has a beauty mark between her breast,
Equal to the Persians and Hindoos,
And to Ğopân Ğoglî and his men.

Hurry, hurry!

O Marrūsh, the tattooed one!
Like branches among bushes,
Your kiss is equal to piasters,
And to coins of gold.

Hurry, hurry!

O Marrûm, oh tattooed one,
Like the moon amongst the stars!
Hail, my heart, how it hurts!
And the beautiful one mocks you.

Hurry, hurry!
O tattooed one, may I be your sacrifice!
Your kiss is sweet,
Your bracelet makes a sound and echoes,
And moves around the spoiled one.

Hurry, hurry!

O beautiful one wearing britches!
In your bosom I will slumber.
Happy is the one who charms and kisses you
In the early night and at its end!

Hurry, Hurry!

O tattooed one, oh dear one!
Your cheeks are crushed pomegranates.
The beautiful one went off and did not come to me.
His loads and his camels went out.
Beloved, oh beloved!
Four cubits (wide) his britches.
Two went down to the water,
Filled the skin bottles, and went off.
O tattooed one! Of what avail is it?
Life with you is lost.
My affair was spread amongst sellers and buyers,
And the beautiful one ridicules me.
Hurry, hurry!

O beloved, O Fannūr!
How lovely watching the guard!
I myself will play the psaltery,
And dance copi before him.

Hurry, hurry!

O tattooed on your feet!
I crossed the seas longing for you.
Your face is shining like the moon.
The beautiful one has left his family.

Hurry, hurry!

O tattooed one with a bracelet!
Your hair is night, your cheeks are daylight.
From you comes the odor of perfume,
Musk, ambergris, and cardamom.

Hurry, hurry!

O tattooed one wearing an anklet!
Your kiss is worth riches.
I stretched my hand to the britches,
Embroidered with golden and silver threads on the borders.
Hurry, hurry!

O tattooed one wearing bracelets
You are equal to loads of gold
I will be ransom for your light
Like a moving branch

Hurry, hurry!

O tattooed one wearing earrings!
How beautiful is the length of the sidelocks
I will dance ĺōpī with the palms of my hands,
And the full cup I will drink.

Hurry, hurry!

O tattooed one between the shoulders!
Your kiss is worth thousands.
My heart is broken into pieces,
And the beautiful one is pampered and spoiled.

Hurry, hurry!

O tattooed one on the sidelocks!
You move like a branch,
Equal to our good pasha,
To Ğopān Əglī and his men.
Hurry, hurry!

no. 164:

O berry tree,
O berry tree!
Nissim came out crying
From Joseph Moses' house.

O pomegranate tree,
O pomegranate tree!
Nissim drank a cup
From Joseph Moses' house.

O cardamom tree,
O cardamom tree!
Nissim came with trickery
From Joseph Moses' house.

O lemon tree,
O lemon tree!
Nissim came out insane
From Joseph Moses' house.

O peach tree,
O peach tree!
Nissim wore woolen cloth
From Joseph Moses' house.

no.166:
O my son Mihîl, you have become haughty!
The pretty one has disappeared, was late, and did not come to me.
O my son Mihîl, you have become haughty!

He wears a hat,
He takes off the hat.
Help us, oh God!
O pretty boy!
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