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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

The Dropsie University
Broad and York Streets
Philadelphia, Pennsylvania 19132

1975
This dissertation, entitled

Arabic Folk Songs
Among Iraqi Jews

by

Latif Shimon Khayyat

Candidate for the degree of

Doctor of Philosophy

has been read and approved by

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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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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, "sūqi". 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 Ohel-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) Maqāmāt al-'agānī al-‘āmmiyya al-‘Irāqiyya, 331 leaves.
2) ‘Agānī Baghdadīyya ‘āmmiyya, 149 leaves.
3) ‘Agānī Baghdad al-‘āmmiyya, 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 Riḍā, in 1831, mentions the Jewish "nasi", Mordecai bēn ṢASA.

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 "cālgī 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"⁹ and some "fifty families playing by mouth and on instruments."¹⁰ 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:11 "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 "šōḥēt" (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.12 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.13

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.14

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. 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. 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 ‘ubüdiyya songs, which appeared later. He cites mainly ‘ubüdiyya 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: 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: "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 /‘azizam/-my dear; /‘amān/ or /dālā 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;/pōlis/-police;/dismis/-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 muwaṣṣaḥ 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.
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, zhērī, 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
'iṭā'. 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 /tīm/, meaning
figs, rhymes with /timīl/, meaning she will bend. The 'Iṭā'
defect is the repetition of the same rhyme word with the same
meaning throughout the song, as in the "mawwāl","'atāba"and
'ubūdīyya 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-Turāṭ al-ṣaḥībī."

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.

1) 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 Hanèš of Baghdad which is celebrated by Iraqi Jews on the 11th of Ab and on the 16th of Tebet. Rabbi Sassoon proved that Yom Hanèš 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-Dēwaği, al-Ǧabbūrī, al-Hasanī, al-Raḡab, al-Rasīd). New collections of Muslim Iraqi folk songs have been published in the following books:


al-Sāmarrāʾ, A.R. Mabāḥit fī al-ʿAdab al-šaʿbī, Baghdad, 1964;


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, "Mišlē ʿArāv" (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 ʿahl 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 "Proverbia" 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 /mizzāla/-"her fortune" (no.20.154), /mizzālu/-"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 /winzūru 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 /maṭīr/ "reading the Haftara" (no.1.49,69); /il-mīla/ "circumcision" (no.17.15); /il-ṭabōt/ "the ancestors" (no.168.16); /bēt-hammiqdās/ "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. בְּנֵי מְזוֹרְזָה, מִצְעַת זָרִים, ז"ט. שרידים, אשקלון.
2. בְּנֵי מְזוֹרְזָה, יְרוּשָׁלַיְם, יִשְׂרָאֵל, ז"ט. גִּרְזְוֹן.
3. בְּנֵי מְזוֹרְזָה, ז"ט. זָרִים, יִשְׂרָאֵל, ז"ט. הַמִּזְרָח.
4. בְּנֵי מְזוֹרְזָה, ז"ט. מִצְעַת זָרִים, ז"ט. יִשְׂרָאֵל, ז"ט. אִזרָג.
5. בְּנֵי מְזוֹרְזָה, ז"ט. יִשְׂרָאֵל, ז"ט. יִשְׂרָאֵל, ז"ט. יִשְׂרָאֵל.
6. בְּנֵי מְזוֹרְזָה, ז"ט. יִשְׂרָאֵל, ז"ט. יִשְׂרָאֵל, ז"ט. יִשְׂרָאֵל.
7. בְּנֵי מְזוֹרְזָה, ז"ט. יִשְׂרָאֵל, ז"ט. יִשְׂרָאֵל, ז"ט. יִשְׂרָאֵל.
Notes

1) See song 201, line 63.
5) See Maggīd Mēsarīm, 9.11.1893.
6) See his article "Massa‘be-‘Arāv", in Hamagīd, 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.
11) See Maggīd Mēsarīm, no.49, 24.8.1891.
12) Ibid., 20.1.1898.
14) See, Mu’tamar al-mūsīqa al-‘Arabī, Cairo, 1933, p.41.
15) See his Neuarabishe 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 Ḥawādīt al-zamān, Baghdad, 1910, p.36.

Number 1

la ḍanām wla ḍanayyim
wla ḍaxallī ḍaḥḥad yḥām
yā ḍwāl wya ḍīmām
māna ḍabāt ḍinākūm ḍulām
huwwa ḍabū ṣef il-mūfaḍḍaḍ
hal karīm ḍibn il-kirām
lammin ḍaxal il-maṣrafaxāna
qāmīt il-ḥikkām qiddāma
yā rabī ṣalīna dāma

hal karīm ḍibn il-kirām
lammin ḍaxal lil-qaysariyyī
ṭlliqqitū il-barmakiyyī
ya rabī ḍīmū ḍalayyī
hal-karīm ḍibn il-kirām
lammin xīdbōlū kaffu
‘abūnū bil-zaffa xalfu
kill il-‘aṣḥāb bsaffu
hal-karīm ḍibn il-kirām
lammin lbaslu il-ṣāla
yihfaḍu rabī ṣāla
hillihlōlū l’amma wil-xāla
hal karīm ḍibn il-kirām
lammin lbaslu il-m‘annā
wad ‘flū b‘umrū yithanna
wabūnu yqīblū il-kanna
hal karīm 'ibn il-kirām
lammin yidhin rāsu bdihn illōz
'abūnū yihḍanū wiybūs
wistaxṭtar ṣindu il-balyōz
hal karīm 'ibn il-kirām
lammin labas ḥwāsu
'abūnū ḥḍanū wbāsu
huwwa karīm min 'asāsu
hal-karīm 'ibn il-kirām
lammin šadd il-kiffiyyi
wbił-bēt 'ayyan 'alayyi
gīnā lēlt il-ṣbaḥiyyi
hal karīm ibn il-kirām
lammin ẓiftēnu yiqra
bittēlu 'azīmi tasikra
'ariftēnu šIRRāf il-wuzra
hal karīm 'ibn il-kirām
lammin yilbis yiḥlālu
'insalla qawī mizzālu
hallēlī il-faraḥ mālu
hal-karīm 'ibn il-kirām
il-ṣibyān lammin ġonu
ma 'adri il-wēn widdōnu
bil-maftīr yihdin 'abūnū
hal karīm 'ibn il-kirām
kill il-ṣatāra bīnu
wadī rabbi y'ilīnu
تيجي إل-أرفس إلإنيع
هال كريم ابن إلكرام
yal محلا زوج إل-إنتيتن
نييةل بن باسا نونتيتن
ربري إلفاقةيم إل-تنيتن
هال كريم ابن إل-كريام
هيزغل يال محلا سابها
واريد ونيزيحي قدانا
إنيسالا نيغي بغرها
هال كريم ابن إل-كريام
جينينا ويتانينا
وkieلبنا بحسنا هوينا
إلكراميي نجيبا بيدنا
وينغلينتو إليني هاتان
لىامم لباسلو زبونو
كيلو لزو ونع
دام لع إل-مافتير أبىو
هال كريم ابن إل-كريام

عدد 2:
"ألا يحيى هاليومن
هال يوم أحسن من يروك يوم
نينة ملاتنا ولادنا
وسيوينو متييل هال يوم
يوم...
نينا ملاتنا بكرن ناروسو
وينسيوينو متييل هال يوم"
insalla yôm liwładkim
yā rabbī il-faraḥ dōm

"alla yiḥyi hal yôm
yā rabbī 'il-faraḥ dōm

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

dāxlīn wdaxal il'gōxada wiyyāhum
"alla yiḥyi man daxal wiyyāhum

wil-čān 'abū ǧāyib daxal wiyyāhum
il-ġiyyāb b'izz wsīma
wen 'ahl il-karam wil-šīma
dāxlīn lil-balad bza'ima

il-kān 'abū 'zīza daxal wiyyānū
wrāsan2 il-ṣidqān b'izz wsīma
il-kān 'abū ya'qūb daxal wiyyānū
"alla yiḥyi man daxal wiyyānū
yzawwič̱o 'lādū b'izz wsīma

Number 4:
dāmü lirā silmān dāmü lina
yiḥfaḍu il-silmān rabb il-sama
ilkān trīd 'iros yā ǧibritī
tifraḥ lak il-mīmī b'izz whana

wil-kān trīd "imlek yā ǧibritī
tifraḥ lak il-ṣidqān b'izz whana
wil-kān trīd xilʿa ya ǧibritī
tilbisa bil*iif w*iizz whanā

Number 51

’tiyyūnī markab il-duxxān

’es hilū markab il-duxxān

šahčīlak ‘ala ša’ra
lā yihrimak min ša’ra
ša’ra brīsam il-šām

’es hilū markab il-duxxān

šahčīlak ‘ala rāsa
la yihrimak min rāsa
rāsa rās il-siltān

’es hilū markab il-duxxān

šahčīlak ‘ala ‘aḍāna
lā yihrimak min ‘aḍāna
‘aḍāna ‘aḍān il-ḡizlān

rihmōha fi markab il-duxxān

šahčīlak ‘ala tūla
lā yihrimak min tūla
tūla ṣaṭbit il-rīḥān
tīzhī lmarkab il-duxxān

šahčīlak ‘ala ṣadra
lā yihrimak min ṣadra
ṣadra maktab il-šibyān
yihrīx fī markab il-duxxān
šahčīlak ‘ala šīrrah
la yihrimak min šīrrah
šīrrah ċanna fīngān
निस्राब फि मार्कब इल-दुख्सन
साहिलक ‘अला सनुना
ला यीह्रिमक मिन इसनुना
सनुना लुलु वॉमिर्गन
‘ेश हिलु मार्कब इल-दुख्सन
साहिलक ‘अला इदुदा
ला यीह्रिमक मिन इदुदा
इदुदा फाट इल-रुममन
गित्ना फि मार्कब इल-दुख्सन

30
साहिलक ‘अला ‘युना
ला यीह्रिमक इम इतुयुना
‘युना ‘युन इल-गिल्लान
‘युना मार्कब इल-दुख्सन
साहिलक ‘अला जांडा
ला यीह्रिमक मिन जांडा
जांडा चान्ना बाबिंगन 2
तिउवि मार्कब इल-दुख्सन
साहिलिक ‘अला सबी‘अला
ला यीह्रिमक मिन सबी‘अला
सबी‘अला तिउगिल इल-निसवान
तिओएक्र फि मार्कब इल-दुख्सन
साहिलक ‘अला कफ्फा
ला यीह्रिमक मिन कफ्फा
कफ्फा लुजिनात शिफ्रान

40
‘युनी मार्कब इल-दुख्सन
साहिलक ‘अला नहुदा
ला यीह्रिमक मिन इनहुदा
nhūda tixṭif il-ṣibyān
ṣāḥīlak 'ala zūga
la yihrimak min zūga
zūga sāyir il-qibtān
masgūl 'al-markab ilduxān
ṣāḥīlak 'ala 'axūha
la yihrimak min 'axūha
'axūha sāyir maddān
yintir fī markab il-duxxān

Number 6:
yābū il-rīhān
ṣadda rīhān
nisḵiṣ rīhān
yābū rīhān
nqassim rīhān
yābū rīhān
whāyī 'arūṣna
ḥilwa tinbān
whāyī lēlī
‘aqlī tinbān
yābū rīhān
ḥayyī tinbān
yābū rīhān
‘aqlī tinbān
yābū rīhān
whāylī ʿarūṣna
	tiǧī wtinbān
	yābū rihān

Number 7:
wkēf 'ana ʿglīkī
wkēf tingīlin
wana dağlīkī
bšamʿa wfanarēn
wkēf 'ana ʿglīkī
wabūkī wāqīfān
yirmī il-ṣōbās
bḏaww il-gamarēn
wkēf 'ana ʿaglīkī

wimmik wāqīfān
tirmī il-ṣōbās
bḏaww il-gamarēn
wkēf 'ana ʿaglīkī
wkēf tingīlin

wana dağlīkī
bḏaww il-gamarēn

Number 3:
ğītū mbārak blayya nadāma
wrabbī yifraḥ ʿtwāl il-zamāna
wmalakna ʿarūṣū libn il-kirāma
wiydīmū ṭala ḍimmū ṭūl il-zamāna
ğītū...
fisalna il-xil'āa libn il-kirāma
wiydīmū 'ala 'abūnū ṭwāl il-zamāna
šībēna śmi'ū il-ibn il-kirāma
wiydīmū 'ala xwālū ṭūl il-zamāna
rētū mbārak blayya nādāma
ya rabbī farāh il-dāyim ṭwāl il-zamāna

Number 9:
di'tōna1 yā 'ibād 'alla di'tōna
wniḥna fārḥīn bizwig 'axūna
malakna 'aruṣu yithannā bīha
'ala kyād il-adū wīḥasadōna
qidasna 'aruṣna gītu mbārak
'ala kyād il-adū wīl-yīḥsidūna

Number 10:
yā dān dānī dānī
hal ḥilū tawwa2 gānī
yā dān dānī dānī
yā marḥaba min gānī
yā dān dānī dānī
labas sālitū wḡānī
yā dān dānī dānī
ḡaba il-'aruṣu wḡānī
yōm il-yiğōna il-ḡīyyāb
dāxīd bakhīšī'3 gānī
yom il-nimlik 'aruṣu
tawwa il-ḥilu raḍḍānī
Number 11:
mil wmil ya āawi
xadda yigraḥ wiydawi
mil mil ya āawi
yabū qibba il-samawi
mil wmil ya āawi
il-ḥilū yigraḥ wiydawi
yōm il-yīlīs šalātu
hal hilū tawwa āni
ya ān daṇī daṇī

Number 12:
'allī rwesīk
ya mdangisat il-rāsī
ya tabag illwarid
ya lūlu mi'bāsi
'allī rwesīk
wirwēni tūl il-likī
wintī l-'asīlī
wabūkī 'axyar il-nāsī
w'allī
w'allī rwesīk
wirwēni xūlāt il-likī
wintī l-'aṣīlī
w'immik 'axyar il-nāsī
'allī rwesīk
wirwēnī manaṣī il-likī
wintī l-‘aṣīlī
wabūkī ‘axyar il-nāsī

Number 13:

haydūs۱ yā naḏim haydūs
wēnī ‘imma tbawwis il-‘arūṣ
haydūs
wēnī ‘ixta tbaxxir il-‘arūṣ
haydūs
whāy ‘arūṣna ‘axdīt il-fīlūs
whāyī illēlī minna ma yīgūz

Number 14:

mal manī hal mičēwīx wil-ḥarīr
mal manī hal tibūl fōga nisīr
mal manī hal ‘arūṣ il-zawwaqūha
xaṭīr ġānī yā rēt bazru bnīn
mal manī hal۲ tixūt il-qaynīšbūha۳
xaṭīr ‘ibnī yā rēt ‘umrū tawīl
mal manī hal ‘azāyim qay‘izmūha
xaṭīr silmān ba‘ad ‘ēn il-yāmīn
mal manī hal šīmī il-qayṣībūha
xaṭīr il-‘arīs yā rēt ‘umrū tawīl
Number 15:

'žāh wya lēla nigīnit il-ġbaš
siḥūla il-’imma la tḡīna bālaš
wizīwīgā il-binta wtirmī il-šobāš
siḥōlu il-‘abūha la yḡīna bālaš
yziwīgū il-‘ibnu wyirmī il-šobāš
siḥōlu il-‘ammū lā yḡīna bālaš
yiz iwwīgū il-‘ibnu wnāxīd minnū šobāš

Number 16:

il-‘āfya il-‘āfya
dista ġilū līl-‘āfya
ḥablīt ḥābalḥā ġīdīd
wib‘imīr zōga yīzīd
whal šabāḥ il-ḡādīd
‘alēna b’alīf ‘āfya
il-‘āfya . . .
nṣabna kursī ḡādīd
wib‘imīr zōga yīzīd
wkull šabāḥ il-ḡādīd
‘alēna b’alīf ‘āfya
il-‘āfya . . .
siyyarna mōhēl ġīdīd
wib‘imīr zōga yīzīd
whal šabāḥ il-ḡādīd
‘alēna b’alīf ‘āfya
Number 17:

il-ناحي ya il-ناحي
yihfaqli giyyabi
nis'il simi' il-ja'asal

winzu ru linnabi
il-ناحي zarone
wisimi' si'aulu

ya niswan hilahiolu
bixutu linnabi
il-ناحي zarone

wibyariq2 nisroolu

ya niswan hirgolu
bixutu linnabi

ya naab wiyyana

hefan wiyyana

'tindu bis'udat il-mila

yihfa'lu il-naabi

Number 18:

il-هاميد la'la rabbina halkarim

nis'dita lil'siddi wqamit salim
wil-kan ya mamga gaki lbasir

firhe' la il-bintik fara' il-'adim

il-هاميد la'la rabbina halkarim

nis'dita lil'siddi wqamit salim
wil-kan yal sidqun gakum basir
firhō la il-xazna farah il-‘adim
il-ḥamid laalla rabbinā halkarīm
winfaḍa lilšiddī ṭhūgalī’ salīm
wil-ḥamid lalla ma daxal lina šen
daxal silmān wimgātū b’izz whanā

Number 19:
sāh il-dīk bil-ṣūra1
wamma labī’ izrūra
waširī kassa ṭyūra
sāh il-dīk bil-ṣūra

Number 20;
ḥilū yabū l-ḥamāyil
‘asmar yabu il-gadāyil
‘ahibbū ‘ēmta yūnīf
wibhal ‘adāb makhlinīf
rabbī ‘inta tnaqgīnīf
waḥkī ma’ū wasāyil
ḥilū...
ğābit qiddāmū il-kabāb
wnazlit ma’ū lissirīdāb1
wma ‘azmit ġer isḥāb
taraqq ‘anāsa witsāyil
ḥilū...
hiyya ‘abithum lilwḡūd
mitil sigra il-tīha 'ūd ṣnī'ī qiddām ilyhūd
lāzim niftakir winsāyil
hilū...
walla lašrab 'īglās
watmanna niyyāl min bās
kill ma yšūfa yinḥās
wyidkīr liyyām wiysāyil
hilū...
ḥēf il-ta'ab ḡrīmī
yā rabbī 'ēs ḡđūmī
ṭallīt qmāṣa ḡīmī
kēf 'askit wma 'asāyil
hilū...
kēf il-bāṣar ya rabbī
fāraqtini min ḡubbī
yḥūdī wmāni ṣubbī³
leṣ 'alayya ma tsāyil
hilū...
līmṭāba sārat billēl
winn il-hādīm mā tamm ḡēl
dūba wdūбу⁴ qatsāyil
hilū...
min 'īnd 'allā il-baliyya
labsit brāṣa ḡiffiyya
ma ġaha 'alayyi xtiyya
kēf ma 'afattiš wasāyil
hilū...

niymūha fog il-čarpāyī
xillāla btumma⁵ hilāyī
tūl illēl tihkī wiyyāyī
wlāzim 'alayyi ysāyil
hilū...

'afārim il-ḥakī 'i"lēnu
wil-ḥakī ġābū min 'idēmu
balla qūmī lūxēnu
balkat yirḥam wiysāyil
hilū...

sādōnī ġawwa il-ġāra
wfathu il-ḥakī 'aškāra
qiddām il-nas 'esā'āra
malēs 'ilayyi tsāyil
hilū...

qabla hakmit 'ilayyi
qiltū baddil il-niyyī
xillitnī blā 'išwiyyī
wnimtū 'ūrān wasāyil
hilū...

riḥtu bilgārī 'assayyir
mitil sab 'īl dayyir
šiftū wāğhū mitgayyir
41
wdōmu qaynūḥ wiṣaysāyil
hilū . . .
ṣiftūnū qā'id bil-qubba
wīm 'abbī btummū kibba
9
niyyāl min 'akal mrabbā
wḏāq il ẓa'im wiṣaysāyil
hilū . . .
'ilīla hallālīf ma nām
'arīd maḥbūbī qiddām
kīla kānit ṣala ḫām
ma 'afakīr wla 'asāyil
hilū . . .
lammin labsit il-ṣāla
10
wīsū ma tsawwī yiḥlāla
80
il-dišmān hūwī bdāla
kēf yfattīs wiṣaysāyil
hilū . . .
tiswā kill šūfa b'ilfēn
'awwal būsā min 'intēn
11
'a'rīfha hal yom dintēn
wqumtu 'afattīs wasāyil
hilū . . .
ṣifta tsayyir bgārīf
'āyantā whayyāqīt nārīf
'il-kān ma tīgī bdārīf
kēf ma 'afattīs wasāyil
hilū . . .
'es ġirrēnā 'ağāyib
ma sma'na klām il-şāyib

95
laniski 'imd il-nāyib
yifṣil di'witī wiysāyil
ḥilū ... 

ṣemta yāba ǧāna
ramā wrāḥ wxallāna

100
ylūg la libs il-girdāna
w’timśī tsayyir witsāyil
ḥilū ... 

yi'ğibhā tzūr 'ilginna
wil'ağūz qāmit tattaḥbna

105
mimgūṭīn blēl xillītna
qumna nfasṭiś winsāyil
ḥilū ... 

libsitha mahbas 'almās
kill ma yṣūfa yinhās

110
yṣirbōn ṭhenhum liglās
fattāṣ yṣūfa wiysāyil
ḥilū ... 

libbasha ẓi'n waṣā'a
'asmar yabū dillā'a

113

115
ṭhenhum šārū šanā'a
kull il-xalag qatsāyil
ḥilū ...
lammin ǧāzit mn il-ḥuqqā ١٥
kāṣīt mislim saqqā

tīfrīf titlā ١٦ min ḥaqqā
kēf tiṣbir witsāyil
hilū.

wamma zōga tāyil
wkull il-ḥaḏīm huwwa šāyil
ltisyāra maṣit māyil
ma ṣāḥibha witsāyil
hilū.

zōga yqilla kēf ma ṣalumkī ١٧
šāfa il-ḥwāsu ṣal kirkī

wqām yiltīm wyibkī
wsār yfattīš wīsāyil
hilū.
tqūl hāda nasībī
fārqūnī min ḥabībī

hwasa sārit nhībī
kēf thīdim wma tṣāyil
hilū.

qālīltū lṣāḥība ṣafḍāk
la tḡbū il...wiyyāk

mn il-ḥaḏīm wilṣafna ḥāṣāk
lā tīfṭakīr wīsāyil
hilū.

ġabal ma ṣ̱ ġabal ma yītlāqa
whiyya xwārda\textsuperscript{19} wī issāqa

\textsuperscript{145} bislūk il-ʿaqil bāqa

wxillāha tiṣfin witsāyil ḥilū…

tqullu ilʿamīr ʿamrī

wkill il-xalāyig tidrī'

mēskī bīdha il-ʿibrī

ma lāzim tiḥkī witsāyil ḥilū…

kēf ma kān ʿala bāla

wkilla ʂārit ʿala mizzāla

\textsuperscript{150} šāfīt mahṭad bḥāla

kēf ma tinhās witsāyil ḥilū…

ʾēṣ ma ʿaqūl ma ʿatsalla

walla lasāfir lilḥilla\textsuperscript{20}

ma ʿarīf ʾēṣ ʾagulla

kēf il-tadbīr wasāyil ḥilū …

ʿasla ʿfīna min makka\textsuperscript{21}

bīha lūla włąka\textsuperscript{22}

\textsuperscript{160} wsāḥiba kannu dakka

lāzim ʿilēnu tsāyil ḥilū…

yiqʿid yisrab glāṣū
45

tmnānā niyyāl min bāsū

170
'ahlīf 'imin ma qāsū
yṛīd yfattīš wiysāyil
hilū..

yiḡibba 'akl il-'amba
wdūmū qā'īd fi ḡanba

175
wiyṛīd yigfir la ḡanba
qām yfattīš wiysāyil
hilū..

qallā qūmī ḡinnēf
wsā't il-nūma dihdēf

180
wxallī nnaăm hal-lēlī
wbukra ngaddir winsāyil
hilū..

yiq'īd yiḥkīla ḡkāyāt
wyibkī 'ala šiyy il-fāt

185
wiyqūl niyyāl min māt
wixtaliq šībī wiysāyil
hilū..

šnī'ī biwlāyt il-ğurbā
bihla šārit il-mahābba

190
fissiltōlū yilbis ğubba
yīmisf m'amam wiysāyil
hilū..

rabbī qawwī l-mizzālīf
wil-gāmā'a mahhad bḥālī
waqt ʿaṣūfa tiḥlālī
ʿalāha dōm ʿasāyil ḥilū...·
xillit-lak ʿala kēfak
minnī la ʿāxīd ʿēfak
bsīmit xiṭṭār waḍīfak
manī yirīf wiṣāyil ḥilū...·
ḥubbī lābis bātiyya
samra bittil hindīyya
rabbī saffī il-nīyya
'inta tirham witsāyil ḥilū...·
šītnī min hindīstān
il-samra maʿałāhilat liʿyān
hiyya tʿāsir il-sībyān
manī yfatīs wiṣāyil ḥilū...·
hiyya bitt il-yahūdīyya
waḥa kišīr 25 nūmiyyā
yā ḥēf badlit il-nīyya
rabbī ʿirḥam wusāyil ḥilū...·
il-xaṭṭ ḍānī min ḥubbī
yḥūdī wmaḥū šībbī
ʿas sawwēt ʿindak yaʿrabbī
minnak ʿatlib wasāyil
hilū...

ḥabbētha bkalkitṭā
bdarīb marzī ḥittā 26
qīḏītūha al-taffectā
maʾ 'ahhād yiʿrif wiysāyil
hilū...

hāḍī hiyya il-hindyā⁺⁺
ma iʿgābā tsallim ʿalayya
mākū bqalba ḥinnīyyā
ḥittī ʿalayyī ma tsāyil
hilū... il-miskīn ǧāna mā il-ṣin
il-ḥamā᾽a ḥalfū ʿimin
bizxūṯ sahr il-rahmīn
rabbī ydawwir wiysāyil
hilū... il-miskīn ǧāh il-landan
tūlu kānnū farx il-dann
huwwī mi tābir wimṭaman
il-lēnū ma ʿahhād ysāyil
hilū yabū il-hamāyil
ʿasmar yābū il-gadayil

Number 21:
ʿind il-ṭalab ʿibnī
ʿind il-ṭalab
تيلات وراء الزفّة
يفِين السحاب
ساحة مبارك الفين
فيتازات الزبير
وسط السيراب
فِين الدعابة:
قداسة الموغن
ِيمبراك السيراب
فيتازات الزبير
وسط السيراب

عدد 22:
قول بلألّا أناء
خُشقَ 연결 في، والد ملى إِلالّا
قول يا مالا إِلالّا
оборدة السيراب إِنَّالّا
قول يا إِلالّا يا مالا إِلالّا
هِغيبا لفاروس إِنَّالّا
قول يا إِلالّا يا مالا إِلالّا
يوم يليل السيراب إِلالّا
لاحميد واسكور إِلالّا
قول يا مالا إِلالّا

عدد 23:
دارنة دار البحار
wmašārī'hā ḥadīd

ḡālisīn bīha il-ʔamūra

lā nīxāf wľā nīḥīb

niḥna zawwagān wldānā

wib‘imīr bayya’1 yzūd

yā sakākīn il-sarāya2

fī qilūb il-ḥasūdīn

niḥna ziwwīnāhā lūnā

wib‘imīr ‘imma yzūd

wī yā sakākīn il-‘ṭarāya3

fī qilūb il-ḥasūdīn

wḏārnā4 dār il-hawāya

wmašārī'hā ḥadīd

Number 24:

ḥaddūrū ‘arūsū hallēla

‘arīd min rabbi yi tīnā1

yā ‘ilāh il-‘ālamīnā

bassīrū il-‘iyyāb yīqūnā

ṭayyibīn wsālimīnā

nifraḥ b‘irṣū hallēla

niḥna willī sāmi tīnā

yāh yā ‘ilāh il-‘ālamīnā

bassīrū il-‘iyyāb yīqūnā

ḥaddūrū likhēla lil-‘arīs

ḥattā2 yīrkabha wiyīnā
yāʾ ʿilāh il-ʿālamīna
bāṣṣirū il-ġiyyāb yīğūnā
sāgūla ḥīḡ lʾarūṣū
wzānūʿ alfūn wmiṭīnā
yāʾ ʿilāh il-ʿālamīna
bāṣṣirū il-ġiyyāb yīğūnā
ṭayyibīn wsālimīnā
lābis il-maḥbas bidēnū

qūmī yā ḥilwa whīḏnēnū
rabbi ykūn yiʾṭīnā
huwwī illādī ʿ yirdīnā
yāʾ ʿilāh il-ʿālamīnā
bāṣṣirū il-ġiyyāb yīğūnā
bāṣṣirūʿ ʿabūnū blēlu
yisarrīg il-ʾibnū likhēlā
gānā ʾibnū nūr ʿēnā
ṭayyibīn wsālimīnā
bāṣṣirūʿ ʾimmū blēlāa

tsarrīg ilʾibnā likhēlā
gānā ʾibnā nūr ʿēnā
ṭayyibīn wsālimīnā
bāṣṣirūʿ ʾaxūnū blēlāa
ysarrīg laxūnū il-khēlā
gānā ʾaxūnū nūr ʿēnā
ṭayyibīn wsālimīnā
bāṣṣirūʿ ʾiḫtū blēlāa
tsarrīg laxūha il-khēla
ğāna 'axūha nūr 'ēna
tāyyibīn wsālimīnā
baṣṣirū il-mēmī' blēla
sarriğū lilbayya4 khēla
ğayyī hal-gālī hallēla
tāyyibīn wsālimīna

Number 25:

yā šarba wibrīğ
yā šarba wibrīğ
di til‘ī lēnu lil-hilū
šūfī 'aṣīrid
di til‘ī lēnu wsāylenu
ğubba ‘alēnu lil-hilū
min xiyyāt ḍīd

di til‘ī lēnu wsāylenu
maḥbas ‘alēnu lilḥilū
min šāyīg ḍīdū

ya šarba...

di til‘ī lēnu wsāylenu
šāla ‘alēnu lil-hilū
min ṣammu ṣiğdīd

Number 26:

šadda bil-warid šadda
wsīrū šadda šadda
wyöm liwlâdkim šadda
wnūqaf šadda šadda
šūlí limma
tūqaf šadda šadda
šūlı xixta
tūqaf šadda šadda
yöm liwlâdkim šadda

nḥannî šadda šadda
nbaxxiğ šadda šadda
nharrığ šadda šadda
wsadda bil-warid šadda

Number 27:

ma 'arîdha yā 'ibnī wma 'arîdha
lō barṭalîtnî biswâr 'īdiḥa
w'es 'awsîflîk yâ yumma
'ala sa'r illîhā

brisam šāmî wana 'arîdha
ma 'arîdha
w'es 'awsîflîk yâ yumma
'ala ybin il-liha
maktab sîbyānî wana 'arîdha
ma 'arîdha
w'es 'ahchîlîk yâ yumma
'ala xdûd 'illîha
tiffāh il-šāmî wana 'arîdha
ma 'arîdha
wēš 'əĥčilik yā yumma
'ala snūn illiha
lūlū bahrānī wana 'arīdha
ma 'arīdha
wēš 'əĥčilik yā yumma

'ala 'iyūn 'illiha
'i'yūn ḡizlānī wana 'arīdha
ma 'arīdha
'as 'əhhkilik yā yumma
'ala ḥwīgib 'illiha

qalam šibyanī wana 'arīdha
ma 'arīdha
'as 'əhhkilik yā yumma
'ala 'iyūn 'il-lijā
'i'yūn il-ḏizlānī wana 'arīdha
ma 'arīdha
'as 'əhhkilik yā yumma
'ala 'infl-il-lijā
hēlā šibyanī wana 'arīdha
ma 'arīdha

'as 'əhhkilik yā yumma
'ala xūd il-lihā
wardit bistānī wana 'arīdha
ma 'arīdha
'as 'əhhkilik yā yumma

šaffit il-lihā
masṣit ṣibyanî wana 'arîdha
ma 'arîdha ya 'îbnî
'as 'aḥkîlik ya yumma
'ala snûn il-lihâ
lûlû mirgânî wana 'arîdha
ma 'arîdha
'as 'aḥkîlik ya yumma
'ala raqbit il-lihâ
'âmît li-ṣibyanî wana 'arîdha
ma 'arîdha
'as 'aḥkîkî ya yumma
'ala šadr il-liha
tadîn il-ṣiltânî wana 'arîdha
ma 'arîdha
'as 'aḥkîkî ya yumma
'ala tûl il-lihâ
šîṭib rîhânî wana 'arîdha
mâ 'arîdha
'as 'aḥkîkî ya yumma
'ala baṭn 'ilîhâ
dîšak šîltânî wînî 'arîdha
mâ 'arîdha

Number 28:
heḷî hawa heḷî hawa
il-'arîs wî'rûṣû sawa
wisrā'hum wimrāhun rahrahul
'immū lī wara

hēlī hawā hēlī hawā
li 'roṣ wzōğa sawā
wisrā'hum wimrāhun rahrahul
'ixtū lī wara

hēlī hawā hēlī hawā

Number 29:
sirū ya limlāh
sirū ya limlāh
sibh il-warid
lō fattaḥ 'ala wāğh il-ṣabāḥ
yā rūbēn tāl 'umrak
biwladak sahal 'amrak
yōm 'itziwiga lrengul
hadāk yōm 'il fraḥ
'abrahamām salōm tāl 'umrak
wibsīglak sahal 'amrak
yōm liytihrōn wledak
hadāk yōm il fraḥ
yā 'ahroōn tāl 'umrak
bimlēkakul sahal 'amrak
yōm 'il nimlik 'arōsak
hadāk yōm il-fraḥ
yā silmān tāl 'umrak
bįzwāgak sahal 'amrak
يوم الليغيدسون أرُعُشاك
حدد يوم ′الفرَّاح
فارغ هيَّيم التال ′عمرَك
بِهيِّيتاك ساحل ′أمراك
يوم ′التيِّي ونسُفاك
حدد يوم ′الفرَّاح
25
سِلَمَان تال ′عمرَك
بِياَّجد ساحل ′أمراك
يوم ′التمليك ′أروُسُع
حدد يوم ′الفرَّاح
سُلَيِّيم تال ′عمرَك
Billyx ساحل ′أمراك
يوم ′التمليك ′أروُسُع
حدد يوم ′الفرَّاح
ياَّجد ′أهرون تال ′عمرَك
بُأَرْتِرُ ثُ اَهِّن ساحل ′أمراك
35
يوم ′اليِّى مَفْتِر
حدد يوم ′الفرَّاح

Number 30:
zيلُع ′الا دارِب ′الزِّيْلُ
حَطَّا تمرَّ ′الحَيِّيْيَةُ واً
وِيْلِتْوِكُي ′الا دارِجا دارِجا
بِيْطُه ′أبُكُي ′ال ′أَلِيْيَة
زيلُع ′الا...ا
وِيْلِتْوِكُي ′ما تِيِتْكِالا
57  
""eš 'aqla wmistihiayya
zilū 'ala..."
wiglitokī wiğibtenī
""eš 'aqla wmistihiayya
zilū zilū...
wiglitokī bissafāyīf
wlūlūha min bahriyya
zilū 'ala...
wiglitokī bitmāgi
wifṣūsha gohariyya
zilū 'ala...
ġitt il-marākib wil-xēl
wigdūdha 'awwaliyya
zilū 'ala...
wisrāq wigha liwrāha
dfi'telū zegdāšiyya
zilū 'ala...
wiglitokī bilwređī
kirkistūha b'banbariyya
zilū 'ala...
ḥsibtūha 'umm gadāyil
wtil'itlī miltihiyya
xōš
zilū 'ala...
wlībbistokī il-šāla
witlaštī kannik girghiyya
wlammin labşıt il-mráiq

witlūg āla il-ḥiliyya
zilū āla...
wlammin ġitu bêt ābūkī
witlībtōkī b'ālf wmiyya
zilū....

wiglītōkī wi gūbtānī
winta qamar il-ḏawiyya
zilū....āla
wiglītōkī biliṭmāqi
wint bnēti wmištīniyya

wiglītōkī wi gūbtānī
ēs āqīli wēš ḥayya
wiglītōkī biliwīgīdi
niqṣītū yehūdiyya
zilū....

ġitna il-marākiw bilxēl
wigdūdikī il-’awwaliyya
zilū....
wiglītōkī biltmāqi
wifsūsha ǧawhariyya
zilū....
wiglītōkī bil barāqī
wdhūbitū mṭammaniyya?
zilū....
wiglītōkī bilimnaqqās
niqṣitū naṣrāniyya
zilū...
wiqlitōkī biliwgēdf
qibbiltōkī 'ambariyya
zilū...
wiqlitōkī darğā darğā
wistūh 'abūkī il-‘āliyya

Number 31:
galbī yihībb ilbnayya
gālī w’azīza ‘alayya
habbētha wiqibitni
dāma il-‘ālī ‘alayya
dazzēt dawīd yīgīna
bimleku‘ yūṣṭirīnā
hāda dawīd nur ‘ēnī
dāmu il-‘ālī ‘alayya
dazzēt yāqūb yīgīnī
wibxīlitū yūṣṭirīnī
hāda yāqūb nur ‘ēnī
dāmu il-‘ālī ‘alayya
dazzēt yūṣf yīgīnī
bśālitū yūṣṭirīnī
hāda yūṣf nur ‘ēnī
dāmu il-’ālī ‘alayya
galbī yihībb il-bnayya
galî ważîzi 'alayya
habbêtha wî gîbitni
dâma il f 'alî 'alayya

Number 32:
hâyî il-liwêla anâ 'iddikûm
massâkum 'alla b'alîf 'âfya
hâyî illêla : killu mân bêt 'âbûyî
'ašra wâla nâgsa wâhda

hâyî illêla anâ 'iddikûm
hâyî il-tiyâti killu mân bêt 'âbûyî
'ašra wâla nâgsa wâhda
hâyî illêla anâ 'iddikûm
hâyî sadda killû mân bêt 'âbûyî
'ašra wâla nâgsa wâhda

hâyî illêla anâ 'iddikûm
hâyî ssafâya killu mân bêt 'âbûyî
'ašra wâla nâgsa wâhda
hâyî illêla anâ 'iddikûm
hâyî swârât killû mân bêt 'âbûyî
'ašra wâla nâgsa wâhda
hâyî illêla anâ 'iddikûm
whâyî illiwêla wâna 'indikûm
massâkum 'alla b'alîf 'âfya
whâyî il-x'sûba mân bêt 'ahliha
'ašra mâ nâgsa wâhda
whāyī il-ghūba min bēt 'ahliha
w‘aṣra mā nāḡa wāḥda
whāyī dwālīb min bēt 'ahliha
w‘aṣra mā nāḡa wāḥda

Number 33:
'āl-baraka 'āl-baraka
yā sā‘t il-mbārika
nihnā zawwāna yusēf
yā sā‘t il-mbārika
wnihnā zawwāna rōgūl
yā sā‘t il-mbārika
wyā rabbī yōn liwla'dkim
yā sā‘t il-mbārika
nihnā fissalma ḥxi'l'a
yā sā‘t il-mbārika
nihnā ṣībbēna ʾsmū'ūl
yā sā‘t il-mbārika (mibrārika)

Number 34:
'illākī 'illākī
'ala rūs 'adākī
'illākī ya 'imm dahūd 'illākī
ywiddik ywiddik
wil mā ywiddik
yrūḥ fidwa ġawwa ḥdākī
bil-xibiz wbil-milh
wbēt *illumdi ribbākī
wixđeni walīf 'ammik
wādī kill min 'adākī

hādī bēt min farḥa gāliḥ

'ilā bitt xatūn riʿubēn maymūn

'ilāk 'illumāk

'ala rūs il-ʿadādū 'illumāk

wil'iwiddak 'iwiiddak
wil mā 'iwiiddak

fidwa ǧawwa ḫādāk
bil-xibiz wil-milh
bēda1 illumdi ribbāk

xiđni wilifik.

kludan2 b'iris nūna

walla y'ādī kill min 'adāk

walla ykilik ɣā dawīd 'akṭar3

mišān 'immak

wagassir il-hēl min tūmmī 'ala tūmmak

yā radd ṭob il-muwassā

yilbisū ḡismak
min bēn kill il-ʿasāmi

xōgā4 dawīd lā xala ʿismak

wbēda mlīha ḥār il-wasif5 bhalāha

ma tʿādīl il-māl wil-raḥmān wayyāha

madrī mgiatan il-baxit wimnēn gōfāha
yitmannū 'ālā yigīf ṭwāl il-'umur wayyāha ẓāla turma tna′āšar lūn ḥiknālik
wmaḥbas il-mtāmman min il-ṣīltān ǧibnālik yā mā giʿadna bmaqlīs 'abu dawīd hmaidnālik ṭubuxnālik yīlīla′-ʾismik asʿad il-baxat
killitna frihnālik
ṣaʿrīk bibī rahēl sanāsil sanāsil
'āla dikkat il-ḥammām fillēnū
wṣāhin xaddik mayyī il-warid ǧīslēnu wkaṣī ǧbīnik la tzittēnu ⁶
mā yīʿsig il-sāb bil-gīlin? 'āh ma nādar ʿēnu
ya ibn il-ʿāṣāyīl ʿalīk il-ʿēn mansūba
wānī nistak ʿārid il-xatt min sōbak

Number 35:
lūnā miliḥa wsdaddatha liwdiyya
ḥisna min āsλa ṣāwa il-nās ʿīriyya
laktīb ʿalā muhrāhā
mʿanna bʿal f wmiyya
sīṭu labūkīf wassal
barra il-ʿūrūbiyya
lūnā milīḥa wsdaddatha liwdiyya
ḥisna min āsλa ṣāwa il-nās ʿīriyya
laktīb ʿalā muhrāhā
xalāxīl bʿal f wmiyya
sīṭu il-ʿamīmik
Number 36:

hayyu yabu sala
wil-sala tibrala
rabi’ yom liwladkim
inhanifi labu sala

winharrig labu sala
winzawwiq labu sala
rabi’ yom il-gani
wlai yaxiq badala
whayyu yabu sala

winkahhil labu sala
siholu labumu
wiyliflu sala
wiykaahhil labu sala
wiysaffiq labu sala

siholu lil-hizzan
wiyqaddis labu sala
hayyu yabu sala

Number 37:

habbet tal hayi illela

iyin il-gizlan wzoog xayyla
sifta wsafeta hayi hallala
bissūq lalgēta²hayī illēla
madrī ḥācēta hayī hallēla
‘iyūn il-ğizlān wzōg xayyāla
ṣifta bil-‘alwa hayī hallēla
wbalănī balwa hayī hallēla
lābis hilālı hayī hallēla
wnazzal hilālı hayī hallēla
yqawwī mizzālı il-ḥaṭān ġawī³
‘iyūn il-ğizlān wzōg xayyāla
lābis mašalla hayī hallēla
wnazzal mašalla hayī hallēla
yihfaḍū ‘alla il-ḥaṭān
‘iyūn il-ğizlān
wxdaḥ il-ḥinna hayī hallēla
wnaz ḥit il-ḥinna hayī hallēla
whatān ithanna bgāh-illēla
‘iyūn il-ğizlān wzōg xayyāla
ḥabbēt tal hayī illēla

Number 38:
yā twēr il-ḥamām
‘enī yā ṭwēr il-ḥamām
rēṭ il yaxidū minni
‘enī lā tinām
madd ’Īdu ʿala ’Īdā
qālit zimm 'īdak
qalla kēf 'azimm 'īdī
latwannas wanām
ya ṭwēr il-ḥamām

ēnī ya ṭwēr il-ḥamām
rēt il-yaxiḍu minni
'āl text ynām
madd 'īdu 'ala zilfa
qālit zimm 'īdak

qalla kēf 'azimm 'īdī
lafriṣlik wanām
madd 'īdu 'ala ḡbīna
wgālat zimm 'īdak
wqalla kēf 'azimm 'īdī
lahdīnik wanām
madd 'īdu 'ala sadra
wgāl zimm 'īdak
qalla kēf 'azimm 'īdī
latqašmar wanām
madd 'īdu 'ala rāsā
wgālit zimm 'īdak
qalla kēf 'azimm 'īdī
lahdīnik wanām
madd 'īdu 'ala xadda
wgālat zimm 'īdak
qalla kēf 'azimm 'īdī
latfarrag wanâm
madd ʾIdu ʾala ktâfa
wqâlit zimm ʾidak
qâl kêf ʾazimm ʾidî
laḥdinik wanâm

Number 39:
talâta yâ mn il-bidaw wiywirdûn lil-iʾyun
lâ tiḍrînî ʾala riğli
lattayyir fardit hîgli
halsâ yiğikum rağli
tirdûn lô ma tidrûn
talâta yâ mn il-bidaw wiywirdûn lil-iʾyun
lâ tiḍrînî ʾala resî
lâ tiṣfî biyya il-nâsi
waṣlak ʾabîd mimbasî
mîstarâk bitlat gras
talâta...
lâ tiḍrînî bḥalg il-sēf
wâni bnayya wmâlî ṣef
halsâ yiğî ʾabû yûsêf
tirdûn lôla mâ tirîdûn
talâta...
lâ tiḍrînî ʾal-hâma
laṭṭayyir il-xizzâma
wilsâ yiğî ʾabû ʾamâma
tidrūn yū lā mā tidrūn
talāta...
la tidribnī 'ala ssirra
ḥīblē waxāf 'itzirra
ğamālī

nārī wyā nārī
lā tidribnī bxams flūs
wāna bnayya wsāyra 'arūs
ğamālī
la tidribnī bxams grūs

wsadrī madgūg wmanūs
waddīha tgūl
nārī wyā nārī
lā tidribnī bittāsa
wāna bnayya wrrgāṣa

ğamālī
la tidribnī 'ala șadrī
wānī hible bṣahrī
ğamālī
talāta yā mn il-bidaw wiywirdūn lil-'yūn
wilhēl ma yirwūn samma lōla ḥenūn
lā tidribnī wla tindamm
wla ttallī min xasynāf damm
halsā yiğī 'ībn il-ṣamm
tirdūn lō mā tirdūn
Number 40:

yā gāzāl il-rūm¹
rūm lī-hālī
wil-gharīb maḍlūm
wsayyar liblādi
ḥatabī muḍmar
kal gāzāl il-barr
dirabni bxiṅgār
yā salām sallim
yā gāzāl il-rūm
yā ḥābīb galbī
mā 'istiḥāt minni'
kulla min ḥubbī
yā salām sallim
yā gāzāl il-rūm
ṣiftiḥa sōfa
min wary il-tōfa
sarsīḥat zlūfa
yā salām sallim
yā gāzāl il-rūm
ṣiftiḥa bu-l-sūg
ṣūyila il-ghandağ
wil-ṣadin nūdgūg
yā salām sallim
yā gāzāl il-rūm
šiftiha bil-xān
ṣayila ṣittān
wil-ṣadir firmand
ya salām sallim
ya ǧazāl il-rūm
šiftiha ʃoftīn
min warā ṭṭoftīn
wimsarsiḥa zilfīn
ya salām sallim
ya ǧazāl il-rūm

Number 41:
līfa ǧnāz dūxa
*amīr waḥṣidānna
ṭīğīna *umm il-ṣaṭāf
lō nīghta il-ḍanna

līfa ǧnāz dūxa
*ęp ḥabū il-ġāba
yamm bāṭīc yā dūxa
ṣagr il-ṣabāga
timannētīc yā dūxa

bḥadrit il-niswān
yamm bāṭīc ḍahab
wimγammiʿā bmirγān
ʿamīt ʾen il-ṭagūz
"il-mā ḥawat kanna
wmin ʾcitr ʾibcāy
rimdat ʾiyūnna
ya ḥaffār il-gabur
gattī gasāyibha
lahillifak binnabī
thīf lī maṣāyibha
nahar il-ṭamma il-dūxa
lasiddanna
ʿala dūxa il-ʿaṣilā
lā tilūmanna

Number 42:
hērgula hērgula
xaddīc yā tamr ʾil-hilla
la tiḍribnī wla tindamm
wla ttālliʾ min xaṣmī damm
hassa yārīḥa ʾibn il-ʾāmm
ʿabayyīḍ waḡha wṣaʾgulla
hērgula hērgula
la tiḍribnī ʿala ʾīdī
wla tṭayyir il-maḡīḍī
hassa yiḏīʾ ibin sīḏī
ʿabayyīḍ waḡha wṣaʾagulla
hērgula hērgula
sērīc bīḏī lahillā
lā tiḍribnī ʿala rāsī
15 wlä tτayir nūm 'in‘āsî
hassa yiğî 'ibn il-nāsî
‘abayyiḏ wağha wša‘gulla
hərgula hərgula
lā tiḏribnî 'al-hāma³
wla tτayir il-xizzāmā
hassa yiğî 'ibn ihmāma
‘abayyiḏ wağha wšagullā
hër gula hër gula

Number 43:

nāf wyā nāf

nāf wyā nāf

‘asmar wimbalbil ḥālī
la tiḏribnî wla tindamm

wlā τταλî ' min xašmī damm
ğamālî¹

lā tiḏribnî 'ala ṭalīf
wana‘ xoffî ' min raḡlī
ğamālī

lā tiḏribnî ‘ala ẓib‘î
wintu ’ixwānî wrab‘î
ğamālî

Number 44:
btūs 'arūdak
wmā ʿarīda limmak
lahma smīna btūs
wili dām limmak
wimmī xatūna btūs
ʿimmak bizzūna
tasqīt lūna btūs
daṣiqqīta limmak
btūs ʿarīdak
ʿimmī thaddī btūs
wimmak tγaddi
dibūs xaddī btūs
daxīla limmak
btūs ʿarīdak
ʿimmī ʿala ḥsir btūs
wimmak ʿala il-bīg
hafna znābig btūs
tildīgha limmak
btūs ʿarīdak
trūḥ ʿala il-sūg btūs
dīlāl wawīšak
ġiblī girdāna btūs
daqhirū limmak
btūs ʿarīdak
tinzil ʿala il-sūg btūs
diridd wagullak
ġiblī ʿabūn btūs
dağsilla limmak
btūš 'arīdak

36 qa'dit titsabbag btūš
wdaxlit 'imma
'indalaq il-sbiğā't btūš
min 'ēna limmak
btūš 'arīdak

35 'immak tigīna btūš
tbūg il-‘āgīna
xasba mitīna btūš
niqtila limmak

Number 45:
yā 'ibn limsārī
'yunā hal kbar
xilgat ilbārī
hiṣṣa whiṣṣā¹

gāb il-gumar gāb
mahbūbī 'arnī gāb
wiyyīgīlī 'al-wilīf
labūf wasīgī tīyāb
lāla wālāla²

10 'yunā hal kbar
hiṣṣa whiṣṣa
win ridtīnī xayyālak
win ridtīnī gūlāmāk
win ridtīnī lil-baḥar
lafūt giddāmāk
wēlū wēlāla
ya *ibn limčārī
nağmī yā nīgmat shēl
triyyā3wmīzān illēl
wiyhīghīlī fa ala il-wilīf
*āntīrīna billēl
wēlī làlāa
yā bn ilmčārī
*yūnāk hal kbār
lahlīf hilīf hādī
bni *mit 'immi wigdādī'
min dūn walīfī yā xūy
māxīd* bnayyīt bagdādī
yā bn limčārī
sār il-ṣubūh sār
mahbūbī *ānnī sār
lāṣūm wannīfī
ṭūl il-nahār
làlā wālālā
*yūna hal kbār
ṣīfta il-walīfī
rāṣib maṣḥūfī
wlāhu biqaydi ḥurran
wana il-mibṭilī fī
lāla wlāla
‘yūna hal kbār
geh ʾanṣida gallī
bsōt il-mīṭallī
gēdak maʿī ilwēs
yā niğmat ihlāfī
wilak lāla

Number 46:
wīblād biḥa maṭḥar
wīblād biḥa thīn
wīblād biḥa banāt
tīrham il-maskīn
wēlī wēlī
dāgīg ʾal-lāfī
wānī al ʿalārūf
wmahḥad bḥāfī
wiṣṣā wiṣṣā
wiṣʿallamak al-rīqī
yā man gīmarʿummak
wīmāṣṣir il-hēl
min ṭīmmī ʾīla ʾummak
welī  lạla wlała
ruḥi bizbība
bass ʿṭiṣba tingittiʾ
wiṣṣa
labyaḍ ḍītalnī
wlasmar ɡayyar ʿalwānī
min dard il-ʿasmar
lādīggh ʿixānī
wammā ma ʿahiddik
lo tdiicini bxangarik
wiṣṣa

Number 47:

ya l-ʿāli wya lʿāli
ya mlolah il-rimmāra
kilīn min wilifā bhiḍna
wana waliṭī bʿāna
ya ḥṣānī wya ḥṣānī
lō tallaʾītnī hal-nūba
la ṭallīg lak timma ʿalānī
bgāʾ il-xalā zittōnī
wbanaw ʿalayya bnāya

Number 48:

ṣānīʿ il- ʿaxyyāt balaḥa
b’ibrīta wibkīštibāna
libas il-šāla wgāna
b’ibrīta wibkīštibāna

5 libas il-fīna wgāna
b’ibrīta wibkīštibāna

Number 49:
dimballam yābū ḥasāwiyya
yābū xadd ‘ahmar wtirčiyya
yaba zawwigni bhal sā’a
mā bīgēt ‘asbir wala sā’a

5 tabīt il-nūma ‘ala ḍā’ā
māl-‘asa lī wīdī il-qībšiyya
dimballam yābū ḥasāwiyya
yaba zawwigni hal karra
mā tiqēt ‘asbir wala marrā

tabat il-nūma ‘ala ṣirra
mā il-‘iššīlī wīdī il-qībšiyya
dimballim yābū ḥasāwiyya

Number 50:
mullā yā mullā
ktib il-hubbī taskira
gāb il-gumar wāna ‘antīra
mullā yā mullā

5 ktib il-hubbī taskira
lilpása șārat da‘witī
mulla ya mulla
ktib l-zahiyya taskira
wma *anzil min da‘witī
mulla ya mulla
ktib il-ḥubbī taskira
zgāyyir wšāyil xanģara
mulla ya mulla
ktib il-ḥubbī taskira

Number 51:
la tga ʿdūn il-nāyim
wimsalhimāt ʿyuḥa
daww il-gumar xadda
lūlu wsiqir snūna
marbūʿa marbūʿa
wibgāmt il-marbūʿa
widʿa il-ṭiwila tiwallī
witbaʿ hawa il-marbūʿa

Number 52:
ward il-banafsā faṭṭūm
ward il-banafsā faṭṭūm
bṣābīʿak ġangir il-bāb
wiṣīr ʿindī maʿlūm
80

ward il-banafša fattūm
wifristilak bil-gubba
‘indī whal-lēla ma‘zūm
ward il-banafša fattūm
wil-šān hassū halī

goltan1 harāmi mahzum
ward il-banafša fattūm
wastindirak tūl il-lēl
ga‘da wa‘idd il-ingūm
ward il-banafša fattūm
wxalli il-himyān bil-salla
wiysīr ‘indi ma‘lūm
ward il-banafša fattūm
wintini bōsa ‘al-lihsāb
witruh minni lihmūm
ward il-banafša fattūm

**Number 53:**
‘amān yā dalīla
‘iddād yā dalīla
sofāt ‘ixdēdīc
‘ambar w-hēla
lābīsa il-wabīf
nāzī‘a il-wabīf
wil-sadir yibrīf
bhiđn ‘abū gdēla
"أمان يا دليلة

لبيسة مراويد

ناسي'a مراويد

وترغرْئا اتارويد

بحيدن 'أبو غديلا

أمان يا دليلة

لبيسة il-fīna

راميّا il-fīna

خديدا لذينة

بحيدن 'أبو غديلا

أمان يا دليلة

لبيسة il-cittān

ناسي'a il-cittān

wil-sadirfarmān

بحيدن 'أبو غديلا

أمان يا دليلة

دادد يا دليلة

برهذيت م드리

بغيّيتيت هٰلي

لبيسة il-hehëla

راميّا il-hehëla

غاندت إلكهلي

بحيدن 'أبو غديلا

أمان يا دليلة

لبيسة il-titi"
nāzi'a il-tītī
'īṣṭī wǧītī
wibṭimmīc il-hēla
'āmān yā dalīla
lābisa il-rīza
rāmiya il-rīza
wi'yūna kama il-rīza
bhiḍn 'abū gdēla
'āmān yā dalīla

Number 54:

lō ḏaq xīlqīk ḫawwīlī
talbit 'alayya hēla
xādim waqīb il-hēla
sar il-wa'ad hal-lēla
witrīd zūḡa il-'awwālī
lō ḏaq xīlqīk ḫawwīlī
talbit 'alayya tōsī
xādim waqīb il-tōsī
sar il-wa'ad bil-ḥōsī
witrīd raḡla il-'awwālī
lō ḏaq xīlqīk ḫawwīlī
talbit 'alayya ġīlāb
xādim waqīb il-ġīlāb
sar il-wa'ad bil-sirdāb
witrīd zūḡa il-'awwālī
lō ḏaq xīlqīk ḫawwīlī
talbit 'alayya il-ğibin
xädim wağIb il-ğibin
sär il-wa'ad bil-tibin
witríd zôgâ il-'awwalî
lô ḍaq xilqîk hawwîlî

Number 55:
lä tibcîn là tibcîn
fîna bdâl il-‘araqçîn
‘araqçîni xêm ‘ôffî
wizgayyir ma yxiîs zlûfî
5
di gaddim il-maşhûfî
rabbi dirham il-mascîn
lä tibcîn là tibcîn
fîna bdâl il-‘araqçîn
‘araqçîni kogarat
mangus nags il-furât
rabbi mayyit haşâm ǧwât
10
winta tirham il-mascîn
la tibcîn
‘araqçîni fassalta
w’ala râsi qaddarta
rabbi sallim ǧiddatha
winta tirham il-mascîn
15
lôt il-gidir wil-mâ‘ûn
wil-tāsīg sāyir mağnūn
rabbī sallim ḥāxām šīmʿūn
kill-yōm yqaddis bnayya
lā tībīn

Number 56:

‘al-dilma wḏilma¹
bigbāla yā dilmā
‘al-dilma wḏilma
wiymūt ma yilzama
wtalbit ‘alayya ‘ilīc
wimnēn ‘aḡīb il-‘ilīc
ya ‘arūs ruḥī il-halīc
ham šala tham salgama²
‘al-dilma

talbit ‘alayya ḡibin
wimnēn ‘aḡīb il-ḡibin
hablit wḡābit ‘ibin
min dard ‘abū il-šalğma³
‘al-dilma

ṭalbit ‘alayya ḍārag
wimnēn ‘aḡīb il-ḍārag
galḥa min ḡawwā ihtiraq
min dard ‘abū il-šalğma
‘al-dilma
talbit ʿalayya ʾil-šarāb
wimnēn ʾaḡīb il-šarāb
wišmāḥla nām il-sīrdāb
bḥiḍn ʾabū l-ṣalgāma
ʿal-dīlama

gadīt ʿala dūlāba
tiǧzil rafīʿ tyāba
xātūn yal-ḥībbāba
yamm ʿibrit il-sīlema
ʿal-dīlama wdīlama

wsukkar nabāt ʾwšalgāma
ʿal-dīlama wdīlama
bilgāʾ yiṭlaʾ čīma
talbit ʿalayya ʾciḥīl
wimnēn ʾaḡīb il-ʾciḥīl

yā maḥla ḍarb il baḥīr
liʿyūn sōda wʿelama
ʿal dīlama wdīlama
witrid minnī ṣabur
wimnēn ʾaḡīb il-ṣabur

gahba wma tistubur
witrid ʾabū il-ṣalgāma
ʿal-dīlama wdīlama
talbit ʿalayya rḡayyif
wimnēn ʾaḡīb rḡayyif

išḥilū yilʿab lṭayyif
huwwī wābū il-Ṣalqama
‘al-dīmla wdiilmā

Number 57:
yā zārit il-ṣamsī qamar
fūg il-sitūhī
lā tizra‘ il-ṣamsī qamar
‘addabit rūhī
bū gidlat il-sodā
w‘ēn il-bahiyyā
wiḏaltinī ya zēn
wišlak ‘alayyā
mā činīt hādir

yōm dagghū sadīkhā
lantī ‘ala il-daggā
dahab wīmḥammadiyyā
yā ‘arī‘ il-ṣamsī qamar
fūg il-‘alālī

lā tizra‘ il-ṣamsī qamar
‘addabit hāli
mā činīt hādir
yōm daggnat hiničhu
lantī ‘ala l-daggā
dahab wīmḥammadiyyā
yā naxlat il-bil-hōs
yā mahlā ruṭubhā
gaha simūm il-ğēdī
yabbas ḥatābīn
digaddim il-maṣhūf
ta niṭbur siwiyyā
lantī ḍala l-ṭabra
ḍahab wimḥammadiyya
lā tidrub iltufgā
wābiha raṣasa
wiciṭaltini yā zēn
yabū ḥayasa

Number 58:
halā yā nur ṣeni wya haliyya
yā xūya min timurr sallim ṣalayya
ṣabāḥ il-xēr yā bitt il-xalīfa
yā ḡimmār il-naxīl ba’dā blīfa
di xallūni ṣabīd wimmī wiṣīfa
dō xallūni ṣabīd laql ilbinayya
halā...
ladak il-ṣob ’azra’ lak ’irig ẓoz
wminnak yā hlewa il-ṭūl maḡūz
halī wil-nās gālōf wilak ǧūz
wanā maḡūz maʿāxid ǧer hiyya
halā
di xudnī wṭir biyya 1bēt sīltān
لَى رَيْدُتِي ﴿أبِيد وَاسِعُ ٱلْهَسَانٍ﴾
۱۵ يَا رَبِّي يَسِيرُ هُوسَا وَقَاسِبُ نِسْمَانٍ
۲۰ وَتَعَالُ يَسِيرُ بِهِلِّ وَلَٰتِفَهُ فَرَحُدٍ
۲۵ وَتَعَالُ يَسِيرُ هَدِيَٰلِ ٱلْبَيْنَاءَ
۳۰ وَقَيْلُ يَا بَاَهْرُ مَعِيْلَا ٱلْحَمْيَا

Number 59:
۱۵ يَا بَاهْرُ مَعِيْلَا ٱلْحَمْيَا
۲۰ وَقَيْلُ يَا بَاَهْرُ مَعِيْلَا ٱلْحَمْيَا
۲۵ وَقَيْلُ يَا بَاَهْرُ مَعِيْلَا ٱلْحَمْيَا
۳۰ وَقَيْلُ يَا بَاَهْرُ مَعِيْلَا ٱلْحَمْيَا
wil-gadāyil ʿal-ḥif ṣīrēnī
wila-ḡalabtīnī ḍazīm ṣīrēnī
wila-ḡalabtiʿ laxudīc ya bnayā

digūm zattitnī wmaīšī ʿiddāmī
wla txāf min ʿixwīf ʿiʿmāmī
wlō tsūf il-dagg ḥadr ḥzāmī

čān ʿintī ʾant wsābataq ǧinniyya

digūm zattitnī wxūd lak ṭosīh
wla tguīl ʿānī baxil bīgrūṣī

win ṭlabīt ʿintā ʿabīd bhūsī
win zʿalīt ʿintā tṣīl librāyya

digūm là ʿibnī wmaīš ḥilhōrā
wlā txāf min ʿixwīf libʾūra
wlō tsūf il-dagg ḥadr žurā

čān intī ʾant wsābataq ǧinniyya
digūm là ʿibnī wmaīš lil ʿasra
wlā txāf min ʿixwīf ḥal ʿašra
wlō tsūf il-dagg ḥadr ilʾitra

čān insīdʿat wtiḥīt fāniyya

di gūm zattitnī wmaīšī ya yhūdī
wlā txāf min ʿixwīf waʾdūdī
wlō tsūf il-zōḡ nhūdī

wilmaḥām šādata ʾāriyya
digūm zattitnī wxudlak šaṃī
dlā txāf min ʿixwīf ʿiʿmāmī
wlō tšūf il-dagg li ḥadīr ḥzānī
canna kamar wašar bil-ba'ariyya
dī qūm la' ibnī wšūf 'ēs 'indī
wtēgten gmāq 'sigl il-hindi
wlō titī ḍamma tnil 'indī
whāgtak gabl il-fağir magdiyya
yinādūnāk bimmak winta gālī
čitalt ilnās winta tbl gālī
wğer il-durr mā yibtā gālī
wlā kull min ṭamas lilbaḥar gāba
tilōlāh yā dăhab min fōg sābir
*afā galb il-yiḥibbkum āf sābir
dī-ḥimdūnī yā rabī āf sābir
*amis whal-yom fāragna līhbab
ḥalālī lō nassam il-ğarbi biradnā
tişābaqā wağattānā biradnā
ma tidkur lēlt il-wayyāk biṯnā
farāya bṭarg ilbiṣit wil-ṭiyābā
ḥalālī lō nassam il-ğarbi ṭayyib
wfāragna il-welīf byōm ṭayyib
*ūgub mā ċan ğarḥ il-galub ṭayyib
yṭīb wyiļcīmā farg il-habāb
*amis marraw 'alayya wansidōnī
wmaḥabbathum bgalbī wansidōnī
wana il-mumin ta'alū wansidūnī
tamāna mā 'ala il-fasīg hisāba
'arid 'agūm mā bil-ḥel guwwā
nihūdā zāmīmat il-tōb guwwā
ḥasāfa13 yā lihāna nabat guwwā
lāh il-šēb wil-ʿumr ingida ba14
bū tatāba xilās lō baʿad minnā
sītūt wnhārān fād il-bahār minnā
wilif il-ṣāz minnak gūz minnā
wtirga15 wtistirāh mn il-ṣadāba

āfyā sibī yidd il-nāğim lō gāb
wysiṣbir al-ṣafā sīnten lō gāb
ḥabībī ret hadāk il-tūl lā gāb
wala zād il-magābir wil-tirāba
lawānī lawyat il-marbash15 lawānī
ḏirabnī bʿēn wisfarran16 lawānī
wana il-ʿatsān wmin gūda rawānī
ṣisab 'agra wʿind 'amma17 il-ṭawāba

Number 60:
ağam dōxrār bigunam xāzarūnī
ʿiraft il-zēn wahli xāzarūnī1
hāda ʿibnī yā nūr ʿēnī
līfā wismī wḏakkarnī il-ḥabāba
wsīft il-zēn rāyīh lil-šarī‘a
‘iğabnī wāhda mn il-rafi‘a
wlō gidabta sawwatni šanī‘a
wlō haddētha darda ċitalni
tilabt 'iwēs2 ma 'intūnī šiwayyā

watāřī il-'isīg ya 'ibin 'ammi baliyyā
yā 'ēn man rām biḥuḏn il-binayyā
wtifā nār il-bgalba wlahāba
wsīft il-zēn 'indak ya yhūdī
ḥawāgīb mgarrina wi'yūn südī
lahītī zbad watbaxxa bi‘ūdī
wfāh rīhita ġawwa il-ṭiyābā
wsīft il-zēn rāyīh lī xawāla
‘atānī mn il-'itīg ḥafna xilāla3
w‘ind il-gidabta sāhat ya xāla
wlō haddētha darda ċitalni
talāt bnāt al-ğrūf tatgān4
‘iğabnī lagithin wlamman tiḥaḍčān
timannēt šari‘ w‘indī tiḥaḍčān
w‘aṣr isnīn ma fuḍḍ il-tilāba
wyamm tōb il-ḥimir wrāyīh lil-šārāyī
wanā min daridkum ‘aṭṭāb rāyīh
wyōm ‘algāk nidbaḥ ḏabāyīh
wgāsdak yā ‘alī ġarḥ il-ṭābāba
wyamm ṭōb il-ḥimīr māshūr dammī
	timannēt il-ḥilū yā wūld "ammi
	w."ammi mā bizar mīṭla wḡaba
wsīf il-zēn ʾindak yā naṣrānī
ḥawāgib mgarrīna wiʾyūn ʾiqlānī
wanā mindaridkum lāṣir ʾaglašānī?
w-laxdim gālbī w-lamsik ḡāba

Number 61:
yā ḥubbī ṭālat gīrbitī
ziyārtan nilmis misā
win mutt ʾana fī ḫasruit ḥārtan nilmis misā
widxalt ana ʾbstānkum
wigṭaʾit min rummānkum
ʾazād ʾallā ʾiḥsānkum
ziyārtan nilmis misā
ḥubbī wibkāṣmīr wmaṣā
jahraq fuʾadī wil-ḥaṣa
ʾawʿadtīnī baʾd il-ʾaṣā
ziyāratan nilmis misā
yā shēl dīlṭīf gīrbitī
yā rabbi dirham gīrbitī
wana bdaxlak ya ḡulām
madītini billel 'anām
hubbi didkur hadak il-kalam
ziyārtan nilmis misā
hubbi dallāni 'al-mana four

laskar 'ana wayyāk 'ana
inta libb il-haśa wifwādānā
ziyārtan nilmis misā

**Number 62:**
mogāt xaddak mogāt¹
xayyā² ta‘āli layyā
nāmi tahit riğlāyā
śūf il-gubba is-mabniyyā

bil-da rub lāxit³ ḥabbāt
mogāt xaddak mogāt
śifta bhaydar xāña
lābis zbūn čārxānā
rabbi yigdiha wayyānā

bil-darub lāxit būsāt
mogāt xaddak mogāt
śifta b'agd il-nassā four
‘angūd galbi gassa
darmū xūdād damussa

bil-darub lāxit ḥabbāt
mogāt xaddak mogāt
xayyā mānī ḡārīc
gālīf ʾištawā bnārīc
xulla wašīl ʾizārīc

bil-darub lāxīt bōsāt
mōgāt xaddak mōgāt
  *alla yʿīnič yā hāma*;

wibrās xaddik šāma
balla hiddi il-ʿtamāma

bil-darub lāxīt bōsāt
mōgāt xaddak mōgāt
  šifta wlānī šifta
  yingī ʾasal min šiftā
  tawwa ḥabībī šiftā

bil-darub lāxīt ḥabbāt
mōgāt xaddak mōgāt
  ṭalbit ʿalayya šāmī
larkīd waḡīb il-šāmī
gūm wassīlīnī liʾmāmī

wbil-darub xuḍ lak bōsāt
mōgāt yā ʾēnī mōgāt
mōgāt xadd il-zēna
wʿēn il-wadīḥa ʾēna
ḥiṭṭnī hiriz bil-fīna

mn il-tufag wil-ġārāt
مَؤَجَّتْ يَا ْعَنَيْ مَؤَجَّتْ؟
شِفْتَآ ْعَلَى الْمَسْتَعِمْدِ
وَكُل الْغَاشْيَبَ السَّعِيْدِ
مَا ِنَلْتَلَكْ يَا الْيَهُودُ
وَبِلْ-دَارِبْ نِعْرُرْ بَوْسَتٍ
مَؤَجَّتْ يَا ْعَنَيْ مَؤَجَّتْ
تَالْبِتْ ْعَلَّيَةَ الْغَادِدٍۚ
لَسْجِدِّ وَاجِبِ ِغَادِدٍ
يَا ظَلْبِتْيِ وَمِرَادِ
وَبِلْ-دَارِبْ خَلْدَلْ ْحَبْبَتٍ
مَؤَجَّتْ يَا يَأْبَأ مَؤَجَّتْ
تَالْبِتْ ْعَلَّيَةَ ِتُسَيْ
لَارْكِعُ وَاجِبِ ِتُسَيِ
هَذِرِ ِتَسْدِرِ الْمَغْوُشٍۚ
بِلْ-دَارِبْ خَلْدَلْ ْنُبَاتٍ
مَؤَجَّتْ يَا ْعُنْيِ مَؤَجَّتْ
تَالْبِتْ ْعَلَّيَةَ ْعَلَّيْتِ
لَارْكِعُ وَاجِبِ ِعَلَّيْتِ
ْعَزِبا ِنَلْبُسْأ ْعَلَّيْتِ
عَلْبَبْ نَمِ الْفَارْسَاتٍ
مَؤَجَّتْ يَا ْخَدِيْجَ مَؤَجَّتْ
تَالْبِتْ ْعَلَّيَةَ ْعُتَبَ تٍۚ
لَارْكِعُ وَاجِبِ ِعُتَبَ تٍ
جَلْبِ ِعَلْبُ ْعَلَّبَ تٍۚ
وَعَلِيْنِي ِنِمِنَ ِنُبَاتٍ
مُغَّات يَا يُنِي مُغَّات
تَلَبِّت أَلَايَا ڭەرخى
لَاکەد وَاَجِب ىل-ڭەرخى
سَمْت ىل-أَذَیْبَا تِرخى
لُو سَر وَاَجت ىل-نُبَآت
مُغَّات يَا يُنِي مُغَّات
مُغَّات يَا يُنِي مُغَّات
تَلَبِّت أَلَايَا كُلش{{
لَاکەد وَاَجِب ىل-کُلش{{
كِیْل-مِنْ حَبِیْبَا يَیمُشی
بِل-دِارەب نِیْدی حَسَبَت
مُغَّات خَادِد مُغَّات
شَیْفَتَا أَلَا ىل-ناهْرَانی
وَمِت۱۲ لَا ىلَا وَمَا گَانی
تَلَبِّت حَبَّبَا وَمَا نَتَانی
بِل-دِارەب نِیْدی حَسَبَت
مُغَّات خَادِد مُغَّات
شَیْفَتَا أَلَا ىل-ماَکِریَّی ىل۱۳
وَیمْلَوْلَانِ ىل-تَارِقیَّی
حَبْبی خَیَتَبِ ىل بَنَایْیا
وُکَل سَیْ نِیْدی حَسَبَت
مُغَّات خَادِد مُغَّات
شَیْفَتَا بَحْوشِ ىل-کورِدی
ویِگْرُوُح گَلْبی تیْدی
یَا چَتَبِت ىل-مِیْسَوُدِی
بِل-دِارەب شُد لَاک حَبَّبَت
möğät xaddak möğät
šifta qā'la l'Awān

galbī 'alēha ḥayrāna
bammā zittā līhhāna\textsuperscript{14}

witfī min galbī ḥrārat
möğät xaddak möğät
šifta bāb lim'addām
wlūlū 'ala gidla mlāddām\textsuperscript{15}

ḥubbi sā'a dithaddām
watnāk wagt il-ğibbāt
möğät xaddak möğät.
labsit zbūn čārxāna
naz'ūt zbūn čārxāna

ḥubbi tγaddām lihnāna
li-ṣubīh xud lak ḥabbāt
möğät xaddak möğät
labsit zbūn il-ğulī
naz'īt zbūn il-ğulī
withāçıni wiţgulīf
bālak trūh liλbnāt
möğät xaddak möğät
fazzēt wagt il-ğibṣā
sakrām ḥattūnī bil-فارṣa

'ind il-ğīt lil-فارṣa
tiswā bi'dāla qranāt
مَوَجَتْ خَادِكِ مَوَجَتْ
شَيْفَة بَعْضِيْدِ ليِّيْحُد
يَنْجِيْتُ هُمْرَا مَنْ يَلْخُدُد
دِيْ نَطِينٍ بُوْسَا دَافُتْ
١٦٥٣ ١٦٥٤ ١٦٥٥
مَوَجَتْ خَادِكِ مَوَجَتْ
شَيْفَة بَعْضِيْدِ مَنْ يَلْحِلْلَا
١٨١٠ ١٨١١ ١٨١٢
اَسْمَار وَلَبِيسْ خُلْلَا
١٨١٣ ١٨١٤ ١٨١٥
وَيْلُّجَّابَكْ لِلْمَاحَلَّلَا
١٨١٦ ١٨١٧ ١٨١٨
مَوَجَتْ خَادِكِ مَوَجَتْ
شَيْفَة فَالْحِيمَةِ يَدُوس
١٨١٩ ١٨٢٠ ١٨٢١
غَلْبَيْ وَغَلْبَا مَاْحُمُس١٩
١٨٢٢ ١٨٢٣ ١٨٢٤
سِينَيْ مَبْحَالٍ مَنْ يَلْقِع
١٨٢٥ ١٨٢٦ ١٨٢٧
غَبْسِيِّ لَآْتِمَازَهْ وَيْيَيْك٢٠
١٨٢٨ ١٨٢٩ ١٨٣٠
مَوَجَتْ خَادِكِ مَوَجَتْ
١٨٣١ ١٨٣٢ ١٨٣٣
١٨٣٤
mögät xaddak mögät

**Number 62:**

niḥna mnēn mnēn
wil-balwā mnēn mnēn
yā labsā il-ṣāla
wkill šī yihlála

il-dismāḥ bdāla
whuwwā mnēn mnēn

wiyluglā il-mʿannā
waxdībla il-ḥinnā
wibʿumra tithannā

whādī mnēn mnēn
smaʿtu hiyyi ġayyi
wbadlit hal-niyyi
wibrāsa xiliyyi
winṣūf mnēn mnēn

fithit lu il-sirdāb
ğabit-lū il-kabāb
w-izmitlū il-ışḥāb
qallā mnēn mnēn
ylūqla xaḍb il-ḥinni
wmā tirḍa itganni
sāyra mitl il-ġinni
il-balwā mnēn mnēn
qumtu 'aṣrāb glās
hiyyī tīdkir wtinhās
titmannā niyyāl min bās
darzan 4 min il-xaddēn
ba'at-ḡab glāsū
xaybitū min qāsū
ya niyyāl min bāsū
wištāha 'īlfēn
t'abtū 'ana wǧītu
w'admi ma lqetū
smā'tū rāh il-bētū
sā'a bil-tīntēn
nihnē riḥna lil-bistān
wišrarbna il-fingān
wiqrēna il firmān
bgayyit 'abu lūlēn
zimmarnā bil-būrī
wirkabnā bil-gūrī
wsiyyarnā bil-hōrī
wišrarbna glāsen
hiyya 'aqîfī wrūḥī
wiṭnām fōq il-ṣūḥī
nahs 6 'alla 'eš bōḥī
kinna ilṭnēn
yiḡibha 'akīl ilxiyār
wmā yiḡīha il-ṭār
mit‘almin ‘ala il-kār?
min ‘abū sifēn
‘arīd ‘aṣrī rbāba
waḡūz min kill tlāba
waḡanni lak ya yāba
yā lēlī wya leltēn

Number 64:
ya haddād giss hāgitī
wībsāmir yilwī lawī
dimē diwtwannas
ḍarb il-ṣūt yīšwī ɕawi
nisim nītfarrag
wil-furga tiešwī ɕawi
dimē nītdaddah
bil-bistān nilwī lawī
dimē nītdmassa
ḍarb il-luqum yīšwī ɕawi
xḍēni wāddīnī
ḥadr il-tōb dimmīnī
‘iṣgīc čāwīnī
bgalbī yīwīnī
niṣṣ il-lēl tīnīnī
bxīlxałik gā‘idīnī
bhudnīk limmīnī
wil-bōsa tiċwi ċawī
xilxālik yidwi dawī
mitl il-ġamal yidwi dawī
lābis battiyya
nāzi' battiyyā
frēx il-mahdiyyā
wsōfitā tiċwi ċawī
lābis paskōla
rāmya paskōla
wtirbāt il-xola
whiđnita tiblī bali
labsat il-'iran
ramyat il-'iran
tirgīṣ bil-'irdan
wdahra tilwī lawī
lābis ḥayāṣa
nāzi' ḥayāṣa
ḍrabnī brisāṣā
wdarbīta tidwī dawī
lābis xilxālā
rāmya xilxāla
yā yumma wyā xała
wsōfitā tiblī bali
lābsa mrāwid
wnāz ā mrāwid
wibdaxlak di āwid
hallēla ničī ċawī

labsit tōb il-āl
wramyit tōb il-āl
wiydīg g bil-xilxāl
wxilxāla yidwī dawī

labsit ċītāyā

naz ā it ċītāyā
sawwit liḥčāyā
wīsrita tibli balī
labsit ċistōfa

naz ā it ċistōfa

wīstūl zlūfa

wgissīta tičwī ċawī
labsit tōb ilwān

naz ā it tōb ilwān
sadirhā kal bistān

wbistāna yičwī ċawī
labsit tōb il-wan

naz ā it tōb il-wan
yā sitt il-niswān
wšammha tičwī ċawī

labsit tōb ilwān

naz ā it tōb ilwān
tiṣrab il-fingān
bkāsan yolwi lawi
labsit girdāna
naz‘it girdāna
wil-ḥilū yitnāna
wlamḥa yolwi lawi
labsit girdāna
naz‘it girdāna
tūmi bīrdāna
wil-baṭin tilwī lawī
labsit ṭōbēni
naz‘it ṭōbēni
hittha biḥdēni
whibbīta ticwi āwī
labsit malğam
naz‘it malğam
diṣbir withaddām
niṣṣ il-lēl nidwī dawī
labsit malğam
naz‘it malğam
digarrib witgaddam
wgirbitak tidwī dawī
mitl il-ḡamal yidwī dawī
labsit m‘anna
naz'it m'anna
xaḍbit il-ḥinna
whinnita tiḏwī dawī
labsit m'anna
naz'it m'anna
dardak čātilnā
wšoffita tizhī zahī
yā rūḥī di ḥalhilī
labsit hamāyīl
ramyit hamāyīl
timšī wtitmāyal
mišwita tiḏwī dawī
labsit mkaškaš
ramyit mkaškaš
xōfī la ṣablaš
wnāra yičwī ḏawī
labsit ʿarāna
ramyit ʿarāna
tūl il-lēl sahrāna
wnōmite tisbī sabī
labsit ʿarāna
ramyit ʿarāna
timšī warāna
wxilxāla yidwī dawī
yā rūḥī di ḥalhilī
labsit il-ṭibba
naz‘it il-ṭibba
bōsa wa‘adda
w‘iddita tidwi dawi
yā labis il-ṭibba
yā rāmi il-ṭibba
ḫattān ga‘ad bil-ṭibba
wšōfita tiḥyī ḫayī
labsit tarwiyyā
naz‘a tarwiyyā
bhiḏn il-ḥurnayyā
bil-ṭibba tičwī ḍawī
labsit zimāma
naz‘it zimāma.

wṭīlībīsā ṭamāma
wšōfita tičwī ḍawī
labsit tinnumūra
ramyīt tinnumūra
bīḍa ṭambūra
whissa yičwī ḍawī
labsit il-fīna
naz‘it il-fīna
wxadda lūzīna
wšōfita tičwī ḍawī
labsit zbayyīn
naz‘it zbayyīn
tirgis wtitzayyan
wizīnīta ticwī āwī
labyād ŋātīlnī

[45]
il-‘asmar yihīnī
ḥubbī ydāwīnī
w‘išrita tiblī balī
lābīsa il-šala
naz‘it il-šala

[50]
nāz wa'dalāla
ṣofīta tiḥyī hāyī
lābīsa il-ḥekal
naz‘it il-ḥekal
dimṣī wītwa’kal

[55]
yā ruḥī dī halhīlī
lābīsa ‘ābāta
naz‘it ‘ābāta
bragṣa wṣamrāta
yā ruḥī dī halhīlī

[60]
yā ḥaddād giss ḥāqīṭī
wībsāmīr yīlwi lawī
lābīsa m‘arrā
naz‘it m‘arrā
hallelā whal-marra

[65]
wizmā ṭīciwī āwī
yā labṣa il-turma
yā rāmya il-turma
gā da bīl-taṣma
wxaddā yidwī dawī
yā ḥaddād

Number 65:
mālak ya galub "insallēt wīnsīlēt
ma'a ġer nās "ibtilēt
"il-yōm li'yūn "umm gdēla
"amān gīgāra bigāra

dīgūm sawwī čāra
ya "iyuni sagnī mizānām
madrī sāgūl min xaglitī
madrī sāgūl min farhītī
witriḍ minnī ṭiḥa

wimmēn "āgīb il-ṭiḥa
withībb nūm il-dāḥa
yā yōm li'yūn "umm gdēla
witriḍ minnī čīmā
wimmēn "āgīb il-čīmā
mağrūh la tilčīmā
hal yōm li'yūn "umm gdēla
witriḍ minnī kulṣī
wimmēn "āgīb il kulṣī
kill min ḥabība yimṣī
yā yōm wara l'umm gdēla
Number 66:

{farfiḥ ya farfiḥ
yabu ṭweg illawi
lifnī b'abātak
wilimdabbir gawī
lādīr ḍ'attār
wabī il-kuzbara l
bād il-tarazul
wizbūnāt il-zari
farfiḥ ya farfiḥ
saddet rāsī
di waddūnī lhali
wildurr gāli
ditammin wistiri
widhet mağnūn
bgaramic mibtilī
farfiḥ ya farfiḥ
yabū zilfa ṭawi
labis hayasa
wizbūnāt il-zari
lāsīr ḍ'attār
wabī il-kuzbarī

Number 67:

ya faḍil miṣnā l
niss il-darub ya ḍdōl
īgābat ʿsamisnā
kull il-bilād ʿingūm
wāni gumarhum
ntāllig il-ʿazbāt
wnāxud binithum

**Number 68:**
yā ʿyūnak ḍāliyya
ḥāl il-sāʿad ḍāliyya
ṣifṭ il ǧzayyil sata
walla rāsa sata

*āxaḍ il-fīna bsāfta
wxalla rāsa xāliyya
yā ʿyūnak ḍāliyya
ṣifṭ il ǧzayyil sata
walla ǧbīna sata

*āxaḍ il-mdādībsāfta
wxalla ǧbīna xāliyya
yā ʿyūnak ḍāliyya
ṣifṭ il ǧzayyil sata
walla ḍāna sata

*āxaḍ il mrāwid bsāfta
xalla ḍāna ʿāriyyā
yā ʿyūnak ḍāliyya
ṣifṭ il ǧzayyil sata
w'ala rigbita sata

20 'axad'il-girdâna bâṣâta
wxalla rigbita xâliyya
ya 'yânak hâliyyâ
šîft il ġzayyîl sâta
w'ala znûda sâta

25 'axad 'iswâra bâṣâta
wxalla znûda xâliyya
ya 'yânak hâliyya
šîft il ġzayyîl sâta
w'ala sabî'a sâta

30 'axad il-mâhâbis bâṣâta
wxalla sabî'a xâliyya
ya 'iyânak hâliyya
šîft il ġzayyîl sâta
w'ala dâhra sâta

35 'axad il-mal'gam bâṣâta
wxalla dâhra xâliyya
ya 'yânak hâliyya

**Number 62:**

il-zên bâčîr mâšîf
wihrûşûl galbî mâšîf
'âtsân wagûlahn mâšîf
ğûd il-mâṭâr yiḥyînîf
113

۵ \textit{yā marḥaba bhal muxtir}^{3}
minnak yifūḥ il-\textit{‘ambar}^{4}
wānī \textit{‘al firga magdar}
\textit{ṭarf il-zilif ġawini}
labsit xṣūr \textit{‘il-}\textit{yimna}

10 naz\textit{‘it xṣūr \textit{‘il-}\textit{yamna}
yā ba‘ad \textit{‘en il-}\textit{yimna}
\textit{ṭarf il-}\textit{ḥinic yirwini}
labsit mahābis xamsa
naz\textit{‘it mahābis xamsa

15 laḥillifak bil-xamsa
\textit{sūf il-}\textit{ḥilū \textit{ṣbālīnī}
ḥimlī yifgir \textit{‘igbālī}
wilzēn māhū bhālī
hirṣī ‘atīg wbālī

20 ġūd il-\textit{maṭar yiḥyīnī}
ḥimlī yā ħiml ẓhēla
wilzēn ma‘na bḥīla
bāti ma‘na hallēla
\textit{gambar il-}\textit{gaḍa yiḥyīnī}

25 \textit{ḥiml il-ḥimalta bziğrī}
mahhad himla ġerī
dālak trūḥ ġerī
galbak ‘alayya ġnīnī
yā marḥaba bnūr il-ṭān
čihl il-ḡidida bil-ṭān
yōm il ngirr lak il-ṭān
wilf il ḡihil yihyinī
yā salma wyamm⁵ halič waddinī
ḥimlī yā ḥiml il-lāyğan⁶
sēfaq bgalbī lāyğan
gasdī lasayyir yammcīn
wil-zēn mā yxallīnī
yā salma wyamm halič waddinī
yā xūy zēnak dilimma⁷
ṭayyi⁴ dabrīlī il-ḍīmma
intīnī xđēdak lāsīmīn
xaddak 'asal yirwīnī
šūf 'es 'indak 'es 'indak
labsit zbūn il-wardī
naz'it zbūn il-wardī
xadd il-ḥīlū 'ala xaddī
nār il-ḡadā čāwinī
šūf 'es 'indak 'es 'indak
labsat maḥābis 'ašra
niz'at maḥābis 'ašra
lahlīflak bil'ašra
wana il 'isig bālīnī
labsat zbūn il-ṣāmī
niz'at zbūn il-šāmī

galbāk ʿalayya rāmī
nār il-ḡāda ʿawīnī

libsat zbūn il-ḡiṭnī
rimyat zbūn il-ḡiṭnī
baṭn il-ḥilū ʿala baṭnī

tarf il-zilīf ʿawīnī
daggētīnī dagg sāʿa

ʿasmar yābū dillāʿa
šarb il-ʿarag bhal sāʿa

yā ʾl-mibṭīlī wbaʿīnī

šūf ʿes ʿind il-walād yinṭīnī
xadda ʿasal bimrabā
libyād xilgit rabbā
dēn il-ʿalēk lāfīddā

yalmibṭīlī wbaʿīnī

šūf ʿes ʿind il-ḥiḷū yinṭīnī
daggētīlī dagg šārā
dū ʾgilīlīt il-mansūra

šīḥī il-ḥabīb tanṣūrā
kill mā ṣlabti ʿalā ʿnhī
dāṣ il-nīḥānī ḫbagdād
rāṣ il-ḡisir ʿiḥt ḫiddād

wānī bdaxlāk ḫagī ʿgwād
lilbāb la twaddīnī
salma ḥadr il-zilif ẓimmīnī

xaṣf il-niharnī b-ṣammār
warbaʿ gṣāyib ṣammār
tiswa liʿgūl wṣammār
wil-mintifig wīṭwēnī

salmā ḥadr il-zilif ẓimmīnī

libsat maḥābis sabʿa
rimyat maḥābis sabʿa
ṭūla yā ṭūl il-nabʿa
ğūd il-maṭar yiḥyīnī

ya salma yamm haliṣ waddīnī

daggētīnī bhwākum
magdar ʿala fargākum
kulla wağī wayyākum
ya zahwat il-ṣūbēnī

šuf ʿes ʿind il-ḥilū yintīnī
daggētīnī dagg ḵizgār
xallētīnī nāḥ ʿibdār
ʿindkum rawāyih ʿittār
kull ma tmurr tiḥyīnī

šuf ʿes ʿind il-ḥilū yintīnī
daggētīnī dagg ʿirnāḥ

ʿabyad wīxđēdā tīfāḥ
wimn il-*a'sa lil-misbah
.tarf il-zilif 'awini
'suf 'es 'ind il-'ihil yin'tini
yā marhaba bhal xattār
minnak rawāyih 'ittār
tiswa mn il-dahab gintār
tarf il-zilif 'awini

Number 70:
gullī ya ḥilu mnen 'alla gabak
xazzan garih galbi min 'adābak
garh ilgalub min fargāk xazzan
man mlīf bmahbūba timahhan
han hada naṣībi wangibur bih
la 'ani 'atatub wla 'alla yirdī
gullī...
gullī wissīfit minni 'adiyya
galbak min šaxar ma ḥann 'alayya
gullī wissibdat minni ḡināya
xallēt il-xalag thiḍi waraya
gullī...

Number 71:
dinidhī lilwalad nidhf
*axūya wrīḥt *ummi bi
*ala mart il-wīlī zanbūr
tiladdignī ‘āšā wishūr
witgullī digi’dī nāṭūr
lō biča il-walad hizzī
dinidhī...
‘ala mart il-wilī ḥayya
tiladdignī min riqlayya
witgullī ṣğābīk layya
waxūčī bilmahad hizzī
dinidhī

‘ala mart il-wilī malīc
balābus intihiyālīc

wīsbenī min ‘iyālič
waxuynā bildarub tilī
dinidhī...

‘ala mart ilwilī shōma
witdibb lī mn ilgidir ḍēma
witgullī hāk lā takli
dinidhī...

‘aya mart ilwilī zambūr
whirritnī ‘āšā wishūr
witgullī digi’dī nāṭūr
wilwalad lō biča hizzī
dinidhī...

hala bixṭī hala bīkī
bšāḥīm ‘enī larabbīkī
wizbûnî fràs laksîkî
wrågubîl lilšalìb waddî
dinidhî.:
‘axûya ‘arîdak dâyim
‘amâmìtak ‘akbâr il‘amâyîm
‘arîdak bilfârâh dâyîm
‘axûya wriît3 ‘ummî bî

Number 72:
fa‘gîr ilnawa lâh ya ‘âdíl tîgalla wîtâr
canhum ġifonî wla minhum gidèt ‘awêtâr1
gîsmî xawâ wîl‘âçîl minî tinahha wîtâr
min àjîfît hâdî il raçâyîb sâr lolâhîn
b’damâyîrî gawaran lihsay lolâhîn
ilmîz‘îqat illâyîlî ilsûm lolâhîn
mâ cân ‘aţî ilgata2 ðâyîb ilmunâm wîtâr

Number 73:
yû mân falâ yôm ṣôbî bilwîsâl têgûd
mâ bass tîhîrî wârîn illsûd têgûd
widmî‘ ‘êni byôm ǧfâk rawat gûd
hîtta ġannânî bahr illsâm1 ‘ann ilwarîd
wàní xîlîfîk bên ilnâs mî hiwâ ilwarîd
xâb illađî ǧabbah xdüdak blôn ilwarîd
ilwarîd billamis yîgbal wilxidûd têgûd
Number 74:

xišfa wtil'ā wala ışsayyād ya wilha ṭabbat Ibiztān dōn wxišif ya wilha nāda lahā ḥāris Ibiztān ya wilha gālāt 'alāmak tšīn šsār wīṣ ẖārī gāl illī tixfīn bizyāgiī min 'aṣgārī šāhāt wbihtat bdami iš wīṣgārī ḥāḍi nihūdī whāda iltōb yā wilha

Number 75:

mādin ilwidd tiḍhar min mādīni wihgūg il 'ašāb wfiha mīādīni wilšāhib illī garan dēna māadīni min gint ilrēb ẖawwālam yazīl sāhibī willī sarab kās xamran mwaddīf sāhibī 'akrah sahib illādī yiḥoḏ gafa sāhibī willī yi'ādī sāhibī huwwa mīādīni

Number 76:

ilnafis ẖal sāyiba ẖil 'agil rā'îha 'en il-baṣira bdār ilḥayyarī'îha yā dālim ilnafs bil 'insāf ra'îha lā tiḍlīf ilmadraṣa witgūl hāda gadir rābī bma'azza wlaļī 'al maḍalla gadir 'indak danāwit nafs witrīd 'izz wgradation nafs ildiniyya twaggi ḡadīr rā'īha
Number 77:

gőman fala bī masīr d'ūnīhim yī'yun
min ba'dihīm mā bagālī ragwātan yā'yūn
minhum xabar mā līfa sōbī walā gānī
wībāt ĕhayrān lā wāli walā gānī
ma mitilhum bilnās yōgād wala gānī
ziddī 'alēhum b'ābrāt ildāmi' yā'yūn

Number 78:
ya zen narak ēivat galbi sanawēnī
wīnhārīb ilnōm ĕifīnī min sanawēnī
wīnṣētīnī yā tārāf mālak sanawēnī
gīlt ilzāmān il tīxībra ēān ḥāblī sāf
yā zen 'īnta nḥalit ĕīsmī w'aḏīnī sāf
dunyāy gā' ʾilramul kull yom tinzīl sāf
ṣant il-mīḍāt wēn ḥālī wīlsanawēnī

Number 79:
žūm illīyālī 'āraḥīn miqībilāt t'day
wīlā hīlākān 'ātānī 'imasrībalāt t'day
lamman 'īqānī lmanīyya wīgrābat wa'day
irūḥ minīf xriqāt wil'āgil ġōtar whall
wībgēt masčīn bilmadāmi' wahill
lammin ʾtiḥīt mā bagālī gāṭṭ xayy wahill
il'ahīl minīf tībaruw wīlgārāba t'day
فاغد البسيم "الله طالب الديانات" فان يده الميلاد مما يضفي بهدف "الله " "الإلوا" بس "الله " 5 "افرا" ذكره ما يكون مثير للجدل بل وتيرة "الإرشاد" بحسب "الله " 81: "الله " "الإرشاد" في سياق "الله" "الإرشاد" في سياق "الله " 82: "الله " "الإرشاد" في سياق "الله" "الإرشاد" في سياق "الله "
Number 83:

"يتريك Hawā man binīrān ilgafā yihwāk
wibsēf ṣadda whagāra lam yazil yihwāk
bīk astasirr kull mā nassam 'alayya hwāk
ma šāgani bil mala xāl mitil xayy 'ilak
yā rēt rabī bsirg' `umm ilāl xayyalak
min ħisin dāti hwēt wēt 'ana xayy 'ilak
māhu gasab ġet lākin xātirī yihwāk

Number 84:

sahm ilnawayībūda'a bidmāyiri ċalmāt
wbala'bīl ilšog ġannat bilḥasa ċalmāt
čam dūb 'asma' wa'addi lilaḍil ċalmāt
wānī 'aziz ilnafis wilwakit biyya dās
minhum ħirit witrakit wi'et gam ildas
willi tisufa yiwind ġerak w'annak dās
dak itrika ya m'anna wiq'alā ċalmāt

Number 85:

'īlnās bilzor1 wilbiṭtan mitāmla
wilḥagak min māt sār ilyom mitāmla
wṣūf nār lgaḍa bihsāy mitāmla
tis'ar kama tis'ar ilnīrān bilniyyāt
hayhāt ūṣṣ ilhirīš yṣid binniyyāt
rab'b il-'arīs gaddir il'āmāl bilniyyāt
wiyāmilak yā msōdan² miṭil mā t'āmla

**Number 86:**
mā ṣāgānī gēr faqd ilwilif wīlwānī
wihrāghum hadd rukn 'īgāwī wīlwānī
mā ᱠaddanī ṣādīl ṣādīl yōm wīlwānī
‘ānī wruhī gādāt bilsāsī la ‘annihum
yā rēt salla m ḍanān ilbēn lā ‘annihum
ṣācīn w'indī tlatāt shūd la ‘annihum
sahr ildughī wīxīlāg ‘aḏāy wīlwānī

**Number 87:**
‘ābyād mliḥ mwarrad il waḏnāt
gālī 'ala 'immū ǧibbitū ildāyāt
wibbet 'ābūnu xēmit ilmansūba
wibbet 'āmmu tinaḏdī ildaẕāt

**Number 88:**
bazzūnātī bazzūnātī¹
bazzūnī ya bazzūnī
ya yumma tkandāg ildasīt
kaṣṣāfītu ilbizzūnī

⁵ ana ʾistihārt bilkasal
wāna ʿisma ʾishāq ilʿāq
lamman ʾatkūsah bīlʿagīḥī
ʿasēniḥ ʿaqwa min bismāq
lamman itziwwaḡt bmutfīʾismūnī

10 ʾatna wistallī ʾiltaxmāq
ṭalʿīt guḥī bīsīgīl
ġīlī kilfōnī
bazzūnī bi ʾazzūnī
ʿilbāṣt ʿabūnī wzuxmiti

15 wsīlīt bidī ʿasāṭī
hattēt bgāsī līffitī
wʾalā kitfī ʿabāṭī
witmassēt mitl ilgirīm
qiddām mgātī wibnāṭī

20 ilbizzūnī laqğīt billagan
ḥagbu hibtōnī

Number 89:
wīl ya ʿabīb ilğiy
la tilzam ʾīḍī
mā min nabiḏ yinbīk
ruḥī bwirīḍī

5 naxl ilsamāwa ygūl
ṭirratnī samra
alʾ wakīb dalīl
sař wkari̇b dâllēt
ama biyya tamra
ildahar șall yimmāy
gâṣ yisrīṭī̇ ilbēn
bēš 'amsaḥ il 'ēn
gâlāw² tīla' lilsūg
ğēt 'aṣṣīd 'umma
bēn ilğīfīn wîl'ēn
mirwâd³ wâdummâ
yā mbarsāma⁴ trūgīn
būṭīf il 'aḥībbâ
wēnak ya 'imāmī tkūn
iyhīnīf gâlība
ya bēt 'abû flân⁵
'talî w'awalî⁶
wmin sař 'âṣū ilxel
farrâṣ zwâlî⁷
mahbas šīdīr ya sŏg
hittnī bīsīb'ak
lōla haçâya ilnâs
lissūg 'atib'ak
šīl w'igīṭ bilbīr
kull lâbis yašmâg⁸
wilzēn 'abû ţērâ⁹
câna lam'at ĝmâg
Number 20:
galbak ṣaxar ḡalmūd ma ḡann ‘alayya
‘inta bṭarab wibkēf wilbiyya biyya
gūlūla gūlūla ma bī lōla
bass yxazir bil‘ōn ṣāyir la sūla
madī ba‘ad ya rūḥ šinhu il yisallīc
min ba‘ad ‘ōn ihwāc kulha īstifat bīc
tānīnī ‘awda‘ hwāy yā sāyig ‘īlxēl
min kutur nūḥī ‘īleh ma dağ ba‘ad hel
yawlāṣi bassak ‘ad hassalīt ḍēfak
willī tirīdā sār biyya ‘ala kēfak
lō mā laḥīb ilnār bidīl ‘ī ‘ādummak
‘ātmanna warga tṣūr kull sār ‘āṣimmak

Number 91:
mā biyya ‘atgil xtāy mā biyya ‘agūmin
mā biyya ‘ājirr ḥasrat mā biyya ‘ahūmin
yā wēlī ṭigd bēlī
sahm ilḥāgīr yahwāy ṣawwab dīlīlī
yīṣād ‘alayya ūtāy ma nīrīt lēlī
‘afyā‘ gūlūb ma ylin min yīsmī ‘ibēy
lō min ṣaxar hamān ḍan lān ḡīdā māy
la yğīrarak ilḥīndām min timīrr bīvva
tōbī ya ḥīl ḫīlūl sātīr ‘alayya
bass ‘ilġīlīd wi‘jam xallānī dārāk
ḥīnn wta‘āl wṣūf ḫāl ilyīwiddak
"ind" ̄jalat 'ishūd lū ̄qaddabiti
nūḥ wsahar wiṣgām min fāragiti
kull ma tisawwī wyāy ya taraf sawwī
bass la tiwidd ilgēr yirrah ḫadiwwī

Number 92:
'ilā ildaruq yā hwāy yirba 'yu'nī'¹
widdi 'atibak lilmūt lū yxallūnī
wēli šmusība minhu ilyīgība
'amsa ḫalul bihwāh zayīd lāhība
'atnawwa' il yīmsūn mīṭla fala ʾṣūf
wilgalub min fargah hayir wmalhūf
halbat² kisar galbak nūḥī wwinīnī
'atmanna gabl ilmūt lahdā tīgīnī
bilnāzi'a dallet ilhag 'alayya
sifidīnī lū gēt 'ūgb ilminīyya

Number 93:
minnī issīfīt wīṣbān šīnhū il badālak
hatta 'alayy bilnīm timnī' xīyalak
ḥadr ildīlī' sahen bilcābid 'asra
wfog ilṣihām 'īgīfāk xallālī ḥasra

Number 94:
kull sā' ʾagūl hway hassa yiğīnī
wantīr wagūl ʾṣgār ya ba'ad ʿeṇī
ḥiwwa lbalānī rāḥ wxallānī
لا تيقين يا روح ما ذي نسنف
wisimalic يا 'enity ilyom bassic tirfin
yimkin 'agaq 'ulum saru bi'idin
يا داهر bass bel xall 'enity tanm
il galub lanta wnâm siynawwim ly'yun
wilfi tirakni wrâh hîo yal tinisdun
hiçî hgaritni le's ma xifit rabbak
w'amaltani bigfâk wldanib danbak
'atmanna yixla lbêt waboî 'la kefi
balkat 'alayya yhinn lo marr wilfi

Number 95:

hukm l'isig kulla dûlum
magdar 'amayyiz hal hukum
byaî sayab wibya safi'
minnak ya wilfi 'anhirim

lasfin wqiss babriti
wagriî idamiî min 'enity
waylah xabat da'witî
minhu lla'î ybarrînî
mahrû 'alayya wsaddaqu
wani fâla 'indî 'ilim
las'ad ilsiîtan lhawa'
wașrâh qadîti gbâlaî
wiysûf gismî illi xawaî
sâyir b'atnî halaî

balkat glêba yinkisir
lō ṣafani bḥaḍa ɻṣugum
nidran 'alayya lō ʂidar
'aʃwi w-nilit maṭlubi
kull yōm yimdī mn ɻṣahar
ma fāriga lmaḥbubi
wnibga bsamur tul ɻldahar
willi māḍa yisbaḥ hilim

Number 96:
yə nab'it ilrīḥan
hinni 'ala lwalhān
ģismi nihal wIRRūh
dabat w'admī bān
min 'illit il bi-hsay
ma dall 'indī ray
da'i sa'ab widwāy
mā yi'rifa 'insān
yōm illadī habbēt
yə munyati gannēt
hayir 'ana tammēt
madri danbī iṣcān
mā 'indī kull drūb
'illa hawā lmaḥbūb
lō hu ɻanib dātūb
watgābbar ilrahmān
yā bā'ad rūhī iṣgāc
miḥrib ʿalayya ʿiğfaʿ ʿūdī ʿala l-yihwāc
witʿawwaḍī ʿilṣayṭān
ṣam ḍūb ʿaḍill maṭrūḥ
lēlī ʿwnahārī ʿanūḥ
lat ʿaddibīn ṣlīrūḥ
sawwī ʿalayya ḥsān

Number 97:
xadri¹ ʿiḥṣāy xadri
ʿyuni ʿlman ʿaxadra
mālīc ya baʿd ṣlīrūḥ
ṣū dōmīc mḥadra

baʿad ḫwāy yā nās
ʿilman ʿānī ʿasubba
mahhād baʿad ʿena
yīṣtāḥil yṣirba
ʿahlīf ma ʿaxadra
wla ʿagʿid gbala
illa yīǧī ṣmahbūb
watmaʿna² bgamāla
ʿi walla ḫhaytā
ʿabdān ma ʿafawwra

wāxīd fas biḍī
³³
līlqurī ʿakīsra
ʿiwlā miss ʿil ṣamāwār⁴
'iwla 'ag sil lma'ūn
wilnār 'ataffiha
min dmū' il'yūn
šarb ilcay ū nās
wagga'ni bmahana
whagg 'alla latirka
wla 'asūf 'istikānā

Number 98:
yā sā' 'asūf hwāy
yā wakit yamta
wašba' 'ataba wyāh
bass lū lizamta

'abdī ḏab raṣī šab
kull mā yiṣīr wyāy
min hağīr laḥbāb
yā sā'a liyya yūd
waš'īla ḥālī
awahīla kull mā sār
biyya wǧarālī

ya sā' 'anām illel
wagmuḍ šwayya
balkat yimurr bilnōm
tēfa 'alayya
ya sā'a 'abattīl ilnōh
watrik ilwanna
waxḍib ilčaffēn
kull wakit hinna
ya sā‘a biha rtān
waxlā mn ilhmūm
waqa‘iyd il‘idwān
willī gada ylūm
ya sa‘ alāgī hway
wag‘id gbāla
yōm ilmbārak bi(h)
‘aḥḍā bwisāla

Number 99:
yā hawa ilgōg
ya hawa ilgōg
timsī qiğbānī
‘āṣlūn ‘axditu ilzōgī
‘axdit ‘abū wlādī
wharqit gās iffādī
ğabbi ‘tīnī mgādī
‘āṣlūn ‘axditū ilzōgī
‘axditū minnī
wilqafā ilğinnī
bxidbit ilḩinnī
‘āṣlūn ‘axditū ilzōgī
labsit ilmtalla
wṣalḥit ilmtalla
geta bgadāb ‘alla
aslón 'axdítu ilzóğí
siwwitlú ilnargíla
waxdítu bilhíla
aslón 'axdítu ilzóğí
qadít bilqibba
wma baqá yhibba
'idgaba bdabba
aslón 'axdítu ilzóğí
ka'sit wgassit
wbilbét ma tma'ssit
'agída 'ittagsit
aslón 'axdítu ilzóğí
tal'it bildagbúna
wizgaqqit 'yuña
ahla ma yğidúna
aslón 'axdítu ilzóğí
qadít 'al taxta
'aswad tala' baxta
gábbí tmút 'ixta
aslón 'axdítu ilzóğí

Number 100;
yumma ya yóm
gülíla labúya
135

wmistihna minna
tobi tisaggag

5

nhudi bayyinat minna
riggal sitr il mara
ladi bidd ma minna

Number 101:
yadimagi 'mam wya xawal
'intasa fil betna glam
hisqel 'abu sef il-mufaddad
'ilka'igim ibn il'igam

5

hisqel daxal 'al qaysagiyyi tamman il-higil bmiyyi
sifqiitu il- 'igmyyi
hilihlitlu il turkman

Number 102:
'oo wilak 'oo wilak
wa's ma 'aqillik qillelu
qi'tatiya 'ala il-too fa
sirihsela zog zlafa

5

yisa yigi wiysufa
'ala fand il 'miltenu

Number 103:
yhakim wiqillfi
wiygîd minni ḥettings
ḥettings maʿtitolū
ʾidhaktu ʿlenu qittolu
yṭakīnī wiyyillī
wiygîd minnī ṭimgiyyī
timgiyyī maʿtitolū
ʾidḥaktu ʿlenu qittolū

Number 100:

dārī zamānak wxallī lʿagīl mizānak
sirrak ilgērak la tbiʿa la lʿahlak wla ḡirānak
ʾaxūk min ʿummak wabūk lō ḍihak lak ʾammiḍ ʿaḍfānak
wild ilzinā lō sifah lak bilʿagal xānak

Number 105:

man qalla tiqlīʿ ʾilsamakī
lēs qlitā billibkīl
nazlit tiqliya bilsīgdāb
baʿad ʾildaḥin ma ḍāb
šāfit ilzābtī ʿal bāb
ʾaxad dagbu wḡāḥ yīstakī
man qalla tiqlīʿ ʾilsamakī
qaʿdīt tiqliya billīwān
wilgiğğál kannu ḥiwaŋ
'axad dağbu ḡaḥ yistaki
man qalla tiqli ilaramik
ṭal'it tiqliyah bilistuh
'abala ilğema ma tguhh
šāfit giğāwi mitguh
'axad dağbu ḡaḥ yistaki
man qalla tiqli ilaramik

Number 106:

ta'āli ya bint il'imaara
'iylūglič ṣakx¹ ilwizāra
'iylūglič ṣarb ilğigāra
xāf bil'imir sagīra

gēl porie² yā ǧamila

iylūglič ṣabar ilğigīra

wil yšūfic yinbihit
kef bil 'imir zgayyir

Porie yā ǧamila

Porie yā ǧamila

Porie yā ǧamila

Porie yā ǧamila

Porie yā ǧamila
Number 107:

فَاتْ أَلاَّ بَابِنَة
هَازِئَ الْجَلَالِ بِبِدَاء
مُهَابِيْسَ مِنْ ذَهَاب
تَرْ الْسَاْدَ بِيَدِ
مِنْ بِنَ مَالَادِ اْلْفَلََم
سَاهُنَيْ بِيَدِ
الْجِلَبِيْ الْيَعْبَبِ
وَبِنْ اَلْنَّاْ مَأْرَدَة
فَاتْ أَلاَّ بَابِنَة

وَمَا رَدَيْسَلِيْم
الْحَارَ بَالْسَيْسَ الْجَلَالِ
وَفَوْقَ الْجَلَالِ اْللَّيْلِ
دَبْنَيْ دَارَالْفَوْقَ دَارَالْفَوْقَ سَالِم
أَعْسَفْ مَالَادِ مِنْ بَيْدِ
وَمَا اَعْلَدِ اْلْمَكَالِمِ

Number 108:

خِبْسَ شَيْر

-اْسَلَدُ اِلْهَانَظَر
مَا تَكَلَّمَ اْلْفَلََم اْللَّيْلِ
ُعْرَ بَاْضاَ هَالْ خَانْزِرِ
تَلْيَ اْهْنَتِ نَيْتَرِيْ

Number 109:

هَلْسَانَ عَمَّ مَيْ حَلْ سَينِيْ
yqiyyida tīfl ilgīnīn
'tabad ma ́ṣifīt miṭilha
bissīnīn il'awwalīn

galha ya ḥurma di rūḥī
'tānī mibtalī brūḥī
hal gāla 'allam ġruḥī
wzād ġarhī wilwanīn
wilğanam mātīt ġwā'ī

wkīl min ḍāwī bgā'a
nīltīğī minna ɪlṣafā'a
bgāh rabb il'alāmīn
iyribšōn ilgā' kulhā
wiyṭīl 'ūn 'irbā's minhā
wiy'ilnōn iltirīs minha
wiyşīhōn ya rabb ilmi'in
waznīt il ḥinta blēra
wilxalāyiq mistahīra
ilmā ́indū 'iṣtarāha
wil ́indū ḥār bāha
bixtiyyī wma nṭāha
bgāh rabb il'alāmīn
wiznīt ilšīr b'iśrīn fatta
kal šībī w'āf marta
minhizim ́āf il bnayya
'andīb mawla ilmawliyya
'amādah wmaḥhad bhālī
gū'sān 'ānī wi'yaḥī
"َاسِحَ يَا رَبِّ الْاَلَّمِينَ

Number 110:
رَإْجَنَاْ مَا َجِدْنَكَ ِهِجَتِّيْنَا
مَن ْعَلِّمَتْ ُهَاجَّثَتِّيْنَا
بَمَرَكْبِ بَمْسِلْ شَانُّا’َتِّيْنَا
بِلْ بَاَشْرَا َوَذِيْتِيْنَا
بِلْكُتْ خِرْيَتِّيْنَا

Number 111:
’َإِلْلَهُ يَأُبُو دَعْرِيْيَة
جَعْمَ ِهِجَتْتَيْنِ ِهِمْشَ وَأَيْيَأَيْا
وَلَهَا َتَهْلَكْمِنْ َهِجَتْتَيْلِحْيَا’َيْل
لَو ْتَسُقُّ ِهِدَعْجُ ِهِحَرْدِ َهَدِيْأَي
۵ َبَنْتِ ِهِسِرْيَتْ ِهِبْرِيْيَة
جَعْمَ ِهِجَتْتَيْنِ ِهِمْشَ َهِلْيَأَر
وَلَهَا َتَهْلَكْمِنْ َهِجَتْتَيْلِهِدْيَا
لَو ْتَسُقُّ ِهِدَعْجُ ِهِحَرْدِ َهَدِيْأَر
َبَنْتِ ِهِسِرْيَتْ ِهِبْرِيْيَة
 جَعْمَ ِهِجَتْتَيْنِ ِهِمْشَ َهِلْيَأَر
لَو ْتَسُقُّ ِهِدَعْجُ ِهِحَرْدِ َهَدِيْأَر
َبَنْتِ ِهِسِرْيَتْ ِهِبْرِيْيَة

Number 112:
سَالِحُ يَأُبُو ْمَانْدِيْلِي
ذِر ِهِفْيِدْرِ وِدْ ْٖلِلّي
وِيْنْقَانْ ِسِوْلِهِلْ٤ ْاَزْجَاب
وِسَابْحُ ِهِدُمْيَ بْنِلّيْل٢
Number 113:

 hidnī yā walad hidnī
 'aḫūya wriḥt 'ummī bi
 rēta 'ind šelt iltabūt
 'ala mahla ynazzilnī
 mart 'aḫūya hal Ḥayya
 tildignī brīḡlayya
 witgullī 'alawēs ḥalḡayya
 waxūč mn il'āsir šiftī
 mart 'aḫūya hal gābit
 sabī' darbat lignābic
 wānī 'ammit wladīc
 ilīcama mn ilḡidir ṣibbī

Number 114:

 gās il'anza kīḡsī labūha
 'ēn il'anza sā'a labūha
 ġbīn il'anza imgāyi labūha
 qīgn il'anza xangāg labūha
 ġīld il baqā karkū labūha
 'is'ūṣ il'anza qamcī labūha
 ġīği il baqā mīkyār labūha
 lōla il'anza ma zawwāḡūha

Number 115:

 il ma tqillik ya rūn
טֶלֶל סנה מַחִרְעָה
tinkasir ʿīda ʿilyimna
witxazzin ilḵrūḥ

5
ilma tqillak ya galub
tiʿma wma tindall darub
wilma tqillak ya ǧān
tdill sana ʿatsan
tiksir maxmirtāl

10
wtiʿtāz ʿalġirān
il ma tqillak marḥaba
lā ḥablit wla rabbit
wla gaʿdit bbēt ʿilcibir
wla ʿal martaba

15
il ma tqillak ya gumar
rēt ʿgīna la xtamar

Number 116:
ḥadī lbaṣra milʿūna
mā tiskinha lbizzūna
bīha waḡaʿ wiṣxūna
danḥizim warūḥ il baḡdād¹
min ǧifithim šīḥna ildād
hāḍī lbaṣra tiksir lxāṭir
ma yiskinha lkāfir
minha ʿarīḍ ʿasāfīr
wašrid waridd il baḡdād
min ǧifithim ǧihna ildād
hādî baṣra ḫimm il ʃēb
biha mā ybayyin kull il‘ēb
daxlak mister ǧuzēb
dibni bharat bagdad

min ǧifathum ǧihna ildād
‘illā darūḥ līlbadrī²
kullhum y‘īrfūn qadrī
bdaxlak mister hindrī³
dibni bharat bagdad

min ǧifathum lığına ildād
‘ifna il kabāb wilgēmar
gābalna süg ilsemar
min ḫa ‘ālēna ʾāmar
daṣrid warūḥ ilbagdād

min ǧifathum lığına ildād
karwa barbaʿ miyya
bmarkab lifrangīyya
min ḥū ilʿāmar ‘alayya
danhizim warūḥ ilbagdād
min ǧifathum ǧihna ildād

Number 117:
w-ʾilfa¹ wilʾagidda
wildafa masʿūdi²
yifdāk ʿalf yhūdī
ʿiygūl masʿūdī il xāṭirgī

5
dār ilfarah dār
ʿašlūn baga lilgīdīr
laffa bilīzār
riğlī wriğlak ʿtabug
nẓūr ʿabū masʿūd

10
lā tiṣṭīfī ya ʿadū
tālīn ilzāmān yʿūd
kuṭr il maṣāyib ḥirit
ma ʿinnī bʿawwalha
wasūfak ilḥīn
tdāʿīnī bʿawwalha
yūgad ʿan ʿagūl
daggātak min ʿawwalhā
xōf ilʿīdā tiṣṭīfī
min daggāt ʿisawwēt

20
ʿas ma ṭsawwī ya ḥaggī
tāmīnā ʿasʿ sawwēt
lū ḥalībī rādī
bma ṭiṣṭīf sawwēt
bīzār min ʿiṣārītak
ʿūdā min ʿawwalhā

Kurbaṭ 118
ʿizāgha tiṣṭīfī
widyūsa ḍinnîn tiqqīt
"ihdīl" ḍîhdīl ḍa ṭār
dēs madda dēs ḥāf

Number 119:
lāxi līxi ya mālū
"arba" tidrī širwālū
wîtnēn wardan "al-"ēn
malū liḡwād wšālū
ya madgūga "al liḡbīn
xilqit rabb il-"ālamin
tiswa il-ḥalab wsālmin
çupān "ogli" wirgālū
lāxi līxi

10 ya madgūga sab idrūb
"al furga yā sabr "ayyūb
bîdī laktib lak maktūb
lū qālū "āf "yālū
līxi līxi
zamān ilak ma šiftī
lā qimtī wala qʿadīf
"āh min tiqwa "asayibkī
lū qālū fāt rğalu
līxi līxi
ləlıki ya ləlıki
mahla il-čiħil b'ēniki
niss illel 'agli ləlı
xalli il-ləb 'ala ḥalū'
ləxi ləxi

yə mədğüga 'al lḥīfi
wil-bōsa minnik tihyf
tiswa il-ḥalab winwähfi
'əbū il-'ėba widwālū
ləxi ləxi

ya mədğüga yamm zmām
ṭēr il-sə'ad wil-ḥamām
lēla bīhēnič lanām
watfī nār š'ālū
ləxi ləxi

yə mədğüga 'al širra
wil-ḥabba minnik širra
tiswa dāhah m'arrā
čaplān 'oğlu wirğālū
ləxi ləxi

ya mədğüga yamm ŋina
xaddik šibh illūzīna
hibbitik tiswa 'alfēna
wilzēn fāt i'yālū
ləxi ləxi
yā ẖilwa wyamm maḥbas
tāli layyā blayyā ḥiss
lalʿab čopi waṭwaṭwannas
waṣrab il-ḥās ṣḥālū
limī limī

yā madgūga ʿal xidūd
wilsāmāt bēn il-nhūd
tiswa il-ṭaḡam wil-hnūd
čapān ʿoglī wirḡālū
limī limī

ya madgūga ya marrūs9
kal ǧiṣin bēn il-hruš
būṣītič tiswa ligruš
wabū il-ṭeba wiryālū
limī limī

ya madgūga ya marrūm10
kal badir bēn il-ngūm
ʿafya glēbī čēf mahmūm
wilzēna māhī bḥālū
limī limī.

yā madgūga yā fidwā
wil-ḥabba minnik ḥilwa
xilxālik yidwi midwā
yitgannag 11 fōg idlālu
limī limī
yal-hilwa yamm il-qumbaz
bihiđennie laksir n`as
yal-ten min sham wbás
`awwal illēl witwalū
lixi lixi
yal-madjūga wyā ̄gāni
xaddic fatt il-ruṃmāni
rāḥ il-hilū wma ̄gāni
salū ̄hmulū wigmalū
malū malū yā malū
warba` tidri` širwalū
witenen wardu `al māy
malū ligwād wsalū
yal-madjūga wisnāfi`
wil`umur ma`ik āyi`
siti12 bēn śāri` wbāyi`
wilzēna māfi` ṣalū
lixi lixi yā malū
yal-mahbūba wyā fannūr13
wiṣhilū ṭarr il-nātūr
bidī ladīgg il-ṣantūr14
lal`ab ṭūpi wargis lū
lixi līxī
yal-madjūga `al zūr
ṣōgi`c `abbarnī libhūr
waghik yīdwī kal bidūr
wilzēn 'āf i'yālū
lixī lixī
yā madgūga yamm swār
'sa'rik lēl xaddik nahār
minnik yfūh il-'aṭār
masīk 'ambar whēlū
lixī lixī
yā madgūga yamm xīlxał
wil-ḥabba minnik qbāl
maddēt 'idī 'al-ṣirwāl
mqassab zarī ṣidyalū
lixī lixī
yā madgūga yamm ḥūl
siswa mn il-ḏahab ḥmūl
ba'ād rūhī dāk il-tūl
ṣihb il ǧisin wīmyālū
lixī lixī
yā madgūga yamm ǧnūf
wišhīlū tūl il-zlūf
lal'ab čōpi bil-kfūf
waṣrāb il-čās bhalū
lixī lixī
yā madgūga bēn liktāf
wilḥabba minnič b'ālāf
glēbī tālāf tlāf
wilzēna tḥū dlālū
lixī lixī
150

ya madgūga ′al zilfēn
šīb il-ġišīn tinhizzān

tiswa pāšatnā halzēn
čāpan ′ogli wirgālu
liyī liyī

Number 120:
yābū basīm il-waḍḍāḥ
xaddak warid lō giddāh
탈bat ′alayya nūmī
larkid wağīb il-nūmī

hal walad tayyah nūmī
mn il-′asa lil-mišbāḥ
yābū basīm il-waḍḍāḥ
탈bit ′alayya ḥēla
larkid wağīb il-ḥēla

di tālī layya kḥēla
binātma liʿb mzāḥ
yābū basīm il-waḍḍāḥ
wamma mānī lahiddak
yirham ′abūk wgiddak

Number 121:
′alif halā wkull il-halā
yahya aonyma azilfan
sibh il-gisin tinhizzan

tiswa pasatnâ halzen
câpan 'ogli wirgalu
lixî lixi

Number 120:
yâbû basîm il waqqâh
xaddak warid lâ giddâh
 thaiat 'alayya nûmî
larkîd wâqib il-nûmî

hal walad tayyah nûmî
mn il-′asa lil-mîsbâh
yâbû basîm il-waqqâh
thaiat 'alayya helâ
larkîd wâqib il-helâ

di tâlî layya khêla
bînâtna li'b mûh
yâbû basîm il-waqqâh
wamma mânî lahiddak
yirham 'abûk wgiddak

bîtî lagallîb xaddak
bînâtna li'b mûh
yâbû basîm il-waqqâh

Number 121:
′alîf halâ wkull il-halâ
wil yiḥṣi lalla bhal sana
'ōnak yā dī il-sā‘a
w‘iğbitni ṯbā‘a
wrumman gāli bgā‘a
wägitni sakrāna wimxayyila
‘alif halā...
raḥat tmirr bil-kūfa
wmaḥbas šiđir biefūfa
‘ēmta tiği winsūfa
wägitni sakrāna wimxayyila
‘alif halā..
raḥat tzūr il-kādim
wlūlū ‘al sirra ládim
wc'am dūb¹ glebī hādim
wägitni i'yūn mćähīla
‘alif halā..
raḥat tzūr il-māṣhad
wrabbī ‘alayya yiṣḥad
wibhiḍritak yā il-māṣhad
vägitni il-gaṣāyib mdandila
‘alif halā..
‘alif hala bîk yabnī
wįgrūh il-galub ‘addabnī
linmān mā tayyabnī
wägitni sahrāna wimhalhīla
‘alif halā..
CHEF IL-BAŠAR WICČARA

WMIN DAGGIT IL-GADDARA

WGaLBĪ MAS'ŪL BNĀRA

WGuTNI IL-BAṬIN MḤAMMLA

ʿALĪF HALA..

Number 122:

ʿALA IL-BAWWĀB DĀRA

ʿAYA NASL IL-ʿIMĀRA

BANĀT ZBED GANNA

XṢūF IL-WARĪD BDĀRA

YĀ LĀBIS IL-ʿARAQṢīN

ṢIrAH GAlBĪ BSaCṢīN

Wana WLED IL MSṢīN

Ṣaʿal GAlbī BNĀRA

YĀ LĀBIS IL-ʿALAYIG

ʿALA IL-ṢITFĒN LĀYIG

YĀ TAMIR IL-ḤIL-ʿALAYIG

YĀ MĀKŪL IL-ʿIMĀRA

YĀ LĀBIS IL-ḤAYĀSA

YĀ NĀZIʿ IL-ḤAYĀSA

LĀ TİḌRĪBNĪ BRASSĀSA

WATĀRĪ IL-HAWA BDĀRA

ʿALÀ IL-BAWWĀB HIYYA

ʿATASĪ WİNRĪD MAYYĀ

WMIN GÚD IL BNAYYĀ
ša' al galbī bnāra
yā lābis il ǧalābdūn
wimkāh Hilat ili' yūn
waxaf 'ahlič mā yirdūn
ša' al galbī bnāra

'aya il-bawwāb gīnā
di-fukk il-bāb līnā
'atāši gūm sgīnā
di wīrdū yāl 'imāra

Number 123:
yā daggāt il-zānīyya
sārat gissa wihdīyya
lmalbaša il-‘āṣīg
gābu 'ilēnū nağiyya
zinnaytī yamm gmās
mangūsa min gawwa frāṣ
libsita mrāt il-ṣimmāṣ
daggat 'ala il-hindiyya
yā daggāt il-zānīyya
zinnaytī yamm il-hōṣ
mangūsa bixlāl il-ṭōṣ
libsita wāda tṭūṣ
ṭāṣit 'ala il-sīnīyya
wyā daggāt il-zānīyya
155

'inta 'ỉsir wānī nār
ḥintāwī wi'yūna kbār
'amma y'īnak ya dāwūd
wil-xadd 'ahmar māhūd
dintīnī bōsā lā fūt

bil-hilîm bāyîg xangārī
ya hāwā śīl il- 'angārī
'amma y'īnak ya mūrdixāy
firr il-ka'id yīg'id tāy
waxissisak līsārūg

šimxassisak tābi' tawāyiq xangārī
yā hāwā śīl il- 'angārī
'amma y'īnak ya i'yūnī
latbiq alēk šfūnī
hela ya wīd hannūnī

'intū 'ỉsir wānī nār
ḥintāwī wi'yūna kbār
šīftā b'āgd il-nassā
'angūd gahlī massa
'intīnī xdedak lamīssā

'intīna stīrī wānā 'ābī
tagī sībī šgadd rīfī
'inī fittāy nūmī
wa'llīliga bihdūmī
kill yōm 'aqassim rūmī
wantî il-‘abd ilrazzāq
čambar čaq čaq
‘arīd ‘agullik wastihī
la tāxdīn il-mištihī
xidî šibî šaqandaḥī
wiyta’‘im xъār il-tāza
šimxayyirik ‘ala il-nogāza
şifta b’alāwî il-hillā
‘asmar wliābis hillā
wisgābak lil-mahalla
gasdi latnāqas wayyāk
rabb il-balani yiblāk
lari’d hammi hammak
lāsrab nigta min danmak
kull yom tiğinī ‘immak
tibkī witsih ildarīn
ya ǧama‘a qūlu ‘amin
‘amma y‘īnak ya qadrī
wib‘illitak ma‘adrī
kill yom ‘atalli‘ ǧadrī
wyinsībig sabī‘ tilwān
nil‘ab wiyyāk bil-mīdān
şifta gā‘id ‘al ‘alwa
bīda rümānā ǧīlwa
‘išritī wiyyāk balwa
rabb il-balānī yīblāk
ṣandalī wila-hawā rīmāk
śīfta wlaṇī śīfta
yınīṯ 'āsal min śīfta
lammin ḥamī kumāṣṭa
kumāṣṭa min gidāma
iʿyūnī yamm il-girdāna
śīfta bimḥammad il-xudīr
wil-rabb 'alayya yintlāḏir
labbaḥ dabayīḥ lilxudīr
yōm il-yīfīlīl zrūrā
swēlīḥ yabū tannūrā
śīfta gāʿid birxūt
yākil 'amba biskūt
dintīnī bōsa lafūt
yōm il-yīfīlīl zrūrā
swēlīḥ yabū tannūrā
śīfta bil ḥaydar xāna
lābis zbūn ǧarxānā
bdaxlak zīṭtā lihnānā
wqaṣdī latmāzāḥ wiyyāk
rabb il-balānī yīblāk

Number 125:
tʿaddīt ʿalayya ḥamāma rīṣa čīnī
gilitla ya ہمّامّا لِسّ مَعَاَدِّئٍ
gَلَّتَ عِشْبَّةَكَ وَرِدَادُكَ مَيْمَ مَا ٹُخَلِّيْنَ
nazal 'ala 'اِمّمٍکَ خَنْگَارَ وسِيَّکَيْنَ
wَ'الّا بَعِیْکَ تَسکَرَ بَالّا سیّلْتَان

Number 126:
balla گُم ِبَالّا گُم
xالْلی ِیْلٰہِ لّی ِیْلٰہِ تیّبًاّ نَّمٌ۱
مَدّدّ یُذُع َالا رَٰسَا
میِشِّشَحَا ْیٰتَیْیَر َیْلٰہَ نَّمٌ
balla گُم ِبَالّا گُم
xالْلی ِیْلٰہِ لّی ِیْلٰہِ تیّبًاّ نَّمٌ
mَدّدّ یُذُع َالا ْسَادِرا
dِیْدِاَذُحَاٰ وَیٰتَیْیَر َیْلٰہَ نَّمٌ
balla گُم ِبَالّا گُم
xالْلی ِیْلٰہِ لّی ِیْلٰہِ تیّبًاّ نَّمٌ

Number 127:
ْئِْاُخْ ْئِْاُخْ مینَناکَ ِیاّ ِتَابِب
هَدِا ِیْلَمّعاَدَّدار ِوِلّ-نّاسِب
ْئِْاُخْ ْئِْاُخْ مینَناکَ ِیاّ ِسَاهِب
خَاتّتَا ِنیِیْسِاَنُیْ مِنّ باّٰیّد۱
ْئِْاُخْ ْئِْاُخْ مینَناکَ ِیاّ ِتَابِب
ویِیْلُّعَا ِیاّ لِیِسّ ِیّل-ھاّرِیّر
ْئِْاُخْ ْئِْاُخْ مینَناکَ ِیاّ ِتَابِب
garḥ il-mu'allam mā yitib
ṭāx ṭāx minnak ya ṭabīb
darb il-xanāqir tā yitīb
ṭāx ṭāx minnak ya ṭabīb
'ānā hisabtak 'inta sadiq
ṭāx ṭāx minnak ya ṭabīb
'abyad wimaggint ibhalīb
ṭāx ṭāx minnak ya ṭabīb
tigmizlī b'ēna min ba'id
ṭāx ṭāx minnak ya ṭabīb
tigmizlī b'ēna min ba'id
ṭāx ṭāx minnak ya ṭabīb
wiylūg lak tūq il-hadīd
ṭāx ṭāx min 'īdak ya ṭabīb

Number 128:
huwwāra hiwwertēni¹
wibhusnik iblītēni
wil-kān 'intī trīdēni
liḥqēni lil mgāra
hādī hiyya il-hindiyyī²
'īs‘īs² mā biha liyyī
wağha qiṣr il-numiyyī
ma tistahi mn il-‘āra
huwwāra...
160

10  \( \text{تالبت} \ 'اللُّلْيُّا فِیْسَان} \\
\( \text{xādim} \ 'اَلْبَلْبَ لَا فِیْسَان} \\
\( \text{nīṣrab} \ 'اَرَّاق بَیلْ-غَنَّان} \\
\( \text{nīṣ'ad} \ 'الا یلْدَرَا} \\
\( \text{حُوَّارا} \ldots \\

15  \( \text{تالبت} \ 'اللُّلْيُّا} \ 'تُسَّی} \\
\( \text{xādim} \ 'اَلْبَلْبَلا} \ 'تُسَّی} \\
\( \text{هَیْیَّا} \ 'الْسَّیت غِرْشَی} \\
\( \text{مَّا} \ 'تَسْتِحْی* مِن} \ 'یلْ-غَرْا} \\
\( \text{حُوَّارا} \ldots \\

20  \( \text{تِمْسِی} \ 'تَقْرِی} \ 'بَیمْداْسَا} \\
\( \text{هَیْیَّی} \ 'مِیْکْسُف رَّسَا} \\
\( \text{nِیْیَّل} \ 'مِن} \ 'حْدَنْهَا} \ 'وَبَاسَا} \\
\( \text{هَیْیَّی} \ 'بِتْت} \ 'یل-حْمَرَا} \\
\( \text{حُوَّارا} \ldots \\

25  \( \text{شِیْفَة} \ 'گَا} \ 'دَا بیْدَر} \\
\( \text{قِّدِی} \ 'تَکَسِّیر} \ 'یل-غِمْمَر} \\
\( \text{قَمُّر} \ 'جِبْلَة} \ 'لِیْمَرَا} \\
\( \text{xَالِی} \ 'تَرْح} \ 'لیْزَرَأ} \\
\( \text{حُوَّارا} \ldots \\

30  \( \text{lَابِسی} \ 'زِبْن} \ 'هِک} \ 'وَک} \\
\( \text{رَمْیا} \ 'زِبْن} \ 'هِک} \ 'وَک} \\
\( \text{رَّن} \ 'یل-خَابَر} \ 'لَاَمَد} \ 'بِغ} \\
\( \text{حْنَّا} \ 'بِتْا} \ 'یتۢ-ۢی} \ 'بِیْسَاَرَا} \\
\( \text{حُوَّارا} \ldots
huwwarha wariyya
wbarguš *ala il-shi'iyya
daṭbix kibba bsīhiyya
wmi'im kull il-sakāra
huwwāra...

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

labsit zbūn čamdānī
ramyit zbūn čamdānī
whiyya 'aglī w'imānī
čēf il baṣar wil-ṣāra
huwwāra...

labsit zbūn lingūlī
rāmya zbūn lingūlī
'sūf il-ḥilū ši yqūlī
mīflis wma 'inda pīra
huwwāra

Number 129:
tiwinnīn 1 tiwinnīn
lā čintī zgayyira thinnīn
ya 'imm zbūn il-nabāṭī 2
دالیش البیضی 

‘آریش ‘الشلیط النازیف

هارت الگبیشا تسوئین تیونین تیونین

کالبی یحبیب وییریذک ‘یس تاییش بیدی ویدیک

کل ال‌خالق ‘ابیذک

‘سلون ما ‘اد تیردین تیونین تیونین

کیف الی باشیر ما ‘ودا

ویل-کحیل بِن یلسودا

ماددت ‘یدی ‘الا نهودا

‘سلون تاقا تیردین تیونین تیونین

کیف الی باشیر بیت فیمان

بیخسومی لامییا ویریان

شیط ‘الا بیدیوان

ویسلون راجبا ثیذزین تیونین تیونین

کیف الی باشیر ویدادیر

‘ال گاهیل وبا ‘دا زییر

گلیف من ‘احبیبک ‘یس یسر

‘سلون قمس تیردین تیونین تیونین
Number 130:
läzim läzim tirḥal wiyyāna
winzūr gabr il-nabī mawlāna
ḥammil wmiš¹ li‘bāda būya
nār il-sumur waggāda
witnēn fard wsāda
ṭarg il-bāṣıt² gţāna
lāzim lāzim tirḥal wayyāna
ḥammil wmišš ‘ala sfūg
lam⁶ il-tarā‘ī wiltōg
yabū .showMessageDialog İl-madğūg
man gillabi¢ gēr ‘āna³
lāzim lāzim tirḥal wayyāna
ḥammil wmišš lil ‘imlūm
‘enī falā tāxīd nōm
ṭāgā zarīf ẓalabduṇ⁴
ma fissāla gēr ‘āna
lāzim lāzim tirḥal wayyāna
ḥammil wmiš lā tibṭīš
wātnāk bgal‘at darwiš
lšāh il-‘ağam ma nintīš
wil-xaz‘alī lō gţāna
di ẓaddim yalla wmiš wayyāna
winzūr gabr il-nabī mawlāna
ḥammil wmiš lil ḥilla⁵
rās il zil‘if laḥillā
kutr il-ḥāḍī mitsallā
man dallalič ǧer ‘āna
dī gaddim yalla wmiš wayyāna
ḥammil wmiš lil ‘iḥsēn

yābu tarādī yā zēn
winḥammirat il-xaddēn
mā bawwisā ǧer ‘āna
lāzim lāzim tirḥal wayyāna
ḥammil wmiš lil-‘abbās

‘irda ‘incisar bēn ilnās
wana ḏaxlāk xiḍr ilyās
‘ibḥadritak tiḥmāna
lāzim lāzim tirḥal wayyāna
ḥammil wmiš lil-ḥilfa
whātu il-gur ‘ān lāḥilfa
lamman nitār lī zilfa
bēl il-ṣītā tiḥmāna
dī gaddim wmiš wayyāna
ḥammil wmiš ‘alā ‘azer

ṭābiq sabta ma‘a il-sēr
wmānī mrāfig il-ger
yiğdēn ǧamm ‘ihwāha
niṣar zilfa wsār ‘igtāna
ḥammil wmiš lilwādī

wšōgak ḥammas ‘ifwādī
ya ūlbitī wumrādī
blēl il-šita tiḥmāna
lāzim lāzim tirḥal wayyāna
ḥammil wmiš lī barrā
tiswa il-malik sāmarra
ṣuf xdüdā šmiḥmarrā
ma gallibić ġer 'āna
nišār zilfa wṣār 'īghtāna
ḥammil wmiš lil-mašhad
kull il-ʾawālim tišhad
bfayy il-manāra nigʿid
nišrab xamur binglya
yā xōfī mn il-ʾarag sakrāna
ḥammil wmiš ʿal ǧāflā
yā niʿniʿtī ya grinfīa
tara warāna qāfla
la yilḥagūn warāna
waxāf mn il-ʾabyaḍ šarbāna
waxāf mn il-ʾahmar šarbāna
ḥammil wmiš xarabanda?
dahab wlišū lunda
tāxīd liʿgūl bfanda
ʿon il ǧiʿad bimwāna
waxāf mn il-šāyib ǧadbaṇā

Number 131:
yā ibn il-mahalla dindār
dindär 'ammī dindär
wilğān xōfak min bayya
bayya garrab maʿa il-kār
wilğān xōfak min 'ammī
'ammī yṣīr bereqdar
ya ibn il-maḥalla dindär
wil kān xōfak min xālī
xālī gōtār maʿa il-kār
wil-kān xōfak min māma
māma tihmī māy il-hār
ya ibn il-maḥalla
wilğān xōfak min 'ixtī
'ixtī hifḍat il-'asrār
wilğān xōfak min xālītī
xālītī tli̇ffak bil izār
ya ibn il-maḥalla
wilğān xōfak min 'immitī
'immitī 'iyyāra witgār
wilğān xōfak min 'ammī
'ammī yīṭhan bilimdār
ya ibn il-maḥalla
wilğān xōfak min sēfī
sēfī ygiss il bismār
wilğān xōfak min dīḍī
dīḍī yṣōtī bil 'afğār
ya ibn il-mahalla
wilkan xofak min 'ahli
'ahli bsīmt il-xiṭṭār
30 wilkan xofak min rabbī
rabbī rahim wgaffār
ya ibn il-mahalla
wilcan xofak min čalbi
čalbi nzitta bāḥgār
wilcan xofak min zirrī
zirrī dala' bala zrār
ya ibn il-mahalla
wil can xofak min zōġī
zọġī lazitta binnār
wilcan xofak min xālī
xali yṣīḥ ya sattār
ya ibn il-mahalla dindar

Number 132:
yā xalag ma tisma‘ūn
čitalnī sud il‘uyūn
xāmak ḡadīd wmagṣūr
wiylūg lumm il xṣūr
ṭlabīt ḥabba minha bzör
saddat ‘alayya ‘inta mağnūn
yā xalag ma tisma‘ūn
xāmak¹ raff² w‘īgba
w'ala ilsarîr 'ingilba
šift ilcîhêla msarba
kull zilîf xamsa w'îshrîn
yâ xalag ma tisma'ûn
yâ xayy dimiś giddâmî
xangâr dâhab bîhzâmî
lô y'sûfûnâk 'îmâmî
2
ğzrman 'alêhüm yirdûn
yâ xalag ma tisma'ûn
wib'îbrat il sîfîna
b'alîfn šâmî ţîna
20
mahşûbîn 'afandîna
wilxalag kulhum yîdrûn
yâ xalag ma tisma'ûn
yâ xûy zîgak dilimma
dannî xđêdak lašimma
ţâyiţî wâbrîlî ildîmmâ
min dardak šâîrîr mağnûn
yâ xalag ma tîsmûn
labsit zbûn il wârdî
ramyit zbûn il wârdî
xâdd ählenû 'ala xaddî
wîmcahîlât il'uyûn
yâ xalag mà tisma'ûn
ya xûy şiğlak fiđda
dannî xđêdak la'îđda
35
dênak ilyîm lafiđda
wilxalag kullhumm yidrūn
yā xalag mā tisma'ūn
lābsit zbūn istūfa
ramyit zbūn istūfa
ṣihū ilhilū tayṣūfa
kull šōfa bxamsa w'išrin

Number 133:
yā rūh wyā rūh
ṣam dūb tumī witrūh
wamma 'asir lilwadi
wahcila bdīm ifwadi
ya xūy disīr lgādi
madī sadāwī ligrūh
ya rūḥ
ya tārisī tīn tahrān
ṣaffī 'al gidla ḍakhān
madī šanṭīha ḍalsmān
madī sadāwī ligrūh
yā rūḥ
wamma lasīr bhallel
'al furqa minkum yā wēl
madī šanṭīha ldnāʿīl
madī šagulla lṣallūḥ
yā rūḥ
bnayya mn ilyhūd
walxadd ʿanha māḥūd
maddēt ʿidī ʿal nḥūd
ʿaglī hiyya wilrūḥ
yā rūḥ
yā tāriṣī min bagḏād
šibh il-ṣimīn fūg ilzād
madī ʿṣahāḥī ḥīnāt
madī ṣagūlā ʿffarrūḥ
yā rūḥ

**Number 134:**

halla ya halla ya sīdī
bēda waṣ xalāğ ʿalla
libṣūḥa ṣanājīlī
nīzʿōḥa ṣanājīlī

waxdōḥa il ʿusmalīl
il ma yxafūn mn ʿalla
halla halla...

libṣūḥa ḥayāsā
nīzʿōḥa ḥayāsā

waxdōḥa il ḡāṣāsā
il ma yxafūn mn ʿalla
halla halla
libṣūḥa ʾiṣṭōfā
nīzʿōḥa ʾiṣṭōfā

wṣimrōḥa ʿal ṭōfā
il ma yxafūn mn ʿalla
halla halla
läbisa dambūs wad‘ī
nāzi‘a dambūs wad‘ī
lamsik il šībbāk wad‘ī
‘ala il ma yxafūn mn ‘alla
halla halla...
libsoha dismāla
niz‘oḥa dismala
waxdōha ilgarmala
il ma yxafūn mn ‘alla
halla halla

Number 125:
balla ya ți ‘allimnī nāga nāga
daxilak ya ți tilli‘ni qaṣr il‘aga
kān ‘indi ți wismu bilbalad ṭRINGA
waṣū halṭer ‘allamnī qalb ilfīngūn
qultilū ya ți ‘amilnī ẉixzi ilśītan
faqāl ilṭer xōfī mn il–gāmā‘a
balla ya ți..
kān ‘indi ți wismū bil balad ṭayyīs
waṣū halṭer xadd ‘ahmar wxadd kwāyīs
qultilū ya țer rāyiḥ ‘abawwis waqayyīs
fqāl ilṭer yḥūdī w‘Ēnu ṭīmmā‘a
balla ya țer
kān ‘indi țer wismū bil balad sāfī
wašū halted galbu 'alayya šāfī
quiltūl yā tēr 'āmilnī bil'inšāfī
faqāl iltēr 'ēn il'āsīq timmā'a
balla yā tēr
kān 'indī tēr wismū bil balad rummāna
wašū hal tēr 'ēnu sud wāzīlānā
20 iiltūl yā tēr dālīnī 'ala il girdānā
fa'āl iltēr 'isbur 'alayya sā'a
balla yā tēr
kān 'indī tēr wismū bil balad nasrī
wsuha iltēr ġa xasru 'ala xasrī
quiltūlu yā tēr 'āmilnī qabl il-'āsrī
faqāl il-tēr ba'd il 'āsrī ba'a
balla yā tēr

Number 136:

mā lāh ḥusna bšammar 'abadan
hādā tab'a min yomā
yiz'al wiyṣiqq ḥāuma
ya 'isrit il miṣūma
xallēt galbi m'addab 'abadan
mā dār ḥusna bšammar 'abadan
šīfta yimšī 'al tōrāt
ḥammas galbi lamman fāt
ṣuf 'aš ḥilwa liḥgāb
10 yābu xdūd il sukkar 'abadan
mā lāḥ ḥusna bšammar ṭabādan
sallītīnī sall ilʿūd
ʿasmar yabū ʿyūn ilṣūd
ʿintīnī ḥabba mn ilxūd

xallēt galbī mhassar ṭabādan
mā lāḥ ḥusna bšammar ṭabādan
čēf il basar wiltādbīr
ʿal ḡāhil il baʿada zgir
il kān ʿaṣūfak šīysir

yabū xūd ilṣukkar ṭabādan
mā dār ḥusna bšammar ṭabādan
čēf il basar wīlēāra
galbī mašʿūl bnara
yummā sawwili cara

tara ymūt mhassar ṭabādan
mā dār ḥusna bšammar ṭabādan
čēf il basar ya rabbi
wihrantīnī min ḥubbī
yḥūdī wḷānī ṣubbi

xallēt galbī mʿaddab ṭabādan
mā dār ḥusna bšammar ṭabādan

Number 137
ʿal warid ʿal wardī
wil warid fāḥ min xaddī
yā maḥūl yā maḥal
bū gidlat il miswaddī
yā labis il malḵam
yā nāzi il malḵam
digʿud withaddam
bālak tiǧi liḥaddī
yā labis il fīna
yā nāzi il fīna
bosa dintīna
bālak tiǧi liḥaddī

Number 138:
ya isdāditlisirfini
wrah il waqit ʿalena
wismusna rabat
wirwāḥna dābat
ṭlaʿna ʿala ilʿiliyya
ṣifna mara maqliyya
bida tiffāha hilwa
bida tiffāha murra
ḥalfit ʿabād ma ʿaduqa
lima yiǧi zoğ ʿixti
zoğ ʿixti ff bāb ilʾaskar
yišrab šarāb wyiskar
yiskar wyiksir ilmwānī
ʿala ḥašīs ilʾaxdar
حاشية: 175

hašiš il‘axdar lūlū
yimši wiyyiqq tubulu
tubulu ‘ind ilzingi
xara blihyit ilfrangi

Number 139:
zannūba ya zannūba
qamra wilšams iğyūba
wāni bdaxil ‘imānič
‘intini ḫabba bhal nōba
zannūba rāyha lil bistān
bida ūesa1 wilīngan
tisqī ‘araq lilšībyān
witqul toba mīn halmāba
zannūba ya ‘irq iltin
nōba tiskar wnoba tnil
lafissil la kītān čīn
tiswa ryāl ‘abū toba
zannūba ya ‘irq ilxox
nōba tiskar wnoba tdx
lafissil la badla čox
wasinšila bidhūba
zannuba ya ‘irq ilyas2
timšī mašwit ilquwwāṣ
lašūгла maḥbas ‘almāṣ
wasinšilū bidhūba
176

زامُبَاء يَا ﴿إِرْق إِلَمْؤُز 
نُبَاء تَصَّار وَنُبَاء تُقُز 
لَقِب لَاء بَينَاد وَلُؤُز 
وَخَيْلٍنَع بَيْجُوْبَاء 
زامُبَاء لَبْسًا زَبٍّنَا 
وَيَمْكَاهْحِلَة بَيْ ثُيْنَا 
وَأَنَا بَدَأْلِك يَا نُنَا 
قَمْيُ ﴿إِرْقِيْسَي بَحْلَنُوْبَاءٍ

Number 140:

خَلْلٍ يَا وَلَوَاء يَغْلُبِ 
وَبَاطِل يَا وَلَمْيَ 
بُطَارَ يَا بَيْسِت وَلْتوُبَ 
بَيْيَتْ خَلْلٍ 

يَا رَأْيِهِ يَا بَخْدَد 
بَصَتْكَثَ بَيْتُاللِ 
وَيَنْتَ ﴿نِّا بَيْلِبُي 
بَصَائِكَتْلِ 
لَلْيُوْيِيْسِلِ أَأَي 
فَيْضِيْ يَا زِرْفَا 
مِنَ وَنَ بَنِبْعَ إِنْجُم 
وَلِيْفِيْ وَاُرْفَا 
بُيْيَا يَا ذِدْهَن 
۱۰ 'أَلْيُ مُدْيِفَك 
۱۵ 'أَنَآ وَأْشَرِيْ فَدْلُ 
لَبِيدْ نِفْيَفَك
yal šayillīn šrāʾ
wen išbahētū
dizzu il xabar lifdēl
winičbaḥētū¹
labēi waṣīd bēqāy
ḥadr il gīntāra
ğināk yā sid hsēn
xayyāla bghāra
māmīq ʾriziq bīlğa²
laṣʿad tilazzag
ğismī ʾala ġismak
brīsam tilazzag
labēi wahill dmū¹
fōg ilqalbal fōg
ladri duwa xḍada
ladri lani¹ tōg
yabū zibūn gmaš
yabū hayāsa
'ana iltufag ya ḥnēn
winta il raṣāsa
ṣakkū ʾalayya il-bab
wimmēn taṣufīq
šīḥ il-ḥarāmī blēl
landār waḥūfīq
dallan ʿalēk zlūf
ʿōnak yā tannūr
wil‘en ān ‘igāb
wilxadd ballūr
ya mlalim ilzēnāt
‘ōnak yā tannūr
wil‘en ān ‘igāb
wilxadd ballūr
kull yūm ilak girṣēn
‘ōnak yā ‘attār
wil‘en ān ‘igāb
wilxadd gintār
loša ilṣa‘ar yinbā’
bī‘tak yā rāsi
bīdenkum yā bnāt
laksir n‘āsi
wibhiggat ilduxmān
yāma bičēna
yā rāyih il bagdād
darbak ‘alēna
yal ‘ayyarōnī bik
wamma ma ‘axallic
loša ḥaṣṣaša il nās
lafriṣ waqattik
lo ṭabbārōnīḥ bsēf
waghak ma bī‘a
lil mintīfīg wihmēd
sirna šīnī‘a
wibgal‘at il ṣabbāq
yama tinānī
wāmhawwīšın ılnās
kulla ‘ala šānī
wamma ‘ala ılmūrād
habī nisēta

wilf il ǧihil yā rās
tawnī' ligēta
min bēn sab' būr
bištak yilawwāḥ
ladrī yibāt hna'y
ladrī yirawwāḥ
ma yilḥag ılfaddad
galbī 'intiras damm
ladrī ʿatil biskūt
ladrī dihar damm
yā hayīc il zirga
xalnha 'ala ılmūl
watnāk ya hubbī

hawlan ba'ad hōl
labCI waṣīd bāqay

hadrī ǧā tīnā
wil'en 'en ʿirāb
xaddīc ʿūzīna

winta tamur gīnṭār
‘āna zībīd hōṣ

wilma yiğī bruḥa
ma yinfa' tārūṣ
Number 140a:

ya ḥabībi fi ḡaramak ṣawwaṣitni

min ḥet walad il ‘indkum ‘alēnā za’ilān
māli ṣugul bissūg
marrēt ‘aṣūfak

fatān sab‘ snīn

‘arwa mn ‘aṣūfak

ya ḥabībi

dammēt ilak rayyūg

ḥadr il-mixadda

wānī ḥlamit tilnōm

xaddi ‘ala xaddā

ya ḥabībi

dag‘ud warā ssantar

wasma‘ maqāma

wlō ‘ayyarōni ilnūs

hilwa ilgarāma

dag‘ud warā il mashūf

wagṣil hidūma

il‘asīg wilimsōdan

lahhad yilūma

ya ḥabībi

sabi‘ gaṣāyib sūd

dallan lil ‘ihzām

wibhidin sāḥī il‘ēn

larfa’ wanām
ya ḥabībī

16. waltōb
hiyyī, ḡabītnī
hallat zrūra bsāʾī

30. ma 'addābitnī ḡabītnī

ylla dasāfir lil hinid wasūf ḡabībī
rabī ǧitāb ǧatbāt

35. ḡada nasībī ḡabībī
marrān 'alayya tḥēn gitṭ'an šalātī
ladrī gumīt 'aryān
ladrī b'abātī

40. ya ḡabībī
lanāṣīd il qabṭān

darb il baḥār wēn
warwar yidībī ḍelāt

45. min yīnxīr il'ēn'

ya ḡabībī
dāyī' zimāmī ḡubbī
dāyī' zimāmī
ladrī bli 'ibṭī wyāk

50. ladrī b'manāmī

ya ḡabībī
Number 140b

di dibb il 'angar
ya mallāḥ
di dibb il 'angar
'al furqa magdar

ya mallāḥ
'al furqa magdar

rahū wxallōni
šalu šra"21

rahū wxallōni

halsā' yığōni
ba'd 'abuy
hāl sa' yığōni
di dibb il 'angar
balak tiğina

niss illel
balak tiğina

yēzi22 tixziña
bēn ilnas
yēzi tixziña

di dibb il 'angar
tamur bi 'tūga23
ğawwa il'ēs
tamur bi 'tūga
hlafit ma ďūga

ya lasmar
hlafit ma dūgā
di ḍībb il'angar
tōg watāṭī
yā lasmar

30
tōg watāṭī
ma yirda yihāḍī
bēn ilnās
ma yirda yihāḍī
di ḍībb il'angar

35
il šayib bālinī
ba'd ʿabūy
tābūy
il šayib bālinī
ilsibī yīzhinnī
blidd ilnōn

40
il šibī yīzhinnī
di ḍībb il'angar

Number 141:
 ya ʿabūy wa ṣāya būyā
 wayya il'āṣīg 'īsλīn
 bēn il sama wilgā'
 ḥinta zīrōnī

5
ladīf xidaw gērī
wla ʿadīf nisōnī
ya ʿabūy wa ṣāya būyā
wayya il ʿāṣīg 'īsλīn
ibwāṣīt il 'irbān
ya'abū ǧamal šīh
gdēlat il maḥbūb
brīsam shīh
yā ‘abūya wyā buya
danʿi siga il bistān
batṭil yā dālī
ḥçayat il wasṭūn
ṭaš laʿbu bhālī
minna ladāk ilsōb
sayṣī ya guffa
wil mā yiḥībb ilkēf
slēma tikuṭfa
yā 'abūya wya buya
yamm raḥmat il xīlāl
fog ilṣarīʿa
tars il ḥidin yā sog
sarrα wrifʿa
yā 'abuya wya buya
wyā il ʿasig ʾišlōn

Number 142:
gardān blūlū
gardān blūlū
lābis ḥābibī ḥābibī
gardān blūlū
185
5  گانی سلامک
  گانی سلامک
  یا "ён یا "ён یا "نی
  گانی سلامک
  مهلا کلامک
10  مهلا کلامک
  یا "ён یا "ён یا "نی
  مهلا کلامک
  بِنی لِبِنِاک
  بِنی لِبِنِاک
15  یا "ён یا "ён یا "نی
   بِنی لِبِنِاک
  یالا سلاما
  یالا سلاما
  یا "ён یا "ён یا "نی
20  یالا سلاما
   مین سُد "نیاک
   مین سُد "نیاک
   یا "ён یا "ён یا "نی
   مین سُد "نیاک
25  گاردن بَلِلُو
   گاردن بَلِلُو
   وَنا "امَعَب "امَعَبِاک
   یالی ییِقِعُو
   مَهُعِ ٰلِلِا
30  مَهُعِ ٰلِلِا
galbi yiḥibb ḥubbak
māhuš liʿilla
māhuš liʿilla
wil ʿisig ʿisig ġayiz
fi kull mulla
gawwa il ġinēna
gawwa il ġinēna
sidafit ḥubbī ḥubbī
gawwa il ġinēna
ilward ilʿahmar
ilward ilʿahmar
xayyam ʿalēna ʿalēna
gawwa il ġinēna
sāl kasmir mūqassab
45
taht ilnihudi
wadna fuʿādī fuwādī
humr il xidūdī
min masir līlsam
min masir līlsam
50
gānī salām salāmak
min masir līlsam
ʿamān ʿamān ʿamān

Number 143:
ya zārīfʿīn bazar il gōṣ
l87
dizra lina hinnā
weš hinnā hinnā
wiṯmālina sarwaḥat
lissā ma ganna
gaṇna ganna
wiṯmāmilāt il ḏahab
fōq ildahab hinnā
hinnā hinnā
wisyūfina ḏātarat
liman yigabilna
ybilnā ybilnā
witrusina sayyarat
witkal waqit ganna
ganna ganna
digg il ḥadiḏ 'al ḥadiḏ
wisma' lahu ganna
ganna ganna
lō ma yikun ilḏanna
kan xassena ligganna
ganna ganna

Number 144:
yābū šifēr il ʿadābī
ʿaddabīt galbī ʿadābī
wilcān tḥdrnī warīdak
trik ḍāk ilğawābī
dāgīg digēga kalabdūn
hiłw ilḥawāqib wīlibyūn
rāḥ ilxabar liwlād bāṣṣūn
bālak tidūs ilʿatābī
dāgīg digēga xiḏēra

fāḥ ilmisik wilxiḏēra

winnabī ma ḫalālī gēra
bassak tdigg il bawābī
šīfta 'alā ilbir yīmēśi
ğāsal kūmā bṭabī

gilt ḫīla 'intīnī āwēsa
galat xudha wīmēś

dinʿit lēna yā ṭabīb dwāna
weṣṣīfītā tisbaḥ ilmīrḡānā
wfāq kull ilmahāsin ḥisinīh

bāʿad maṭlāna ilḥawa wīrānā
yā lābis lilgawwa sarāsir
wilmaḷgām taḥt ilxawāṣīr
wtaʿāla ya ṣāḥibī nītxāsār
tahit nāringat ilrayyānā

yā lābsa lilgawwa tobenī
tōb ʿahmar wṭōb wārdēnī
wkunt ʿarīd ilḥilū biḥjēnī
wāxīda wānhīzīm līʿānā

Number 145:
ʿal mayyā wʿal mayyā
'اتَسَان وِسَگُنِي ُسْوَايَة
ْجَمِيٰ كِلْفُهُ بَشَابِّيًّا
ْبِمَال يلَدْيُنِي مَا كِلْفًّا
ْوَسُو مَأَ غْيْلَتِي دَّلْيًّا
ْعَلَى رَاسُي وَيِنَايَةٍ
ْعَلَى مَيْيَا وَعَلَى مَيْيَا
ْجَمِيٰ كِلْفُهُ جِرْبَانِيَّ
ْجِرْبَانِ دِينِيّ وَيِمَانِيّ
ْلَبِيّدِيّ ْأَتَأْيِيِّرِ ْيِمَانِيّ٢
ْوَاخُدِ حَقِّي بِيُدُيّةٍ
ْعَلَى مَيْيَا وَعَلَى مَيْيَا
ْجَمِيٰ كِلْفُهُ يَا نُرَا
ْيَا ْعَمّ كَامَر وَتَنْمُّرَا
ْوَيْوِمِ كَيِفْكِيْتُ زَرُّرَا
ْرُحِي رَادِّتِ ْأَلَايَةٍ
ْعَلَى مَيْيَا وَعَلَى مَيْيَا
ْيَا زِنِيْحَا مِنْ جَرْنَا٣
ْيَابِع بَالْمَ ْأَبْبِرْنَا
ْوِلْقَانّ طُسْاَيْيِرِ ْيَمْنَا
ْعِهِجِلِّ أَّسَا بِسَوَايَةٍ
ْعَلَى مَيْيَا وَعَلَى مَيْيَا
qūnī dīqqē 1l ʂba'tēn
hāda il ḥilū huwwa zēn
xāyīb lā t'āṣir tīnten
tara hiyya baliyya
'āl mayya w'al mayya
hilwa labsit ilfīna
ma yi'gibha thāṣīna
xaddha kannū lūzīna
balkat tirham 'alayya
'āl mayya 'al mayya
sāyīb 'iṣag lā bnayyā
kintū 'axayyiṭ zūnī
wgōnī liṣhab yšawronī
ma 'arif šlūn silsonī'
wqāmu dāhku 'alayya
'almayya w'almayya
kintū 'akabbib ilkibbā
sāholī ġawwa ilqibbā
'axḍu minnī ḥabba
wqāmu dāhku 'alayya
'āl mayya w'almayya
wamma lasir li'wādī
waḥōila bdēm 'uffāḏī
ya 'axūy disīr ligāḏī
'taglī wruḥī hiyyā
'āl mayyā w'al mayyā
ya bnayya ya mn liyḥūd
wilxadd َcanhā māhūd
maddet 'idī 'al linhūd
rūḥī raddat 'alayyā
al mayyā w'al mayyā
bnayyā wlabat 'irān

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<td>wama laṣrīlha ṣbābā</td>
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<td>wma 'agūz min kull itlāba</td>
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<td>ya nās disgūnī il mayyā</td>
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<td>lil baṣra manī rayīḥ</td>
</tr>
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<td>wīl'agīl minnī tāyīḥ</td>
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<td>ġālu waļīfak rayīḥ</td>
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<tr>
<td>libsat čītāya? bēḍa</td>
</tr>
<tr>
<td>niz'at čītāya bēḍa</td>
</tr>
</tbody>
</table>
mas‘ūd ilyāxīd bēḍa
xadda ḥadda wmiqliyyā
‘al mayyā w‘almayya

libsat čitāya sōdā
niz‘at čitāya sōdā
magrūd il yāxīd sōdā
waqha fahma matfiyya
‘al mayyā w‘al mayyā

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

‘atal batal
wilyihṣidnā
gambu batal
‘atal batal
wilyibgidnā

bil farba ‘ingaṭal
‘atal batal
whāda il farah
hiḍ² la batal
‘atal batal
Number 147:
la ٓثَرِيْشٌنِإ وَلَوْ تِبَصُّ شِنَيٓ
لىَثَتْرِ لِعَمٌّمٌ وَبَأْيَيْنَ يَكُل ٌّنِيٓ
كَفْ 'اَحَرٍّشٍكِّيٓ
يَأْ بَدَّا مِلِیْحا
بَمَآْنَ آ مِلَّه ٌّشٌّنِيٓ
لَآ ٓثَرِيْشٌنِإ
كَفْ 'اَحَرٍّشٍكِّيٓ
يَأْ ٓهِلْوا ٌّوِسْنَآ
بَيْ خَسُلَتْ ٌّداَحَب ٌّشٌّنِيٓ
لَآ ٓثَرِيْشٌنِإ
كَفْ 'اَحَرٍّشٍكِّيٓ
يَأْ بَدَّا مِلِیْحا
بَيْ مَانْقَآْ صَرَّتِ ٌّشٌّبِنٓ
لَآ ٓثَرِيْشٌنِإ

Number 148:
مَّنِي وِسْغٍيّيْلَلَكْ ـاَبَمْب ٌّلِنَرْ
مَّنِي وِسْغٍيّيْلَلَكْ تَتْفَٔٔيْنَ ٌّلِنَرْ
مَّنِي وَلَمْحَد لِلِّلٌّنَثَٔٔ
رَٔحَت مِسِٔٔيْ لِبِزْلُعَفا
لَامْمِن ٓحَنْنَتْ ٌّشُعْفَفا
فَأْحَلِ مِسِٔٔيْ وِلٌّشٌّتٌٔٔ
مُّنِي وَلَمْحَد لِلِّلٌّنِٔٔٔ
تَٔحَتْ زَرَٔف ٔقٌلٌّاْبَدَٔٔ
لِلٌّلِۢٔ ٔضُعَٔٔ مُّاْشٌّف ٌّنُومٌ
10  راه il xabar lilikbaru
من il ma3had ilkadim
لilu fal shurna la
دaxlak ya musa ilkadim
lasrid waxallikum 'ar

15  sifta b'igd ilgooba
rihat warid bi'buba
habibi bas Hannoba
lasrid waxallikum 'ar
sifta bgawat 'igel
wbisnuna yinraas il hel
sar il wa'ad niss illel
lasrid watla' bilizar1
sifta b'igd il 'akkama
labis warda wxizzama

20  ynitun 'indkum hamama
'tinhi b'en ilkbahr2

Number 142:
nariyya1 yom nariyya
yumma nariyya
wilafa 'ifna(h)2
xallf yiwallf

25  wrayih ningibir bilger
wahsan hisallf
ya beg nariyya3
سَيِّدَلَتْ لَكَ عَلِمَاتٌ وَمَعَالَاتٌ
لَكَ تَسْأَلُونَ
۱۰ وَرَاحَتْ نَعْمَ سَيِّدِيٍّ بَلْغِيْرٍ
وَنَتَّبَعْنَا بَيْنَكَ
يَا رَاحَتْ عَلَى بَنَايْ
وَقَصَدْنَا عَلَى مُحِيْقًا
۱۵ يَا شُعْرَانَ سَفِيقًا
يَا بِكَ سَوْعَادًا
كَثِيرًا بِبَنَايْ
وَقَصَدْنَا بَيْنَكَ
۲۰ وَبِنَايْ تَفْجِيَٓ
يَا بِكَ سَوْعَادًا
يَا لَبِسَ عِلْمَيْنَ
وَخَلَفْنَا لَكَ
۲۵ يَا بِكَ سَوْعَادًا
كَلَّ نَبَّأَتْ وَيْيَكَ
وَقُلْنَا مَثْلُكَ
يَا بِكَ سَوْعَادًا
كَلَّ أَلَامَتْ تَفْتُتُ
وَقُلْنَا آتِلَأَ بَامَاكَ
۳۰ وَقُلْنَا حَلَاوَاءٌ وَلَرَّقَّ
يَا بِكَ سَوْعَادًا

*Number 1501*
mankī mağnūn šuda wāy dūbāra
tū ḥalāl zāda yīšrab sīgāra

galbi 'amūd iltēl

wibhal barārī

wimsōdan whaggēt

ma 'aḥhad bhalī

mankī mağnūn

ya il mintīcī 'ala bāb

zilfak tikassar

wāna bhawa il maḥbūb

winta tiḥassar

mankī mağnūn.

yā mā giʿadnā wyāk

wyā mā hičēna

ḥatta ilsama wilgā'

šahhad 'alēna

mankī mağnūn

lagʿid warā 'istēśin

wasaffig bīdayya

'sōgī ḥamāma wtār

min bēn 'idayya

mankī mağnūn

lagābil il mīʿdān

wašrab libanhin

wagʿid btālf illēl
wa‘allig lhin
mankī mağnūn

**Number 151:**
dig‘ud ya nāyim
yā man ġasāk¹ ilnōm
hinna bā‘adiyyā²
wilnās šiḥr‘at nōm
‘an ilšok wil‘aqūl
xaddī ni‘ālič
‘an il šamis wilhēf
zilfī ḍalālič
wēlī ḥabībī

čarh il galub xazzan
mā ḍinn yiṭībi³
rūḥī ‘azīza
wma tigbal il fallāh
rūḥī ‘azīza

**Number 152:**
ṭalā‘ ysayyir čanā¹ ilnāga bilōnī
hadōla ‘illī b‘išrathum bilōnī
min yōm frāghum bayyan bilōnī
ṣfār wma hafa‘ biyya dawāba
bnayya limata hāda ilwi‘uddī
slētini wxallēti ilgīsim ‘ūdī
farid lēla ‘ala ilyihwāk ‘ūdī
y‘ūd wyirḥam ilbārī ‘alayya
‘ala šadrī ladīgg bilṣaxar waṣīḥ
wqā‘it bi xiṭṭat ilzēnāt waṣīḥ
wma raddaw ‘alayya ilḡawāba
ḥalālī tūlić min bēn ilbyūt
yā ṣamra ṣbugin il‘agil biskūt
di hātulī walīfī gabil ma mūt
wagaddir il xāma2 yāba ‘alayya
yābu šā‘ran ‘ala ilṣīťfēn ḥallet
dam‘ il‘ēn ‘ala waḏnāt hallēt
ya ṣahr frāġikum la čān hallēt
gāšit3 wbīk fāragna ilḥbāb
bnayya gidlitić rīš ilni‘āmī
wṣarratīq ‘ala gōmī4 w‘imāmī
wgallabtīq wiṭla‘tī gmaš ḥāmī
wlarḥam5 abu il bā‘iċ ‘alayya

Number 153:
wmāt‘ūn bil māṭīlī1
wimn iltufuglī tnhēn
wsabi‘ warāwir ṣaṣīm2
wmn ‘Īd sāḥī il‘ēn
bêt il 'atāba xilas
lakāsiru bnāyil
'ibn ilḥamūla zi'al
šisāf mitmāyil
sayyar 'alēna il'ašir
lafris ridin töbi
lō 'ayyarōnī ilxalag
lagūl mahbūbi
la tga'idūn ilṭawila
tara bilnom ḥilnana
la tga'idūn ilnāyim
wimsalhināt 'iyūna
dāw al gumar xadda
lilu šidir ya snūna
wibbagdād māli șugul
laglak ti'annāna
whaadāk yām il mbārak
yām iltilāgēna
iltūl kullā rguła
wilwağih kullā 'iyūn
wilxasim ĥirz il dahab
wil ṣayīga sāson
wēna il yisawwī fādil
lihwāy yit'anna
wiwgulla 'umrī ingida
bil'āh wilwannā
madrī yiğīni ba'ad
لَوّ اَسْتَمْتُ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
بَدْنِيَّةٍ اِنِّي اِلْفِتْرَةَ اِلَّذِي اَلْفِتْرَةَ
"يُمْلِئُ اَلْفَتْرَةَ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ"
مَنْ يَقُولُ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
رَبَّ حَمَّامِ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
"يُمْلِئُ اَلْفَتْرَةَ اِلْفِتْرَةَ اِلَّذِي اَلْفِتْرَةَ"
يُحَفُّونَ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
وَرَدُّ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
وَزَخُمُوا اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
"يُمْلِئُ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ"
وَكَافُرُوا اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
وَبَنَيَّةٍ اِلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
"يُمْلِئُ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ"
وَلَتَحْدِي اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
"يُمْلِئُ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ"
وَجَدَةٌ اِلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
"يُمْلِئُ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ"
وَلَتَحْدِي اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
"يُمْلِئُ اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ"
وَلَتَحْدِي اَلْفَتْرَةَ اِلَّذِي اَلْفِتْرَةَ
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ya 'imm túl ilhilú w*iś ġábk layyá

ya il'én..

yá šoft il šiftíha wayya waláyifha

timší il ridin wilrahmân ḥáyífha

lamman timásšat wbayyan li kafáyifha...

tammét matřuh ḥatta il rûh 'áyífha

yá šoft il šiftíha timší bhós li'gél

wimšakkixat il warid fóg il warid zílfén

15

'ind 'il labsit il kamar ẓhammarat il xadden
tammet matřuh hitti ilrûh 'ayífha

ya il'én..

ya rímt il ḥaddarat timší bšath ilxán

beṣa wmilíha wimdagdígat il dîr'án

lamír qaratíppali2 w*ašir il-kárwán

tem'un ḥiss il tufág mín ba'd swayya

ya il'én..

ya rímt il ḥaddarat tiqlí samak bimíf

wimhazzíma bilkamar wna tistihf mírni'

ṣifhú labúha iltaras 'abú liḥyit il ḥinní

uiltob sayir xirag wilrûh 'ariyya

ya il'én..

ḥaṭān súc il ḥiğil wangiš il fina

warbá' maḥábís dāhab l*f bínt 'afandína

30

wilšūć3 mahu liná ilšűć lafandína

wnás lāku raḥam wlàku salāmiyya

ya il'én..
bint tqūl labūha yāb zawwīafi
qabil mā yihill sana wma ḏahād ygafiqni
wānī b'išg ilṣibī wilsībī yrīdıni
il ṭōb sāyir xalag wilrūh ʿāriyya
yā il ʿēn....
la titlaʿīn lilgābal titṣawwak riqlēki
waṣūr ḏ liq siqra ḏarib waṣir ʿana faykī
kilī ma ttiḥʿīn ʿalayyī ʿana ḏāqīb lki
ḥatta ḏimmī wabūyī wil xallafik layyā

Number 155:
ʿal ʿomali wīšmīlī
nārak wala gannat hālī
ʿal ḏōdāli ʿal ḏōdāli
ʿallā yiʿūn il mimṭili
ʿal ḏōdāli ʿal ḏōdāli
ʿallā swīrsīn ṣamṣārī
ʿallā yīʿūn il mimṭili
ṣīfta ʿala bir ilbanāt
wīmtarrīsa ʿibūba nabāt
wilūn ʿabū gīlda yībat
lafriḥ fīrās waṭrid hālī
yā wēlī wēlī mn ʾiltaraf
galba ʿalayyā ma yiraf
ṭārī ilʾišiq saʿba wẓalaf
ma yṭīb bī il yibṭīlī
yā wēlī wēlī yā xatūn
šuf il ḥawāġib wilʿiyūn
lābisa il malūm ʿal maqrūn
ṭayyār ʿalīna bū ʿalī

Number 156:
naxl ilṣamāwa ygūl
ṭirratnī samra
ṣaʿf wkarīb ḍallēt
mā biyya tamra
kull ilblām tjūt
ʾenī ʿala balmak
winn il hawa wīlīrāq
rabbi yisalmak
bēn ilğurūf wilmāy
battā wsidīnīl
ṭiksir ǧnāḥī leṣ
eyal mā ridīnī
ʿummī safīhat rāy
wtgullī nāmī
tīnī tibūj il nūm
mīṭl il ḥarāmīf
ḥubbī ramānī wrah
xān bwaʿūdīf
wilʿilla ʿillīt mūt
tilfat wuḡūdīf
ya wilff mūs ṣ'insāf
ruḥī tlařitha
wimm il biṣa wilnūh
'ēnī rmaditha
wilrağba ragbat rim
wilbāğib hūl
wi'yūn 'ilāk2 ya' zēn
fadd yirman 'inbāl3
la tisra' bamsak
xaffī misitak
hatta 'ala ilmayrin
'āmmat 'aḍītak
sallamīt ruḥī wyāc
ya šamīs ligrūb
wilna tisula il'īn
ṭislāh ilglūb4
min gāni xatt hūay
bawgā qirēta
ḍallēt 'ahilī dmū5
hatta miḥēta
šu istigul ilnās
muṭrib liliwda6
min 'ādat ilmadbūḥ
yirfis 'ala ilgā7
lil'agrab it'annēt
bīḍī ilzamitha
205

هل وباًاد وياك
هيِّيا ان ريثاً
لاّ الارداً انني إدَّم

لاّ الارداً تيجّد
لاّ الارداً قيرّت تسير
لاّ الارداً تيبّد
هیدنّي عاشّة أليك
يلزمنّي لاّ تّيّح

وارجاً بهريّش دلّب يت
ويميزني للريّح
يا دنيا نوب أَلْوِيّش
نوب طْبّي تيلّوين
"بّهديّب بِلماّرِف"

لّو يطّيّنّي تيّفّين
خالّب ناسك بَيّس دوّن
بالاك تيّيّلّه
لاّ تتمّيّب انهاّت
"اِللّا هِناهاّته"

خالّتّي دّيّكان هل
هّا خالاً وياّيّ
مُسّ يبنّي هادّاً انّمّت
وّلّ مّيّيّت أّهوايّ
دامّي سّيّا ان بيطّان

باّتّيل يّا داّلّ
غلّيّ خيلّش هادّ مّت
ميزّاك بِغاّلّ
رادرّد غامّيّ "يّدّيّ"
murxaṣ faléha
206
bass lā tidiṣṣ bilrūḥ
čēf 'inta biha
la 'abra wanṭī flūs
la'daf afaqān
mitl 'umm walad ḡargān
95
dallēt 'ahuğān
sallamit il dāllāl
witūtā kullhin
dallat ḍkēfak hay
tīgta' tiṣiddhin
85
la tingiti' wablak
rūḥī ṭfarid titt
dariha bilma'raf
mā tihmil il'itt
lel ilṣita yā ḡway
90
'ītna'as wiṭnēn
gaddetā bilḥasrāt
widam'it il'ēn
lo ma 'axāf ilnās
tīḥāda biyya
95
lasbah 'ariḍ līhwāy
yishag 'alayya
sāsak ramul hayyāl
min ya širī'ā
"الرائي وَالغَيْب
سَيْرَكُ النَّبِيُّ
"المُغَرَّمٍ وَهِنَّ وَهَب
زَاهِئُ النِّياضَةُ
كُلَّ هَيْنٍ نَم١ِيَّ وَلَك
وَنَفْعٍ مُّخْلاَنٍ
يَا دَامِيُّ بِشٍّ إِنَّنَا
بَلَسُلِّتُ لِهِدْنِنٍ
هِيْنٍ إِلَى يَمْتَ "إِسْبُ"ٌ
هِيْنٍ إِلَى "دَيْنِ" دُمٍّ
كُلُّ مَنْ لِيَبَاتُ لَهُّ
"غَلٌّ
"غالٌّ أَنَّا مِنْهُم
وَعَضَّ "الاَلْتَّسْهِ"بِن
"دِيْرٍ" دِيْ حُيْمٍ
"سَبِعُ" يَاسَمَأَّهُ بِنِل١٥
"نَوْيٍ "الْمُتْ"لِ""١٥
"وُكَّتَارُ حِيْاَيَةٌ "لَهُ
مُعَّ "الِاَلْتَّسْهِ"بِن
"حُكْ"بِرَاءِ حُكِّ "هَلَتٌ
"خَوْيَا يَارِد١٧ "أَكَلَفَكَ
"عِمْسَأَّجِّيّ" إِلْدَلَالَ‌ل
"شِيْلَا "الّاَلْكَ"فَكَ
"أَنَا مَنْ "أَشِعُ" "هَلَتٌ
"مِنْبِل١٨ "الْأَلَّيْثَا
"حَلَّلَ"ْ"يَيْجَا"ِّلِلَّغَأَ"..
witmut 'idayya
bitt ba'ad biduallal
wat'akkaz 'aloh
la yingiti wablak
yalhadi ridd leh
bitt ba'ad biduallal
bitt la'kin nnil
'singita' hin il gal
bass ba'ir nnil
balla 'alok yal lel
tavwil sabahak
hallela 'idna hway
'argu samahak
biliigid raihin gay
sicca21 sawweet
la bilhalig 'addet
la bidi kadjet
wil ya tabib il gay
la tilzam 'fid
ma dal nabiq yinbik
ruhi twiridi
xalletini ya hway
risa bbatin rog
wab'ad 'alayya ilges
wat'abni il fog
miti il darag dinay
ši ‘lā₂⁴ min šī
yal bilšamis dallet
lā budd yiğī il fayy
yisʿalni hal baṭrūn
lēs wiğhayk ’asfar
mīh wağa’ rabba
kulla ’ala il ’asmar

Number 157:
čānaya yitxatta il hilu
wimn il šuğul taʿbān
dagga brās il ḥinīq
lahl il hawa niṣān
lagʿud ’ala ilmaṣraʿa
watna ilwilif lō tāḥ
ʿēn il ʿaqiyya ifṣiga
tigtil blayya slāḥ
lanxāk bilʿaskarī
ya ibn ʿalī il ḥāḍǐf
tridd lī walīf ilḡiḥil
wtinṭinī mrāḍf
čānī yitxatta ilhilū
ibrīṣun frišnāla

dabb il ǧīǧara wziʿal
madrī ǧīnnāla
yallī itdwarr ilḥisin
210

قاريب ءالا تيكريت

ويلباتين ثاقة زاري

الشدير نأش ءالشئ

ءالشاكات ءالشعرب

وابك رسم ءالشغادة

يشبه دبيب ملتميل

داج ءالا إفادا

ءالهذين هيذ إن لغالب

والم أق العلم إن أفن

ءالفيف الشيبا زا ءال

ويكميش أجل مادين

تابرة غاسف ملهاشيم

ءالدكر ءالا إلخادين

لما ملعنن

ملمت ءالساريكم

يا زين متل يليلم

راحت لعاليفكم

ءايل ماي داديم

ءالا إن نادا ينحاس

ءإسات مرار ودر

ءال ذا فيا إللهاء

ءالس داهيب محورد

يا زين واستمامك

ما ريد مينناك تام
bass ḏambatīḥ 8 yammak
yā rēt mā gassarit
bayyān dalīl ilīšēb
wilqīzīt minnak ya gālī
calla ngīda 9 ṣēb
yā rēt mā gassarit
'addēt maḥūdī
ziği ṭiballal ʿarag
yigṭīr ʿala nhūdī
šībēn bass il ḥadīb 10
wilzilīf 11 ʿanna ʿiqlām
walxadd ʿatīrīk 12 iṣṭīʿal
yīḏwi lī ḡiddām
ylūg kull ma libās
nafnūf ʿala ilmóda
walxadd ward ʿaṣrāfī
wilmanḍāra sōda
ingīṭa ʿbiyya ilḥābil
winkīṣar biyya il ʿūd
ʿībn il kīdīs 13 ʿiy ṣāgīb
wībn ilkhēla ʿiyğūd
ilzīn yimsī brigāda
wala ḥasba ʿala ʿiffāda
yiṣbah bunnī ilṣimaḥ
dagg il ʿala ḥxāda
min yōm rabbī xilagnī
hičī\textsuperscript{15} 'yūn mā šāyīf
bidī .lazy̱ il nahi̱d
"im'ammin wala xāyīf
il ramil lō yin'īqīn
wil gāṭīb\textsuperscript{16} lō yīndās
wil 'išig bāb wgalag
ma yinhičī līlnās
sogī sgayyīr
mn ilgārsāt mitgayyīr
lāşūm 'ašra brīğāb'
šā'bān wigsayyīr\textsuperscript{17}
ḥābībīnā min gābil
čān yihīlīf bīnā
wilyōm ma la xalag
yig'īd yhāčīnā
'jasmar sāmārāk hīlū
nigrāš bixdēdak
wahkān 'alayya il'ātāś
wilmayy birhēdak

\textbf{Number 158:}

ğānī\textsuperscript{1} tnām biğgīllālā\textsuperscript{2}
wyib'at 'abūha yitleba
di sirriqīgo la khēla
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wistaِ ُهَلَلْ عَلَى الْكَارَاءَن

yā rāyiḥīn darīb mōsil

xūnī bţayyi ḥmulekum

wāl-kān yʿūzkum xirgiyya

bīʿūnī bwaṣt ilšām

darḥām ʿabūnu il yiṣṭerīnī

lābu il yeʿidd drāhīmī

ʿilla bḥūs il-xalīfa

wībxaṣnīt iṣṣīltān

yā rāyiḥīn lil-hindiyya

gību ʿarīs lhal bnayya

wīlkān yʿūzkum xirgiyya

bīʿūnī bwaṣt il bariyya

lārḥām ʿabū l-yibīʿnī

wīlabū yītq:addām ʿilayya

ʿilla bwaṣat bēt ʿabūya

wbiḥḍūr ilʿahliyya

wissātt Killu firāṣīn

wilğisīr ʿālī maddītēn

sabī lmarāwīḥ timmarrāh

wānī ʿagūl ʿiḥḥu

ʿiḥḥu min ʿimmī wabūya

kēf zawwegūnī zgayyīra

hazz il mahād mārīf lū

wṭayy il-liḥāf bil-wēl

ʿīṭlaʿit ʿālī bīʿālī

lašūf ʿabūha mnēn yēqū
rākib khāla miḥēla
wimzarrigat liʿyān
winzalit darğat illixī
dašūf ṣadūha mnēn yiḍi
rākib klēb il ʿisēwed
wimgartaf ilʿaqān
witlaʿat ʿālī biʿālī
labarrid il māy bil-hawa
xaḍīf l-hawa wṣāglabnī
wkassar iṣṣarbāt
yaʿqūb yā lmīl wya l-mīl
yā rēt ʿumrak la ṣinīl
yā fuḍdat il sibkōha
dāmit ṣala issiyyāż
yaʿqūb yā mlī ilfiḍda
rahēl yā mlī ʿiddahab
witnānhum farad šūra
niġgāhum alraḥmān
ṣāyiġ bihyātāk libētak
ṣugla ilġānī maḥbasa
wiktibʿala ʿaʾib fissu
hadwa min ṣarrāḥmān
wilāb tiṣafṣaf tinaḍḍaf
wga daxal il ḥōšinā
bamma yā banāt la-tʿišqōnu
kiffiyyitu biddēn
wygib il ḥimmaṣ yiddū
wygib il laḥim yṣiqqilū
wygib māyi il balāla

wykilu biššarbāt
ya'qūb timsaṣṣa timsaṣṣa
bēn innaṣil wiṣḥimliha
wiḥmūliha ḡūzat buwwa
wiḥwayiṣ il 'ittar

ya'qūb ynam bilqillāla
wḏitt ilṣmīnī hizzitu
ka'kulitu xēt illūlū
wsibḥitu mirğān

siḥbak il bēnī libēnak

ɡazūnat il ma siddiḥā
‘iḡbitnī naqṣ kführū
til'ab 'ala il qurʾān

Number 159:
wahdilkum wīlēl ḥādīf
whiss iqiyyitak tiḥyī ffādīf
w'im il 'alēkum lā tnādīf
wahdilkum wintim 'yūnīf

wmin ḍāq xilqī twannsūnī
wana 'imkum wintim 'yūnīf
tnāmūn ma titkallimūn
wmin šiddī wāqa txisūn
ymūt il i‘adū wintim ittimmūn
warīdkum ma rīd minkum
waqna būf l-‘ēn minkum
‘azīzīn lā ḍiqtu ‘adamkum
‘arīdkum ma rīd māl
wlā ʾrūd min ‘ammin wmin xāl
‘arīdkum ḍīxīr1 tūl il-zāmān
‘yūn il-ti‘ayinkum balās2
ti‘ma wtiq’īd bilfrās
wtilṭ lib min ‘idēkum m‘ās
wyā ḥnīn wyā m‘īn
wyā bū litriyya wilmyazıīn
‘arīd ilriqūd wnomt il-‘ēn
wqamī‘ šēn il-tišṭikōnū
‘al-šok wil-‘adūl rmōnū
wryūḥ ma tistāhlōnū
wahdīlkum willēl hadwa
whiss l-m‘ēdf yxiḍḍ ǧadwa3
wyā rēt il-‘adū yrūḥ fidwa
rēt il-‘awāff wil-haniyya
wbiqlūb ya‘qūb mixtābya
wqāsim il-wālad la ynālu šāyya
Number 160:

wya bnyya šmālik
šex il-‘arab ġimmālik
whintat il-bēdā ilik
wilmiš‘ira li‘yālik
qitlōnu lwād w-inhazmu
wrēt ġam‘ ilwād la-n‘admu
yā lwād il-ḥāra
la tšimrōn ḥḍāra
ya‘qūb qē‘id qa‘yil‘ab
lakūn yţīru ḡbāra
ya lwād il-mal‘ab
xiḍu 1-walad ta‘1 yil‘ab
witlī‘būn wyil‘ab
wyiği 1-masa wiyyākum
yā lwād wiqfōlu
lima ylbis čixšuru²
wtala‘ il-čaxšūr qṣayyir
nabt il-warid bţūlu
qitlōnu liwād bil-sūsa
whisbōnu frēx ǧamūsa
wqirbinak qrūbīn
salla ‘inab salla tīn
liki ḥimmām ḥāra
tiɡsīl biha 1-xawātīn
wqirbinak wqirbān
šam'a blayya dixxān
liki ṣabka ḏafīr
'ala l-qibba willīwān
wiyḥiddīnī wiyqillī
wiyrīd mara mnēlī
waziwwīgu bil 'aṣfūr
wihilhillū wiygannī

Number 161:
manī qtalīk whānīk
manī kṣar li 'arānik
wi'rān m'ammar 'īlik
kḏabna 'alēkī wqilnālik

ya'qūb galbī ḍayya' dasāmilū
'immu tiqtilu 'abūnu yḥāmilu
l-mā tqillik 'ēnī
ti'ma mn 'il ūntēnī
wymūt rāqī ṣbāhā

wiyila 'alēhā ḍēnī
wilmā tqillik ġān
la bnā la xān
wbanit ḥōš lkbār
ma qa'dīt bīnu zmān

manī qtalīk wistāgра
wxalla dmūʾīk tiğra
ma ʾirfōnu labūkī
abū likyās wihīgра
ya bnayt il gaṭāy

lēs ma ǧītī ṣbāyy
kān ǧbīhnilik ḍabāyih
kān ʿazamna šēx ṭayy
wya wlād dayliʿbōn
dilʿabū biḥūs hōn

tnizlōn bgāʾ bēda
tsirbōn māyi liʿyūn

Number 162:

yā liban wyā liban
xayyiš liban
danʿal abū l-miʿdān
ḥammaḍ il liban

ya liban wya liban
hāyī ʾarōšnā
ʿala ʾtāxiti tilʿaban

yā liban wyā liban
hāyī naqda

ʿala riqbita tilʿaban

yā liban wyā liban
wil-maḥābis
fog šabī‘a til‘aban

wyā liban yā liban

xayyiš liban

wil-m‘anna

fog ḥalqa yil‘aban

wyā liban yā liban

xayyiš liban

wil barāqi

fog sadra til‘aban

yā liban

wilḍafāyir

fog ḏahra til‘aban

yā liban

\begin{flushleft}
Number 163:
\end{flushleft}

ya xašba nūdī nūdī

w̱salmī ̱lī ʾala ǧđūḍī
digdūdī bbet ʾalla
libs̱nī  ṭōb wkāʾkā

wilkaʾka wēn ʾaḍum̱ha

aḍum̱ha bbatn ilṣandūg
ilṣandūg yṟd miftāḥ
wil-miftāḥ yṟd ḥaddād
wil-ḥaddād yṟd flūs
wil-flūs 'ind ilʿarūs
wil-ʿarūs bbāṯn il-ḥammām
wil-ḥammām yād qindīl
wil-qindīl waqāʾ bilbīr
wil-bīr yīd-la ḥābil
wil-ḥābil 'ind ilfittāl

Number 164:
yā sagrat¹ il-tikkī
yā sagrat il-tikkī
wnīssīm talaʾ yibkī
min bēt yōsēf mōṣī
yā sagrat il-rummān
yā sagrat il-rummān
nīssīm šarab finğān
min bēt yōsēf mōṣī
yā sagrat il-hēla
yā sagrat il-hēla
nīssīm šarab bhēla
min bēt yōsēf mōṣī
yā sagrat il-naymūn²
yā sagrat il naymūn
nīssīm talaʾ miẖnūn
min bēt yōsēf mōṣī
yā sagrat ilxōxa
yā sagrat ilxōxa
nissîm labas gîxa

20 min bêt yōsef mōṣî

**Number 165:**
čîtalnî ʿibēd ʿibin ḥannūn
sagānî ma sagā il-ṣammūn
čîtalnî barbaʿ gaṣāyib
wsurra lilḏilī dalîyib
ya rabbî čîtablič maṣāyib
čîtalnî wahli‘ ma yîdrūn
čîtalnî bū ṣdēriyya
niḥaram bū ṣdēriyya
wyā ṣina saffî ilniyya
ala čatli libas magrūn
čîtalnî bṣamrat madāsa
niḥaram bṣamrat madāsa
ya ʿēn il-ʿabid mîn bāsa
yaqullī ilʿabid ʿibin sāsūn

**Number 166:**
ya mihîl ʿibnî ṣirīt gumānī
rāḥ il-ḥilû ṣanāt wa mā ǧānī
ya mihîl ʿibnî ṣirīt gumānī
lābisla fīna
rāmila fiña
yā rabbī ‘inna
walad ḥilwānī
yā mihil ‘ibnī širit gumānī
lābisla marāwid
rāmila marāwid
mā yirḍa yi‘āwid
walad ṣayṭānī
yā mihil ‘ibnī širit gumānī
lābisla tarāqī 3
ramila tarāqī
mā yirḍa yiḥāqī
walad ṣayṭānī
yā mihil ‘ibnī širit gumānī
lābisla xizzāma
rāmila xizzāma
wbixdēda 4 ʾšāma
walad ʾgirānī
yā mihil ‘ibnī širit gumānī
lābisla mlaqqam
rāmila mlaqqam
ʿgā mn il-mʾaḍḍam
walad ḥilwānī
lābisla ʾshāla
ramila ʾshāla
mahhad bhāla
walad ḥayrānī
yā mihīl 'ibnī širit gumānī
lābisla čamdānī
ramila čamdānī

'aglī w'imānī
walad mi'dānī
yā mihīl 'ibnī širit gumānī
lābisla čitāya
ramila čitāya

whiwwā ṣwayyāya
ḥilu wa'ā ḍānī
yā mihīl 'ibnī širit gumānī
lābisla čalabdūn
ramila čalabdūn

ḥilū sayr mağnūn
raḥ w-xallānī
yā mihīl 'ibnī širit gumānī
lābisla sīffa
ramila sīffa

huwwa w-wilīfā
walad ċīrānī
yā mihīl 'ibnī širit gumānī
lābisla qamīsā
ramila qamīsā

maḥhad ygilā
walad mi'dâni
yâ miḥîl 'îbnî șirît gumâni
šifta ylōhî
rō īl šiṭûhî.7
60  'âgli wrûhî
bâṭa wma ġâni
yâ miḥîl 'îbnî șirît gumâni
lâbiś la rîza
râmila rîza
65  ruha 'asîza
'âgli w'imâni
yâ miḥîl 'îbnî șirît gumâni
gâstî9 laṣîr fallâh
wâdî lazra9 biqecîta9
70  yal șitlatni 'išrîta
yâ miḥîl 'îbnî șirît gumâni
wâmmâ 'âṣîr barguḏ10
wa'idd il wiğnîta
yal șitlatni 'išrîta
75  yâ miḥîl 'îbnî șirît gumâni
darîd 'âṣîr ḥīfâf
waḥîffa 1-wiğnîta
yal șitlatni 'išrîta
ya miḥîl 'îbnî sîrît gumâni

Number 167:
wibyōm il-kōn¹ 'arīdannīk² ya tiffāḥa
zīlf il-niḥanna fāḥan ryāḥa³
ʻala šaddīq malāḥan gēr zōg nhūd
wbass lam⁴ ʻiltarāčī wilgasāyīb sūd
yā ḥassāʻī⁴ il-rabāba wman yḏīr il-ʻūd
wibhisnak maltīgā lū niṣrāb gdāha
wibyōm il-kōn . . .
yā tiffāḥ il-ʻağām ya mīltīgā bi ʻdār⁵
wilak xadd il yišābīh lahbat il-ŷammār
tmanātič bōītrī bʻaskar il-ŷarrār
laksiranna walū ʻān xatār rwaḥa
wibyōm il-kōn 'arīd minnič bāḥpriyya
zīlf il-mirammah ṭāńiḥ ĥūriyya
yā bēda mdaḏīgīa wyā ḍanna badwiyya
wibhisnič maltīgā walū niṣrāb gdāha
wibyōm il-kōn . . .
wibyōm il-kōn 'arīd minnič ma ṭād ġerī
hilwa 1-maʻānī grinfil wazīrīf
yā tiswīn il-xazāʻil ū šammar wḏaffīrī
čal badir tidwī wḵōkab sbāha
wibyōm il-kōn . . .
tṣidd fōq lhūdī il-sūd ţāṭîlīnī
lābu ţōn il-nāga ḥirīz ţāṭîlīnī
yā wəlī min zīlēf il-rāḥ ţāṭîlīnī
yābu gidla wil-hwāqib wil-ʻuyūn kbār
wibyōm il-kōn
wyā nihawna7 bū ridin māwī8 ya xīlxlā il-zīberī mn il-‘āṣir dāwī‘ārid ‘arkab dīlūl9 w-ālḥag il-‘gawī‘āla rūṣī binā ‘iṣṣ il-‘grāb wtār

Number 168:
ṣūrī gū‘alī yā ṣūrī gū‘alī yā mahēr wihāhēs pedūt yā ‘la yifēfīyyā 1 tla‘na qabl il-faḡir ġīna linsārī tlabna min rabb ilsama il-sā‘ad wi-linsārī qaṣdīna nzūr il-qīdis šābāb hazzārī yifrāḥ šadīq il-linā wīymūt il-‘adīyya sūrī gū‘alī yā ... qonāq yōm il-‘ahḥad ġīna 3 ila sarmīn tlabna min rabb il-sāma yī‘īn qaṣdī ‘azūr il-qīdis wsīb‘īn sanhadrīn winṣūf bēt-hammīqdaš wīṣūfū ‘ēnayyya sūrī gū‘alī yā qonāq yōm il-‘ītnēn ġīna 4 ila mā‘ra2 lā ṭīḥa kalām ridī wla klām il-‘āra qaṣdī ‘azūr il-‘ābūt mā‘ra bi mā‘ra ‘ibrāhīm wiyīṣhāq wya‘qu bīlī ḥawāliyya qonāq yōm litlāṭā ġīna ila sōb ‘aḥma qaṣdī ‘azūr il-qīdis waṣbah fī māy ‘aḥma yā rēt ġmī‘ il-‘adū yibrad3 wma yiḥma
شَرِّطُ بُكَاتِفِ الْجَبَالِ قَبْلَ تَباَرِيَّة
šōrī goʿalī yā

قَنَّاق يَوْمِ لَارْبِيْتَّاهُ ُجِينَةُ َىَلُ قَّارَة
qanāq yōm larbiʿah ǧīna ila qāra

قَأِدُ َعَزُّرُ َىَلِ-قِدِّيْسِ وَفْرَحُ َىَهُ زِيَّارَة
qāṣdī ʿazūr il-qidis wafrah fi ziyāra

وَنْزُرُ َىَيْمَاتِيْنَةُ ُحَاَوْا وَسَّرَأُ
winzūr ʿimmātina ḥawwa wsāra

وَرِبْقا ِمِلْتُسَّىَا َىَلُسَّرَى لَيْلَ خَالَائِيْيَة
wribqa wleṭaḥ wbasr rahēl xalawiyya

šōrī goʿalī yā

قَنَّاق يَوْمِ َىَلِ-خَيْمِيْسُ ُجِينَةُ َىَلُ َسَمَّيْي
qanāq yōm il-ximīs ǧīna ila șamāl

يَأ َرَتُطَ َغَمِّيْيُ َىَلُ َبْيْدَ ِيْسَبَّاَحُ َوَمَا يِمْسَا
yā rēt gmiʿ il-bīdā yishbah wma yimsī

قَأِدُ َعَزُّرُ َىَلِ-خَالِيْل قُآَيْدُ َةَلا َكِرْسَي
qāṣdī ʿazūr il-xalil qāʿid ʿala kirsī

وَنْزُلُ بَطِ هَامْمِيْقَدَّاَسِ وِيْكَعْنَ مَبْنِيَّة
winṣūf bēt hammiqdās wiykūn mabniyya

šōrī goʿalī yā

قَنَّاق يَوْمِ َىَلْيُنْيْمُ أُجِينَةُ َلَذُمَا
qanāq yōm il-īynīmʿa ǧīna la dumā

يَأ َرَتُطُ بَطِ هَيْلُ َيْكَعْنَ مَاهْدُمَا
yā rēt bēt il-īy kūn mahdūma

وِيْتُغَيِّبِ مِيْشِيْهْنُ ُحَالُ قُآَيْدُ ُفِ فَرُوْمَا
witḡīb mišiḥēnū hal qāʿid fī ṭūmā

وِيْتِلُمِمُ بَطِ يِسْرَأْيِل َةَلْ َسْارِيْل َةَ َوْغَارْبِيْيَة
witlimm bēt yisraʿīl šarqī wḡarbiyya

šōrī goʿalī yā

قَأِدُ َعَزُّرُ َىَلِ-قِدِّيْسِ وَلْ-قَلِبِ يِيْدَنِيْي
qāṣdī ʿazūr il-qidis wil-qalīb yihdīnī

وَاَتْلِبِ مِنَ رَبِّ َىَلُ-سَماَا َوَهَا َيْوَادْنِيْي
watlib min rabb il-sama hīwwa ywaddīnī

يَأ َزْاَيِرْيِنَ َىَلِ-قِدِّيْسِ َيَأ َسَبْتُ َيِمْنِيْي
yā zayīrin il-qidis yā sabṭ ymīnī

زُوْرُ َيْ-ذُنُو َيْ-غَنَمِيْنَ ُخَادِرَا َةَلَا َلْ-مَيْيَا
zūru y-dūsu ʿ-ġīnān xaḍra ṭala ʿl-mayya

šōrī goʿalī yā

قَأِدُ َعَزُّرُ َىَلِ-قِدِّيْسِ رَبْبِيْ َيْتُعْنَ َبِلُدُّوْن
qāṣdī ʿazūr il-qidis rabbbī witkūn bilʿūn

وِيْتُغَيِّبِ مِيْشِيْهْنُ ُقُلُو َيْهْيِيْي َرَسُوْنُ
witḡīb mišiḥēnū qūlu yehī raṣūnī

تِيْحِيُ ُيَابْحَاتِيْنَ ِلْ-نَأَيْمِيْنَ ِفِ ُهِبِرْنُ
tiyīḥiʿ abḥāṭān il-nāymin fi ḥibrōn

وِيْتِلُمِمُ بَطِ يِسْرَأْيِل َةَلْ َسْارِيْل َةَ َوْغَارْبِيْيَة
witlimm bēt yisraʿīl šarqī wḡarbiyya

٤٥
ṣorī go'āli yā
qāṣdī 'ażūr l-qidīs wtiqfīr ḍnūbī
rabbi iblētīnī mā blēt 'ayyūbī
bḥaqā' 'ibrahīm l-xalīl yišāq wya'qūbī
tīq'āl maqām il-līnā biğnān ḥuriyya
ṣorī go'āli yā
rūḥī fīdā lnābī múṣa wīwād ḥānā
tīmātum 'illīnā sīlwāṭ wīl-mānna
bḥaqā' man xāddār thīttnā bīl-ğannā
tībnī 'ārisāt xīdīr wītsīr mabniyya
ṣorī go'āli yā
rūḥī fīdā lnābī múṣa hiwī nābīnā
'āla kull l-ʾumām hiwā mʾillīnā
bḥaqā' man xāddār il-zaytūm wīt-tīnā
tīq'āl maqām 'il-līnā biğnān ḥuriyya
ṣorī go'āli yā
rūḥī fīdā lnābī múṣa wyōm l-māt
qīrbān 'āsīr lū ʾānā il-qaddām l-ʾayāt
bḥaqā' man 'ānẓal l-zabbūr wīl-marāt
bḥaqā' múṣa l-nābī tānnēt ṭālīt dām
witlimm bēt yīṣrāʾel wītsīr kēfīyya
ṣorī go'ālī yā ṣorī go'ālī yā
mahēr wīhāḥēs pēdūt yāʾlā yīfēfīyyā
Number 169:
rabʿī gaʿīdoñī
tara māgdar ʿanguluḥ
sakrān šāribla xamīr
rabʿī gaʿīdoñī
tara māgdar ʿanguluḥ
šīfta nāyīm bil-dārub
rabʿī gaʿīdoñī
tara māgdar ʿanguluḥ
mağnūn tāyīh bil-ʿagīd
rabʿī gaʿīdoñī
tara magdar ʿanguluḥ
gālīḥ ʿalēha mīltihīb
rabʿī gaʿīdoñī
tara magdar ʿanguluḥ
šīfta mxaṣṣla2 bil-dahāb
rabʿī gaʿīdoñī
tara magdar ʿanguluḥ
xdēda mīl l-dahāb
rabʿī gaʿīdoñī
tara magdar ʿanguluḥ

Number 170:
tāb šammū il-rīḥān1
nqassim minnū ʿal-ḡirān
ʿizrī ʿtōnū šammē šammē2
limmitōnu lammē lammē3
sīḥū banāt il-ṭammē
yriṣṣōn mayya ʿal-rīḥān
tāb šammū il-rīḥān
ʿizrī ṣōnu bazrē bazrē
limmitōnu qīṣrē qīṣrē

sīḥū banāt ʿiṣrē
yriṣṣōn mayya ʿal-rīḥān
ʿizrī ṣōnu fī yaddī
tsqīṭōnu biʿwēnāti
sīḥū banāt xalātī

yriṣṣōn mayya ʿal-rīḥān
tāb šammū il-rīḥān
tīʿmitnī lōz l-miqlī
tālʿīt barra wittiqtiqlī
timşi wbīda tśimbiʿīf

lēś tʿāṣir il-nīswān
tāb šammū il-rīḥān
yʿāṣrōhum lilrūgil
wītqāṭlōn il-nīswān
wiyruhōn ṣīnd l-hāxām

wyihkōnū kān wma kān

Number 171:
dīrha wīsqīnī
fī qadaḥ il-ṣīnī
ṣiribha yihyīnī
yā mahbūbī

xamrit l-fingānī

dirha malāhī¹

yā tabīb l-ğirāhī

wil-hāwa sirsāhī

yā mahbūbī

xamrit l-fingānī

diriha yā xayy²

yā ġazāl l-ḥayy

čam čawānī čayy

yā mahbūbī

xamrit l-fingānī
dāyirha ǧalabūn
šhawāǧib wši’yūn
min dardak šāyir māgnūn
yā mahbūbī

xamrit l-fingānī
diriha whizzā
bišfāfi laguzzā³

‘araq bala mazza
yā mahbūbī

bōsītā⁴ tiḥyīnīf

Number 172;
yā zuwwār

waxdū l-fiñna wilizār
wana laًgikum ڭąsوس
lاني bتلamaً wلا biقلوس
راحت 1-حات ايلناموس
giebriني bفايج 4-يزار
بى زووار
wana larعى lىزىرا
wilimkiri١ sawwa ١ذاحىرا
تىلا٠ ني fوق limnأرا
wناقاش l-فىنا wilىزار
بى زووار
wgieىa liskandariyyى
dihramى mswawi ٢iyى
شامات ٢ l-خلاىيى
waxad l-فيىنا wilىزار
بى زووار
wgieىa lilmahawىl
sأريت faج ٢a بىن ligجىl
دihramى qشىيير matwij
zarag min ٢awwa liحمىر
بى زووار
larعى lىزىرا bhallىl
qتاً ني ricجات l-xىل
wibdaxlak nabi hisجىl
tىj wiجىل faيج 4-يزار
بى زووار
Number 173:

("oy minnak "oy minnak "oy minnak
yā zūgī "alma wimalta biyyī
"ōy minnak yā giğgal
mā qiltolak mā qiltolak
hal-sana ma"arūḥ lilizyāra
"

"āx minnak "āx minnak
mā qiltolak mā qiltolak
"il kān "arūḥ lilizyāra
"īblī bağīl xarabanda"

"ōf minnak "ōf minnak
"ōf minnak ya riggāl
"ġibit-li ãmar "a'rag
"tūl il-darib yimšī wiya'ikka
"āx minnak "āx minnak
""āx minnak yā riggāl
qiltolak ta'āl msika lildāba
xillini "amšī riqlī
"āx minnak yā riggāl
"āx minnak ya riggāl
killitim nazlū wkillitim sa'dū
whiyyī mis"ūkā "al-dāba
"āx minnak "āx minnak
""āx minnak ya riggāl
hal-sana "aš zyāra
"wțilla"ta min "infa
*أخي منнак أخ منнак
ما قيلتولك ما قيلتولك
منه المتن ومنнак ميتي
وينزليحا ميشكنتا

30 *أخ منнак أخ منнак
أخ منнак يا ريججال
املا ولملتا ميي
هادا سي جل كيكيي
أخ منнак أخ منнак
ما قيلتولك يا ريججال
أعئتوئو ليرامي
مسالا بيسدا فا
وازارا من جاوا جل دا با
أخ منнак أخ منнак

40 *أخ منнак أخ منнак
أخ منнак يا ريججال
لماين وسالنا ليلقنجرا
أبريت جل دا با ميي
أوف مننک أوف مننک
أوف مننک يا ريججال

45 كليمتاك جيلجا
باش كليمتيا جل ميرأ
أوف مننک أوف مننک
جال سانا أش زيارة
ويشي تينا بيل كاروان

50 *أخ منнак يا ريججال
HASRA BOALBI QILTOOLAK
لامين قيثؤلَك
َـيِلَـمْـنِـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~
رَّحَاط ِإِلْـسَفْرِاء وَآلاـت إِلْـرَاشْمَا
wiğlâlha mağût ِإِلْـجِـشِـمَا
"إنها إنها يوم فرغاحة
نادر إلا أنها يوم لالغاء
دازيم أنها يمنيلة يوم شيداني
ويغول ملا حسن لاغوانى
راعة يلي صفرة يتامنات يلي هامرا
ويغلالها ما غعت 7 بيل غامرا
رتبة ليس باغه ينقيس في عامر
هييا 1 باسنجي 8 براش كاروانى
ويغول ملا حسن لاغوانى
حادى يلي صفرة يأ ما حلا سوفا
يا رت يلي شاما بخاددا وابوسا
لامين ميشينا ين إلهة 1 دوسا
هيي 1 لدف ركدت ومانشيت غيدامي
ويغول ملا حسن لاغوانى
تيل 9 راس يلي سبونغ ماغاها
"إنها إنها يوم فرغاحة
ناصر ناداير يوم يلي ورغانى
ديزيم أنها يمنيلة يوم بانينى
ويغول ملا حسن لاغوانى

عدد 175:
يا خيوم ماليش تيا لافتي يا دينيوا
تيمارساتي 1 ويلي بجي بوبس وانيا
لاليشي رايتينا وانخية ليبن صاليم
تيااممار سورينا ورطاغات يالام
bnayya rēt bayyiḥ bḥukum laldālim yihdim gal'ita wiyxarrib šiwaḥa yā xūy mālič ..
yā tāris rūh 'ila xūya ṣūtillī ṭabīb wgūl labū bakir ma 'aḏīnī 'ādī yāṭīb
bakīt tahl il-'amāra wdīratan 'al-ṭīb 'ala šēx 'inīqītal wxirab šiwaḥa yā xūy mālič ..
wmā šift il-ġirēdī mbaḥliga 'yuṇa yirkid bil-barāri yṣir ḥazzūna
yā baqlit bāš 'agā šabbaḥat maḥnūna 'ala šēx inīqītal wxirab šiwaḥa laḥillīq rāyiti wāxud almizayyina
mgassībat il-ṣa'īr wimūḥḥila 'yuṇa wifrāṣak bū šākir šabbaḥat maḥnūna
wtirkid 'al-risāša tgūl sakrāna

Number 176:
mabrūk sāfar lil-ḥarbi¹ yā·lēl yā lēl yā lēl mabrūk sāfar lil-ḥarbi
wila mata yirğa² wila mata yirğa² yā lēl
wila mata yirğa² yā lēl
wila mata yirğa² yā lēl
yirğa² b'id 'il-raṣḥī
yā lēl yā lēl yā lēl
yirğa b’id il-fāshī
willa ‘ala ‘il-marfa’²
willa ‘ala ‘il-marfa’ yā lēl
‘illa ‘ala il-marfa’
hīc il-marfa’ qad fāyitu
yā lēl yā lēl yā lēl

hīc il-marfa’ qad fāyitu
mabrūk mā ‘ād yirğa’
mabrūk mā ‘ād yirğa’ yā lēl
mabrūk mā ‘ād yirğa’
lēla xatūn bil-ṭaqqa
yā lēl yā lēl yā lēl
lēla xatūn bil-ṭaqqa
‘ala ṭarqa biṭla’³
‘al-ṭarqa batla’ yā lēl
‘ala ṭarqa batla’

šāfit mamlūka ḡayya’f
yā lēl yā lēl yā lēl
šāfit mamlūka ḡayya’f
wi’yūnahū tidma’
wi’yūnahu tidma’ yā lēl
wi’yūnahu tidma’

mamlūkī ya mamlūkī
yā lēl yā lēl yā lēl
mamlūkī ya mamlūkī
wasī̈ xabar ġayib

wasī̈ il-xabar ġayib yā lēl
wasī̈ il-xabar ġayib

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

xabar 'ana 'illī ġayibū

min damʿikī ṣiğrī
min damʿikī ṣiğrī yā lēl
min damʿikī ṣiğrī

qūmī 'iṣlahī quftānıkī
yā lēl yā lēl yā lēl

qūmī 'iṣlahī quftānıkī

hal 'aḥmar il-xamrī
hal 'aḥmar il-xamrī yā lēl
hal 'aḥmar il-xamrī

mabrūk sīdī yā sitti
yā lēl yā lēl yā lēl
mabrūk sīdī yā sitti

gad māt(a) wābulī⁵
gad māt(a) wābulī
gad māt(a) wābulī

bigullatin 'aṣābatu
yā lēl yā lēl yā lēl
bigullatin 'aṣābatu
bimawdi' il-şadri

saleem il-şadri ya lēl

sūfū wdirũ xōditu

yā lēl yā lēl yā lēl

gilbābihu il-matli

gilbābihu il-matli yā lēl

hatta tīyūr il-bil-samā

yā lēl yā lēl yā lēl

bikyu 'alēh wnahbū

bikyu 'alēh wnahbū yā lēl

Number 177:

hidd la tindimir bittiti¹

bittiti șibig il-ṣawwâ²

galba ihtirag min ışawwâ

larwik nagū il-ṣirra

fiḏda wḏahab xarğiti

hidd la tindimir bittiti

bittiti șibig listâd

sintên mā dāq il-ṣād

râḥ il-xabar ḫī bağdâd
243

ya rūḥī ʿisti wāfī
hidd la tindimir battitī
šiftā rākib ḥṣāna
yinši maʿa xullāna
šāyiğ disūq gardāna

wāḥar il-battitī³
hidd la tindimir battitī
šifta rākib `al muhra
bīda `ilūm wyigrā
wadʿila ṣṭūl `umrā

ya ǧōhar il-battitī
hidd la tindimir battitī
šifta rākib il-šagra
bīda ktāb wyigrā
yigra bxabar il-yigra

ya ǧōhar il-battitī
hidd la tindimir battitī
šifta rākib il-mašhūf
wil-ṣadīr niṣṣa makṣūf
ḥubbī diffarag wsūf

ya ǧōhar il-battitī
hidd la tindimir battitī
šifta gāfīd bil-gāfī
bihmūm galbī dārīf

mahīla nūmak bdārīf
35 يَٰ göhar il-battiti
hid d la tindimir battiti
battiti šīgīl il-hILLA
wiš ġūbak lil-maḥalla
‘ALLA y‘īnak ġar ‘ALLA
fi‘da wdaḥab xarqīti
hid d la tindimir battiti
‘ahl il-faadīl ‘izmōna
bismāthum 4 šib’ōnā
ruḥū gūlū il-‘ammūna
šībyānhum mazzatnā
bāxan wilak zaffatnā
ya marḥaba bsab‘ bkār
wiżgarhum wilikbār
ya zaffat il-bēraqdār

50 lōla il-maraq xanagnā
bāxan wilak zaffatnā

Number 178:
yā xāl ‘ōfīl 1 ‘inta mnēn
tūgīb ‘alēk il-šōbēn
xāmak ǧadīd wmagżūr
wiylūg lič ya inn ixsūr
ridt il-ḥabba minha bzōr
ṣaddat ‘alayya ‘inta mnēn
ya xāl ʾōffī ‘inta mnēn
tūgīb ‘alēk il-šōbēn
xāmāk ǧādīd wālīyīg

10 xaddāk ya nağm il-šāyīg
wil-ʾihlā b’ēna lāyīg
štādāt ʾalāyya ‘inta mnēn
ya xāl ʾōffī ‘inta mnēn
tūgīb ‘alēk il-šōbēn

15 xāmāk ǧādīd wilmqāṣfa
štādūg galbī zrafā
xaddāk ya maryī ilmahīrīn
žūlak hīlū w’inta žēn
ya xāl ʾōffī ‘inta mnēn
tūgīb ‘alēk il-šōbēn

Number 179:
šiddawrīn ya ‘imm hāyiša
riḥt ‘adawwir ḥātīl
fiḏda wdahab ya ḥālīf
bāṣīr yiqīna rḡālī

5 larkab waǧīkum šāyīša
šiddawrīn yamm hāyiša
riḥt ‘adawwir ‘irānī
fiḏda wdahab ‘irānī
šāyīg disūg ‘irānī
١٠٠ ْأَلْقَ الْفَرَاسَ مِتْلَىْهَا
ِسَدْدَرْنِ يَامَّةَ هُيْهَا
ِرَيْحَ ْأَداوْرِيْلْفَرَاسَ
ِوَامْيُ ْأَلْهِيِسْ إِلْغَارَاسَ
ِشَيْحُ لَباْهَا إِلْتَارَاسَ
١٥ ْوِيْغُولُ بِنْتِنَا مِتْلَيْهَا
ِسَدْدَرْنِ يَامَّهَا هُيْهَا
ِرَيْحَ ْأَداوْرِيهِ بْحِنَّيْ
ِفِيْدَاء وَدْهاَبُ يَا هُيْنَيْ
َّإِيْهُ ْأَنْمِيْ تَارَ يِنْنَيْ
٢٠ ْلَرَكَبُ وَاجْكِنَمْ ِطْيِهَا
ِسَدْدَرْنِ يَامَّهَا هُيْهَا
ِرَيْحَ ْأَداوْرِزِمَّيْ
ِغْيِلِ إِلْحَزْيْيْيِيْنَيْ
ِكَسْسَاَّ يِجْعُنْ ْأَنْمَيْ
٢٥ ْلَرَكَبُ وَاجْكِنَمْ ِطْيِهَا
ِسَدْدَرْنِ يَامَّهَا هُيْهَا
ِرَيْحَ ْأَلْبِيْسَ ْإِلْبَيْيَيْ
ِوَيْغَدِبِهُ حُبْيِ عِيدَيْيْي
ِوَانَا بَدْخِيْقُ يَا بَسَيْيْيْ
٣٠ ْحُبْيِعَ ْأَلَيْنَا ِطْيِهَا
ِسَدْدَرْنِ يَامَّهَا هُيْهَا
ِرَيْحَ ْأَداوْرِزِبُنِيْ
ِْأَلْهِيِ تَارَ يِنْنَيْ
ِْأَسْمَرُ يَا بَآٍدْ ْيُنِيْ
٣٥ ْمَيْحَرَتُ رَبِّيْ َوْسَيْيْهَا
١٨٠

شيذاررن ين امم حاسأ
رينت َاداَّويِر - ل٢ تامِر
سَكِّران مين شُرب إلكامِر
بَمِم دِسُّفر هال َامِر
هُلَأ َالعْئِن نَغْيِسأ
شيذاررن ين امم حاسأ
رينت َاداَّويِر َىَگَلِف
زا٢لُع َالاَّيَا عُواَّلِ
سَيِّيَغ دِسُّغ شَوْرُي

١٨٥

َآليِمَا وَأَعِكَم سَيْسَأ
شيذاررن ين امم حاسأ
شُبَّاغِت ثُواَّبِه باَلَّعُ٢
َأَسَمَّر وَسَفَع٣ َسِّس هِلُع
َشَمَّبَر دِسَارِيِجْ خُلُع

١٨٠

لَرَكِب وَأَعِكَم سَيْسَأ
شيذاررن ين امم حاسأ
رينت َاداَّويِر َجِدلِت٢
رِس َّلَمَّل٢ان يَنِ َجِدلِت٢
بَّعْيْر تَنْمَعْ سَرِيِّكُت٢

١٨٥

َأَأَدِفْنَأ وَأَعِكَم سَيْسَأ
شيذاررن ين امم حاسأ

٢٤٧

**Number 180:**

يَا شَيْيِهْد اِلْسِيْمَةَ الْسَيِّد ل٢ بَنْنِيِّيَّا
َأَغَيْب١٤ِنْتَا َأَرَبِيِّ وَانِتْهَا ُِّرِيْيِّيَّا١٤ِ الحَلْيِّيَّا١٤ِ
تِلَاْعَت بَل٢ل وَمْعُّهْد َأَرَاقُلِّي
لا معين ولي احذد راذل 

يبارت إست ويلكوسين راذل 

tذامانت إجلورف جاشبنا رالو 

يأ سيياد...

هادك إلسوب لاغانف فخاطي

خمان ااغلي وناسبجنا ابافي

يأ ملاك إلموت لافديل خادفي

خادفي مكن إلغيهيل فاززان رالو 

يأ...

ليه ف ذات وردارنا نوفي

انا إلإسيق وساموني نوفي

يأ ملاك إلموت سبت ليفل 

فلوفي مكن إلغيهيل غلي رالو 

دي خودي وتر بيايا لبت فاتا

حيتيري بهن إرمكاس ناجلخا سافتا 

رنه إله يدي الياكاستا

رنه ال سومار ضبا إغريه بيايا 

يأ...

انا فيك بيلتاسا عرابنا

يأ تول انيل ما ييتاس اتابنا 

خاسككم توب ما يرشم خاسابنا 

خاسابنا سندال لبب للهاييما 

يأ...

هادك إلسوب لازرا لاق إريج غوز

میناك يأ هل و انتيبل ما أشوز 

هال فلواس غلولي ويلك غوز
"اباد ما غز مخيد غير هيَّا يَأ لباس طن والد عن 
الريد أة اَشريِّق يا نسوات لا يَن 
اللَّهِيِّة أة التَّرَبَا يَسَّالِن 
wxَضَف مَن يَتَارِب يَنَيِّس أَلَا 

Number 181:
ذَجَّتِّ اَسْتَالِكْ أَلْ رَادِد 
لَهَا وَأَرْيِدْيَ أَحِدَدِ 
ْأَشَلَّكَ رَمْلٌ أَلْ حَيْلَيْيَلِ 
بِلْدَت مَلَاكَ تَلَّيْ 
"يَنَتِّ أَبَوَة أَلْ حَيْلِيْ 
ْتَأْسِ وَالْبُحُوسُ أَحِدَدُ 
ذَجَّتِّ أَدْسَيْتِ أَلْ هِلْ 
"يَنَتِّ أَبَوَة أَلْ حَيْلِيْ 
"وَالْبُحُوسُ أَحِدَدُ 
ذَجَّتِّ أَدْسَيْتِ أَلْ هِلْ 
"يَنَتِّ أَبَوَة أَلْ حَيْلِيْ 
"وَالْبُحُوسُ أَحِدَدُ 
ذَجَّتِّ أَدْسَيْتِ أَلْ هِلْ 
"يَنَتِّ أَبَوَة أَلْ حَيْلِيْ 
"وَالْبُحُوسُ أَحِدَدُ
tiswa lifad ril'sobén
dsilk il xiriz min il'ën
yā nūs būsū xaddā

**Number 182:**
bātat 'yūnī sawāhir
yalli 'aḥibhum ẓalamūnī
xiḍ min dimū'ī kawāhir
ya 'ahl ilġarām 'i'dirūnī
tlā'it barra 'atsayyad
šō il 'awālim çadūnī
la bṣabak wala bžinnār
'illa bḡamz il'iyūnī
yā iltali'īn ilqāṣir foğ
ya ilnazzilīn sallimūlī
'ala ḡazāl wi'yuṇa sūd
wil'unq 'abyaḍ ballūrī
yā il wāqifīn 'ala ilbāb waḥdī
'amṣaḥ dmū'i b'idī

**Number 183:**
yā 'amm li'yūn ilsūd mağūzič mina
xaddić ilgēmar wana 'atrāyyag mina
ya ḍarīf iltūl yā rumḥ ilxayāl
kassarit ḍahřī wma baqa li ḥāl
lārūḥ lilwālī waqaddim ʿariḍhāl
ʿumm ilʿyūn ʾilṣūd bhiḍfī nāyima
yamm...

ya ʿarif ʾiltūl yā ibn ilḥaram
ʿišritak ilʿger balla ḥaram

wayya nasım ʾilṣubūḥ ʿarsīllak salām
waktīb ilmaktūb min damʿi ʿana
yamm...

ya ʿarif ʾiltūl tayyīb xāṭirak
ma yisīr illa yrīda xāṭirak
il yom ḍefak baḥīr xāṭirak
bass il ʿawazīl la yṣafūnī ʿana
yamm...

waqfit iʿla ilbāb tnaḍī faraḡ
labsit il qibqāb lsābi ma daraḡ
ṣiyūr il ḥilwa ʿalēha daraḡ
sakkīrha3 bnīfāh wilaḥīs ʿana
yamm...

waqfit iʿla ilbāb tnaḍī ʿummāha
ʿilbāt ilʿattār riḥat tūmmāha

ya ʿōn min ḥiḍanya wdamīmāha
yizdād ff ʿumra ʿīṭnēn ʿaṣăr snnā
yamm...

labsit ilqabqāb timṣī bilwaḥīl
"يُنْحَي ْيَلْسُد ْيَلْلُهَةَا ْيِلْكُهِلِ"

سُفْهَا يِلْسِلْتَان زِيَحْلِل زَاهِل
يُكْنِسْ يِلْمُؤْغَد وَيِلْعُهُ يِلْشَلْتَنَا
يَاَمَّمَ
سُتْلِحَا يَسْمِيَق ْغَلََّتْ يِنْ وَدَالْ
غَيْلِلْهَا ُتْلِيَق ْغَلَّتْ مَرَبَّة ْيِلْدَلْلَ
سُتْلِحَا نِسْمِيَق ْغَلَّتْ مِنْ يِلْتَتْأَر
غَيْل ِيَسْمِيَق ْغَلَّتْ صَنْفَة ْيِلْلَبْبِنَا

نُسْبُمْ بَنْ مِنْنِ مِنْ يِلْ دَنِبْ يَا يُنْحَي
ْجَتْ أَخَأَيْيِر حَاوْمَا حَاوْمَا وَسَعَذْنِي
يَا لَبْسَا ُلِلْفَوْوَا قَبْقَابَا
يَا نَأَزْْةَا ِلِلْفَوْوَا قَبْقَابَا
ْجَتْ يِلْدَلْلَي نِلْشَبَا
يَا أَحْلِ يِلْمِرَيْبَا بْسِيْقَنْ دِبْبُنِي
يَا لَبْسَا ُلِلْفَوْوَا يَلْهَيْلِ
يَا نَأَزْْةَا ِلِلْفَوْوَا يَلْهَيْلِ
ْجَتْ أَرِدْ ْحُبْبِي بْقُنِ
يَا أَحْلِ يِلْمِرَيْبَا بْسِيْقَنْ دِبْبُنِي
يَا لَبْسَا ُلِلْفَوْوَا ْغَرْدَلَا
يَا نَأَزْْةَا ِلِلْفَوْوَا ْغَرْدَلَا
ْجَتْ أَرِدْ ْحُبْبِي ْفَارِدْ لَلَا
يَا أَحْلِ يِلْمِرَيْبَا بْسِيْقَنْ دِبْبُنِي"
Number 185:
qūmū rūhū qūmū rūhū
bass illēla qūmū rūhū
labsit fustān daqq illēra
naz‘it fustān daqq illēra

lēlit gada ‘indi gera
bass illēla qūmū rūhū
labsit fustān il zitūnī
naz‘it fustān il zitūnī
lēlit gada ‘ala ‘yūnī

bass illēla qūmū rūhū
labsit fustān il‘almāsī
naz‘it fustān il‘almāsī
lēlit gada ‘ala rasī
bass illēla qūmū rūhū
labsit fustān ilṣatāra
naz‘it fustān il šatāra
lēlit gada ‘indi xfāra
bass illēla qūmū rūhū

Number 186:
yā yōm yā yōm yā yōm
dagdig wil‘an yā wēlī
ya tēr winta tāyir
wiģ’al darbak ‘ala ilḏām
willabi kān ff bālī
yā rūḥ šuفتū bil manām
yā tēr winta tāyir
wiğ al darbak ʿala ḥubbī
sallim ʿalēnu wqillū

dana mā xalāṣ qalbī
yā tēr winta tāyir
wağ al darbak bāb ʿallā
kīl man wāliŷa bhiḏnū
wānī rizqā ʿala ʿallā
darib bagdād mšētū
killū ʃāgar laymūnī
ʿalās tibki wītnūḥ
danaʿīndak yā ʿyūnī
yā ḥattātā bēḏa
raʾētak malbus bīnārak
laktīb ʿala ɡbīnū
ṣūraṯ ʿammī wītbarī
ya lwāqfa ʿala ilṣibbāk
yamm ɡakēt il xamrī
illa lālīffīc wanām
lōla sāʿa min ʿumrī
yā nasāra wyā ʿaslām
ṣāḥībt frāg il ḥabāyīb
yḥūdī maḥrūm minnū
lā zāl ḥubbī huwwa ɡāyīb
Number 187:

gangir1 gangir 'ēnak
wamma ma 'ağid gērak
'tīs il 'aṣāl 'ilak
wil'tiq il gērak
ilma tqǐll lak 'ēnī
ti'ma mn ilṭintenī
wiymūt raḡl ḫsāḥa
wyi'la 'alāḥa ildēnī
wil ma tqǐll lak ġānī

10

tibqa sana 'atsānī
witšil širbita bida
tiftil 'ala ilğirānī
wilma tqǐll lak ya gumar
rabbi 'aġīna la 'ixtamar
witsir batna dibdibī
wiysīg miṣrāna watar

Number 188:

ya wlād il ḥārā
lā tājrībūn ḥağāra
limdallal qayit faṣṣa
ġitt il ḥağar ġiddāra

5

ya wlād il-mal'ab
sīhū ya'qūb diyīl'ab
win kān ma tīlībŏnū
daxirribū lil mal'ab
'ayyirōnī ilniswān
'ām ilawwal mitl halizamān
whal sana min ḥamda'la
il mahād ibbāb illīwān
qirbān rabb illsama
'indu bnin qisma
15
ṭal'īt ilmi zamātī tistakī
ṭ'āha silmān ḡaḥma
qirbān rabb il'āli
mā xalla bētī xāli'
'ām il'awwal ḥissī xāmid
whalsana ḥissī 'āli
qirbānim lilbnīn
'ašgh waqūl qālin
'agīd minnim miyyī
wilma wsā'im bētī
'abnī lim qā'a w'iliyyī

Number 189:
waš fišlit lū ǧidditu
ylūq 'ala qāmitū
hāda ya'qūb limdallal
lōlit ǧada ḥinnītū
waš fišlit lū 'immitū
zbūn 'ala qāmitū
bamma 'alēk 'ammī
ditbāha bmišwitū
waš ġabit lū xālitū
yidwi 'ala țiitū
bamma 'alēkī tālī
mlīh illāqī ġābitū
bamma 'alēkī ya mīmitū
dišmīlī del xirqītū
hāda 'ibbū il mdallal
wgada lēlit ḥinnītū
waš ņūza il mīmitū
dannifgīš bqībbitū
bamma 'alēkī mīma
ditbāhi b-ģīlwītū

Number 190:
xallī ilmāl ywallī
la ywannis wla ysallī
kill bōsa mn ilmdallal
tiswa malik ‘ismallī
ilmāl yit‘abbā bilgyūb
wilwalad miftāḥ liqlūb
‘aš tqūl ‘immitū
niss il‘ağīn ki kitū
qirbānī wqirbān ilġābitū
258

10 aš tqūl sittā

nn il ștūḥ lazītā

la 'agīda wla 'ağīd ilğabītā

Number 191:

'ağūz ilma baqā bihi baqiyya

wtxliṣ nafṣa wayya il šibiyya

wit'allī il batin witqūl ḥible'

wmāku bilbatin gēr ilxariyya

5 withizzlī bilmahad witqūl nēyim

wmāku bilmahad gēr ilgālāyil

galōlī ma šiddaqit

ġitt il'āmā fā. wdaḥhaqīt

'āyantu ilxiswa 'fīqa zibb

halhālt lha wsaffaqit

yā hala hillētī

yōm 'īd ilğītī

kān bētī mdallam

wḏawa ilqamar bbētī

Number 192:

taʿāl yā bābānā

wilġibt la tinsānā

wibrat līna ilxirğīyya

maʿa il qīfīl lāğīnā
taʿal ya bāba taʿal
ğíb lana ſibban malyān
ğíb ilfiṣaqa ʿilbindaqa
ğíb lana kheb ilgižlān qirbān tērak dašṭiřī lu ǧingil
waḡib ʿarūsak ʿal faras thanģil qirbān tērak dašṭiřī lu wāwī waḡbil il ḥinnī wad ṭak ilḥillāwi
qirbānu ẓa qirbānu
hiba xaḍra šīgbānu
kīl il banāt fiḏwitū tāḥit tēru waŋšyānu tēru waqat bildīra wiltammit il ʿaṣira willī yilqī tēru ḫlāwitu mit lēra tēru waqat bildelī wimmū tṣiḥ ya wēlī willī yṭalli tēru ḫlāwitu min ṭenī ʿaṣqad ẓilū zibbu bʿen ilma šībbū tkūn ḥīble wtiṭraḥ wma tṣūf mitil zibbu
Number 192:

yuma ilbnayya ġālya
gubba wtarma 1 'ālya
la tfirhēn yamm ilwalad
tāxiḍa witxallīc xālya
la tibkēn la tibkēn
bala zāg ma tibqēn
lū 'ištarētu mištarāt
lū 'addayānu bildēn

Number 194:

ya bnayya bālič
‘amma sallam ‘iyālič
hiṭit ilzēna ‘īlik
wilmaaffina li’yalič
hādi bint man yā ḥaddūr 1
bint naṣṣāb ilgūr
hiṣs ‘abūha bilmağālis
mitil nā’ūr il yīdūr
yumma ilbnayya ‘ēni
tifris lī witgattīnī
hāda silmān ma ‘arīdū
yāxiḍ martu wiyxallīnī
bnayya ‘ala bnayya
لا إلا دا بالاسي

15

واحد تتبس البتيممان

ويليس تديق اليماسف

قريبهنا من تكين

ميتل الباشال "الزدائعان

لامين يشيها "ابوهنا

تريك وليتلي القيليل

لامين يشيها "اممها

تريك وليتو ديلزيبن

لا تبيحين خياما

من الديدة "ناناغيل

20

لا تبيحين خياما

من البداهه تيرثيوا

النمبر ١٩٥:

هاحمال إرل وسال تيلناسيروا

ويلهلمب تيبهال وديلقان

لا لالا الام "اموارد لالا

ويهال وديلقان

25

ويليالن "انام يليل

وينتا "الا بالي.

هاطت إل ساماچ بيلمأي

يبيفي "لا هلف

كيلفين يا مئلممأت

لilikاديم "يمسان
bāba wyā bāba
'tidd sayyid illsādāt
fikkan ḥizinčin
bāba wyā bāba
lāla wlāla m'awwad lāla
fikkan ḥizinčinwāsamra bilmašḥūf
wana 'āqādīhilha
bāba wyā bāba
lāni 'abid mamlūk
wlāni rağilha
bāba wyā bāba
lāla wlāla m'awwad lāla
wlāni rağilha
bāba wyā bāba
lāla wlāla m'awwad lāla
wlāni rağilha
bāba wyā bāba

Number 196:
frāghum baḥṣānī
'almāṭiliyya' bildili
bīk 'iṣṭirak dallālī
263

yiglūn ḥubbī za‘lān
yā gahwitak ‘azzāwī
biha ilmdallal saltyn
sallam ‘alayya mn ib‘id
wiḥwāriba hlāl il‘id
mammūn gullī ‘iš matrid
sawwāha biyya saltyn
bīk ‘ištirak dallālī

yiglūn ḥubbī za‘lān
yā gahwitak ‘azzāwī
biha ilmdallal sahrān
śīfta bi‘yūnī wsaddet
mitla ‘abad qatt ma lgēt
lammin tiğōna lilbēt
kulla min dardak saltyn
bīk ‘ištirak dallālī

yiglūn ilḥabba za‘lān
yā gahwitak ‘azzāwī
biha ilmdallal sahrān
čam dūb ‘atimm rāyiḥ ġāy
wibballbarid ‘abbur māy
laṣ‘ād ilyamma šakkāy
sawwāha biyya saltyn
bīk ‘ištirak dallālī
yiglūn ḥubbī za‘lān
yā gahwitak ʿazzawi

30 biha ilmdallal sahrān
śifta yimāf ʿagidna
xirā ilzīkā min ʿidna
waxāf ʿimma t̲̣̱ātībna
kulla min dardak salmān
bik ʿiṣṭirak dallāli
yiglūn ḥābībī zaʿlān
ya gahwitak ʿazzawi
biha ilmdallal sahrān
larkuḍ warāhum ḥāfī

40 wī ʿbāyīti ʿla ʿātīf
ḥabba mn ilʿasmar kāfī
kulla min dardak salmān
bik ʿiṣṭirak dallāli
yiglūn ilʿasmar zaʿlān
ya gahwitak ʿazzawī
biha ilmdallal sahrān
larkuḍ warāhum waṣīḥ
nūba ʿanṣibīḥ nūba ʿatīḥ
ma ḍall biyya ʿādīm shīḥ

50 sawwāha biyya salmān
bik ʿiṣṭirak dallālī
yiglūn wilīf zaʿlān
yā gahwitak ʿazzawī
بيه "الله" فرحان

يا زَجَر "الله" خالك

غلبى ميتال "بكم
بنغالي لتعليم لاسركم
سَوَاهِيه بَيْنَه سَلام
بكم "ية" وَجَراك مَلِلِي

يا جَحَوت "ازمي" وَبَنِين

بيه "جَانسَم" ساقَن

Number 192:

"آبُو" جَي مَن إِلْمَيْرَ

"سَيِّل" مِكِنْشْيَة۱

"يَمِه" مَلِك باك سْبَر

لانمان مَيْسَ بَيْنَه

"نْيٌ" "نْيَ" يا "آبُو

"لَه" مَتْالِمْنَة دَأْجَيْلُد

"آبُو" وَاجَهاك شَعَار

"يِشْرِي" "الا" إِلْخَيْلَان

"الِسْأَ"="الا" دَأْنا دَاهَب

"هِلَخَد" دَأِرِ "رَمْمَمْنَ" 

"نْيٌ" "نْيَ" يا "آبُو

"لَه" مَتْنَه مَن إِلْمَغُوْد

"يِدِ" وَ"يدا" "تاب" 

دَانِزْ "آبُ ماس" "عُد

"لَا" "تَيَشْتَي"ِ" يا "أَدُ"
بلك ليزة م رود

"إني إني يا عبد

ولست ما تَأْلِهَما داجَر ميْد

دَابَّت رَهَي تَاب

"أَنَّى أَنَّى وَهَيْن

ولست ما تَنْتَيْن ما جَمَّعُدو

"أَبَعَدَ هَيَن ما جَمَّحَع

وَيَحْمَكَك اَمْيَال

فَاصِد بَنَت إَلْخَالَه

هَوْى وَبَيْنَتَة

"إني إني يا عبد

ولست ما تَأْلِهَما داجَر ميْد

دَابَّت رَهَي تَاب

"أَل بينْرَحَب يَمْسَن

رِحَت عَدَر وَمُسِيَّق

"أَلْيِب وَمَّا يَنْتَن

بَابَة بَابَة يا عَبْد

ولست ما تَأْلِهَما داجَر ميْد

نُمْر 198: 

يَاهِل إلمریووا "إِسْلَّم

سَوْوَل۴ تُصاَر

وَيَلَف تٰرَكَن۴ وَرَح
bsūg il 'amāra

yahl ilmiriwwa *iślōn
sawwūlī ċāra
wilfī tiraḵnī wrāh
miltihib nāra

yā wilfī yā masgūm

‘ibšī 'la kēfak
kull yōm 'agūl ilyōm
yirga‘ wilifak
lō ma lihib ilnār

biḍlū'ī 'aḍumma

‘atmanna warda yṣfr
kull sā‘a 'aṣimma

Number 199:
‘ala šawātī digla murr
ya muryitī wagt ilfaḡīr
wagt ilfāṣīr
šūf ilṭabi‘a
tižhī badī‘a
blēla ribī‘a
yiḏwi ilbadīr
lafriš bramla
‘ala šātī digla
wilmōḡ dihla

ya il minḥidīr
galbak ilgāsī
gatṭa‘ 'a'nfāsī
la tidinn nāsī
yūm ilhağir
dinṣir li zilfak
dibba 'ala kitfak
waktib bwaṣfak
nadm wnaṭir
lag‘ud bfayyak
lū šita‘ ḏayyak
wamsī 'ala hayyak
subh wʿasir
nigtīf wurūdak
min būn xduḍak
wāna 'ala mūdak
ʿafḍī ilʿumur
dīgla naharna
yirwī šağarna
mahla faqīrna
lamman yiṭir

Number 2001
ʿafāki ʿafāki
ʿala fand laʾmiltēnu
269

xana t'abtu wana šqētu
'ala lhādīq 'axiosēnu
dixxeltēnu lilqībba
tī'intēnu šāxīn kibba
qīltēlu t'al ḥībbā
'iyyāga šlōn 'axiosēnu
'afāki...

sīftēnu 'ala lĪgisīq
wit'intēnu sībḥat yīsīq
qīltēlu lā tīnḥāsīq
bissībha qīnnī'tēnu
'afāki...

sīftēnu 'ibīn tīgār
wīẖmitēlu māyī lhāg
widdītēnu 'īnd issīhāg
shīghtēlu waxīttēnu
'afāki...

wiqqīftīha 'ala tṭōfa
wdillītēla ṣōj iżlūfa
qīltēlu t'al ūṣīfā
'iyyāga šlōn ʾixtīftēnu
'afāki...

ṭlabī līswāq minna
xādīb ʾīffēna ḥīnna
rabbī ʾīṭīnā l-kānna
hāda lī ʾṭlibītēnu
Number 201:

ya mišna nzūr min yāsa
ya ḥurra mbarge'a brāsa
hisāni čamgar mdāsa
fažūmi wma yiredd rāsa

'axadna mḥammarat ġābir
li kasra ma līga ġābir
maga ġābir 'ala ġāmir
li masgat ma rifa' rāsa
ya mišna...

'axadna mḥammarat gīna
wābna l-māl bi'bīna
'ali pasa 'afandina
nizāna wfineta brāsa
ya mišna...

'axadna l-kūt min fariš
wšēna bil-ḥarib fariš
yini'tun il-gašib fariš
'aṭāri l-xūš mičnasa
ya mišna...

waxadna l-kūt min naşār
wlina rabb l-'ariš naşār
ya ġābir ma dirēt is sār
šīla'na l-kūt min sāsā
271

ya mišna...

25  'alî pâṣa ya sab' il-ğār
w'inda mn l-'agil gîntâr
ya ḡâbir šibih têr wṭâr
li masqat ma rifa' râsa
ya mišna...

30  'alî pâṣa ya mîn gallak
'ala šēx l-'arab men dallak
wax adna mhammara bgólak
bitwâbak wit-ṭefūgâna
ya mišna...

35  wsâr l-hiriš bil-bistân
wcisabna l-mâl win-niswân
'âli pâṣa rikab rahwân
nizâma wfîneta brâsa
ya mišna...

40  mišâna b'askar is-sîltân
wqibna 'aṭṣa'ab firmân
'âli pâṣa rikab la ḥsân
nizâma wfîneta brâsa
ya mišna...

45  miša l'askar min l-bâṣra
ma'âa t-tadâbir wil-bâṣra
yqûlûn 'ahl il-fâtîh nâṣra
min s'ûdak 'âli pâṣa
ya mišna...
ya ʿizz il-lābisa il-gāʾīd
nāhūda ʿaq-ṣadir gāʾīd
ʿabu ḫsēn kas-sabi ʿgāʾīd
wiyīnur wyinhi brūsa
ya mišna...

watāri bil-ḥarib wādi
tīrbāt mlūk bagdādī
wṣīta ṭayyaḥ l-wādī
il pāṣa dangar wbāsa
ya mišna...

ya ʿizzā l-lābisa iḥ-ḍaxēr
ya ʿizzā n-nāziʿa iḥ-ḍaxēr
ya ʿizzā taddīl ᵁ-ṣantūr
liʿyūn mrād ᵁḥbin šāṣā
ya mišna...
Notes

Number 1: 1. Originally, the form /manā/ is in OA/*amā 'ana/.

Apheresis of 1#/*v is a characteristic feature of the Bedouin dialects. Cf. /bil/, /hal/ and in OA/*unās/>/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, Borraboda.

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

5. The word /niyyāl/ means would to God! If only...! I wish!

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

Number 3: 1. Apparently the intention here is to point out 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. 395/ rošan/ (for rošan) light; bright, celebrated.

Number 4: 1. The use of the word /šibriti/ 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.

la. 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. /bābihān/. 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/bābihān/ or /'abīhan/. In Persian: /bābihān/-Steingass p. 140 the eggplant or brinjal. The scientific name is S. melongena L. Var. esculentum Peas. 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.H. 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 ladānī
kēf maḥbūbī ġanī

Compare Serjeant, p. 225.

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

3. The word /baxšīs/ is originally Persian, /baxšudan/, to exempt from taxation. See Steingass p. 159 /baxšudan/ 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 /hulwān/.

**Number 11:** 1. Apparently the word /gāwī/ originates in /rūwī/ 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 /gāwī/ meaning attractive person, seductive.

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

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

(See Murad Kamāl's book, Beitrag zur Entstehung der Vierrabi-Kalige: Verben in den Gesprächssprachen Somitischen Sprachen, Cairo 1963, p. 43.) The word /rwes/ is a diminutive of the word /ras/-head.

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

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

5. In the word /ašili/ 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 /mićewix/ is connected with the word /gāx/ meaning broadcloth. Compare the Persian /guxa/ in the
same meaning. See Steingass: /çûxa/ p.402 a woolen garment, a sort of overcoat or cloak.

2. The word /taxt/ means a small bench.

3. Apparently the particle /qa/ which precedes the imperfect in the Jewish-Iraqi dialect, serves as proof that the Jews kept the Talmudic qa. In Talmud, the origin of qa is qam, "to stand up." Compare Jastrow, p.1306 (abbreviation of qam). The qam 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 /nabi/ 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 (‘innabi).

2. The word /beraq/ originates in the Turkish, meaning flag. Compare the Persian /bayraq/ in the same meaning.

Number 18: 1. The phrase /nifdita lilsiddi/ contains a wish that the woman may overcome the difficulties of birth, and be strong enough for the pains of delivery.

2. The name /hûgi/ is a proper name and is the diminutive of /‘îshaq/. 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. (ναξος).

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 āb/ literally "cold water (tank)".

2. Note the /'imāla/ in the word /šnīfī/ meaning shame, scandal. Compare the word /šanā'a/ in literary Arabic with the same meaning.

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

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

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

<table>
<thead>
<tr>
<th>Definite Noun</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>fu</td>
<td>fum</td>
</tr>
<tr>
<td>fu OA construct</td>
<td>=standard OA</td>
</tr>
<tr>
<td></td>
<td>fam</td>
</tr>
<tr>
<td></td>
<td>ā'ab</td>
</tr>
<tr>
<td></td>
<td>Arabic</td>
</tr>
<tr>
<td></td>
<td>ā'ab Bedouin Ar.</td>
</tr>
<tr>
<td></td>
<td>ā'ab ḫdari Ar.</td>
</tr>
</tbody>
</table>

6. The word /'āfarim/ is from the Persian /'āfrin/ and its meaning is, "how wonderful he is"; or, "well done"
7. It seems that the word */gâra/* is an additional form of the word */magâra/*, meaning cave.

8. The word */mâles/* 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 Guzman, Madrid (1933) zajal nos. XVIII, XX, XXI.

11. The word */'intên/* 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 */xarrâra/* 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 */gannag/* 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. /xwärda/ is from the Persian, meaning the generous one, the one who gives money-/xirda/. Compare the Persian /xurda/,/xûrda/, change, small coins. See Steingass p.484 /xûrdî/smallness.

20./ḥilla/-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./dihdēli/ means to sing a /yllaby/.

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. /marzi hitta/; the name of a quarter in Calcutta.

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

Number 23: 1. The word/bayyâ/ characteristic of the Bedouin dialect, is here in imitation of the bedouin dialect. The process is;/'abâya/>/beyâ,/>/bayyâ/1. Apheresis of /#*

2. Quantity metathesis.
2. It seems that /sarāya/ is from /sara/ "to enter deep" or "to be contagious". Compare Turkish /saray/ a palace. Compare the literary Arabic /sariyya/-generous.

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

4. The word /dārna/ 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 Rabin'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-memi/ is hypocoristic. This form was created by repeating two letters from the root of the word.

Number 25: 1. The change of /q/ into /ɔ/ in the word /'ibrīq/ 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 /ɔ/. The 'ibrīq itself is borrowed from the Persian. Compare Jeffery, p.46.

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

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

2. Note that in the word /'inf/, the /'/has changed into /'/. 
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.392.

Number 29: 1. It seems that /roğel/ is a proper name for a girl, taken from a European language. Compare the French Rachel and compare Regina.

2. The word /mlēk/ 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 Կ. 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 /xogā/ is Persian and in Iraq, is used for non-Muslims. See Steingass p. 479 /xawāغا/ a man of distinction, a rich merchant. lord, master etc.


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 37: 1. The pronoun /tāyi/ is found in the demonstrative pronouns as /ha‘i/ and is not derived from /ḥāqihi/.

2. The word /lalgēta/ 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. /Mimbāsī/-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 /yū/ meaning or.

2. The word /ḥiblē/ occurs in the dialects. Compare the literary Arabic, /ḥublā/.

3. The Persian word /tāsā/ 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 paronomasias.

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 /gāmāli/ is used here as a noun in the vocative, instead of the usual /yā gāmāli/.

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

2. The word /sibgāt/ is borrowed from the Persian /ispīdag/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 /sibgāt/ 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 /tribj̲/ 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 \(^{*}\text{ilweš}\) is as follows, /\text{liayš}/ → \text{liwayš}/ → /\text{lwēš}/.

Number 46: 1. The plural form /\text{iğerf}/=bank. This plural has the meaning of the singular, and is called an extension plural. The word /\text{ğerf}/ itself means land near the bank of a river.

Number 47: 1. The word /\text{nōba}/ in which the /\text{waw}/ is in monophthongation is a typical Baghdadi word meaning one time, plural /\text{nōbāt}/.

2. The verb /\text{zatt}/ means to throw something from one's hand, and is originally from Syria. It is also used in Uzbekistan.

Number 48: 1. The word /\text{kiştibān}/ is borrowed from Persian, with the meaning of thimble.

Number 49: 1. The verb /\text{ballam}/ is derived from Aramaic, see Jastrow p.173, meaning to sit quietly without saying anything. The adjective is /\text{imbālām}/. In classical Arabic this was said of the female camel, whose mouth did not foam. Compare the literary Arabic /\text{ablām}/= to be silent.

2. It seems that the word /\text{hasāwiyya}/ was derived from the word /\text{hasāwi}/ meaning a heavy white donkey. Its original homeland is the ḥasā' region. Perhaps there is a connection between this word and the word /\text{hasā}/ used in the south of Kuwayt with the meaning of stupid, foolish. Note the saying, "\text{ṭahmaq min 'al-ḥasāwi}" meaning "more stupid than
one from ḫasā."

**Number 50:** 1. In the word /taskira/, /d/ has been changed to /s/ 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 /gölān/ is /qulū′ inna/ meaning, "I said".

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

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

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

**Number 55:** 1. /'araq′īn koğarāt/ 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:/'araq/, meaning
sweat; and /čín/ meaning in Persian "fold". Compare Luğat al-ʿarab vol. VII, 1913 p. 281.

2. Note the change of /d/ to /t/ in the proper name /g̣wât/. Compare Weissbach, p. 340, Ğuyād.

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

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

2. /saḷg̣ama/ is a turnip. In literary Arabic, it is called /saḷg̣am/. 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 /g/ to /q/.

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

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

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

2. /alalī/. Its singular is /ˈilliyyf/ 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 /ğēd/ meaning, heat of the summer. This is because of the Persian influence. Compare /miğnātīs/>/mignātīs/.

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 /farhūd/ means robbery and is derived from a noun. See Weissbach p. 347 no.386.

4. In the word /tāsimat/, we have an example of the changing of the /ā/ into /āt/- (tā marbūta)/sīma/>/simat/ meaning mark, expression, a Greek loanword, etc.

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 /miṣs/ is very rare, but there is a similar use in the Dialects of Nagd 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 /miṣs/. This is called in linguistics "back-formation". Compare Hockett, p.428. The /'alif wasla/ has no purpose except to make the pronunciation easier. The /'alif wasla/ is a sign of connection, and it appears over the silent /'alif/. It is
possible to omit it.

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

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

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

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

7. The word /ʿitra/ has the same meaning as /ṣitra/-
a woman's scarf.

8. The word /faṭninya/ is derived from /faṭana/-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 /ṭamas/, the /s/ has changed into /s/.

12. The verb /tilolah/ comes from /lāh/ to shimmer, sparkle, glitter. This is a blend of /talaʿlaʿ/ 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 /bihf/(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 /guwād/ above.)

16. Note that the verb /isfarr/ 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 /xazarni/may be derived from the verb /kasar/ with the meaning of setting against each other or from /xanqara/ to stare angrily. Compare/kazaruni/from the city of Kāzirūn in Persia.

2. The word /iweis/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 /masbūr/ the /g/ has changed into /r/ even though the /g/ is original. It is an example of hypercorrection.

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 /q/ 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 /c̱arbiti/?

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/wibkaṣmīr wmasā/, we have an example of the /waw/ vocalized in the syllable's boundary.

4. In /m̱anā/—/mann/, we have an example of a copyist hesitating 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. /muna/ is a proper noun, meaning wish, desire. Compare the proverb /bayna ḥāna wmāna dā'at 'ilhāna/.

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 Quranic Readings such as /hudāya/—/ hudayyā/.
Concerning the apheresis of the /ʼa/ in the word /ʼax/, 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 /ʼišāba/, /būya/ instead of /ʼabūya/.

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 /ʼaxat/ from assimilated forms like /ʼaxattu/< /ʼaxaṭu/.

4. The word /ʼil-nāṣṣa/ may be a shortening of the place name /ʼagd 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. /masʿūdī/ is the name of a quarter in Baghdad.

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

9. The word /mangūs/ means tattooed.
10. Perhaps the word /āgliq/ is the literary Arabic /āqlaqa/ 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 /wmiṭ/ we have an example of apheresis of the /alīf/ of /afʿal/. We see the substitution of /faʿal/ by /afʿal/, and the reverse. e.g. /awma>/ wma>/ wama/.

13. The word /maʿriyya/ 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 /laḏam/ is derived from /naḏam/ meaning to arrange. It is an example of dissimilation.

16. In the word /ɡidwāk/ there is a connection with /ɡadwa/ 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 /diśmān/ is the Persian /dušmān/- enemy.

2. Perhaps the word /mʿanna/ is the same as /ʿal-muḡanna/ which in literary Arabic means sung, with the doubling of the consonant instead of the long vowel.
3. The word /glās/ seems to be the English, glass.

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

5. The word /'abu lultan/ 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-ʿāl/, note that the meaning of /ʿāl/ is the color red, hence, red cloth.

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

6. The word /ʿilwān/ shows that we have here the changing of /ʿafʿāl/ into /ʿifʿāl/, and it is the word /ʿalwān/ meaning colors.
7. The word /tarma/ is from the Persian. It originally was /tärma/, an arched roof.

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

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

3. Note that the word /il-dāha/ 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 /yā/ 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 /š/, because it is influenced by the /t/. For the word itself, compare Jastrow, p.986 (mostly as collective noun, compare ṣawwališ ) luggage, bag. Compare Fraenkel p.79, and Payne Smith (Syriac Dictionary) p.385.

Number 69: 1. As to the word /hrūs/, compare Jastrow p.369,
womb of an animal. However, in the Judaeo-Iraqi dialect, this word means root, or branch.

2. In the word /wagulan/ 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 /yamm/ is a typical Iraqi word, meaning near. It is derived from /'amma/, to go. There is no connection with the literary Arabic /yamm/ (the sea) as al-Jahri explains it in his "Dirasat fi al-'alfād al-'ammīyya al-mawsiliyya," (1972) p. 511.

6. The tanwin in the word /layqan/ is an imitation of literary Arabic.

7. For the word /dilimma/ see no. 56 note 1. However, perhaps here it is connected with the verb /lamma/, meaning to gather.

8. In the word /il-gitni/ there is an example of the /damm/ 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-habib/, it should be read /l-habib/.

11. The word /hiddād/ is used to call for help.

12. The word /daggetinni/ has a doubling of the /nūn/, assuming that we have here the feminine plural of the second person.
and we have here the use of the quiescent /hāʾ/ as /nādah/, /nādah/, or perhaps it is connected with the verb /hadā/ to sing a lullaby.

2. In the word /ʾintihiyālič/, we have the changing of the /m/ into /n/, comparable to the literary Arabic /mutahayyaʿun laki/ meaning; they have prepared everything for you.

3. The meaning of the phrase /riḥt ṣummī bi/, 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 gīḏet ʿawtār/ is "I ate and drank with them, and lived together with them."

2. /ilgaṭā/, 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 ʾilsām/, we have shortening of the word /samit/ (meaning silent) into /ṣām/ and hence it refers to the Dead Sea.

Number 75: 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-Suyūṭi in his book al-Muzhir if 'ulūm al-luğah wa-‘anwā‘iḥā.

Number 84: 1. The word /il-zőr/ originally is from the Persian, meaning falsehood. Compare Jeffery p.34,156. 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-sāqi ilayka al-muṣtaka/. 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 /‘osah/. Its adjective is /‘akassal/, meaning one who is crippled.

3. It seems that the word /‘asēniḥ/ is derived from the Ethiopic, meaning to be immovable, firm.

4. The word /lajan/ is originally from the Persian /lakăn/, /ajan/, small tray or candle-holder and was transmitted via Aramaic. Compare Jastrow p.692, bottle, a vessel smaller than a jug and larger than a cup.

Number 89: 1. According to the use of the word /gālaw/, 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 /'awālī/ describes a highland, from a topographical point of view. We have here a description of the place.

6. The word /zwālī/ is the plural form, and the singular is /zulīyyā/ in the Jewish dialect. In the Moslem dialect, it is /zulīyya/. It is taken from the Persian.

7. It seems that the word /yasna/ is taken from the Turkish, meaning a woman's veil. Its color is white or black.

8. /gītra/ seems to be the diminutive of /gītra/, a kind of turban.

Number 90: 1. The meaning of the word /sūla/ is to have a desire or wish, or to demand, hence, to have a bad habit. Compare the literary Arabic /sū'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 Muʿallaqāt, 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 /lá budda/ and then becomes /hal bad/ see Bakri p.504.

Number 94: 1. The word /ḥīḍī/ 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 /wağri ildamī min 'eni/, means my eyes were bathed in tears.

3. The meaning of the word /gḅala/ is vis-a-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 /'atnā/ means /'adnā/ 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 /xadrī/ should be /xaddirī/, but in the song it appears without doubling the /d/.

2. It seems that originally the word /watma*na/ was /'amṭan al-naḍar/ meaning to overdo, carry too far.

3. The word /qūrī/ 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 Ḵūrī "teapot".

4. The word /samāwar/ 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 ilgōg/ is a curse, and the word /gōg/ is derived from the literary Arabic, /'alluḡ/-depth of the sea, the wandering wind. Here we have an example of hypercorrection of /rōḡ/ into /gōg/. 
2. For the form of the word /fu‘ad/ in /gas išādi/, my heart, compare the use of the word /fōd/ in Uzbekistan.

3. It is possible that the copying of the word, /mgādi/, shows the pronunciation of the /r/ at this time; the /g/ was there before the /r/.

4. Perhaps the adjective /mtalla/ is connected with the literary Arabic /maṭli/, colorful dress.

5. The word /nargīla/ hookah, water pipe, is taken from the Persian.

6. The word /dabba/ used always with /'idgib/ means to balk, be obstinate.

7. The verb /'iṭṭaqṣīt/ is in the VIII stem /'ifta‘al/, 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 Quran.

Number 101: 1. Note the change of /r/ into /g/ in the word /il-kāqīm/ meaning the noble.

2. The word /qayṣağīyyī/ 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 אַל to praise. There is here an example for /I/>/e/, 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 /sirsihtela/ 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 /sakax/ means to prick, insert. It is derived from the Aramaic.

2. The phrase /gel porie/ is from the Turkish /gel 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 /ra'aba/. 

3. It seems that this song's dialect is northern.

Number 110: 1. The woman's name /re'îna/ is from the Italian,
meaning queen.

Number 111: 1. The word /hwâya/ means much. It comes from
the Turkish or Persian.

Number 112: 1. The form of the proper name /swêlih/ is the
diminutive of /sâlih/-righteous, good person. The extensive use
of diminutives is characteristic of Bedouin dialects. Compare
Weissbach p.345.

2. The word /nîli/ means the dye derived from the
indigo plant. See Weissbach p.338.

Number 113: 1. The word /gabît/ originally was /gabt/ meaning
a tyrant, or it is connected with literary Arabic /gâbir/,
of the same meaning. Here we have an example of semantic evolution.

Number 114: 1. The word /kurk/ is a term of approbrium.
Originally, it is derived from the Turkish/kürek/ 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 /bağdad/ 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-Mansûr, 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-Gawwas, 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 aphenthesis by inserting a consonant between the /n/ and /r/.

Number 117: 1. We have here a kind of oath. Read /wal'ilfa/ instead of/wilfa/.

2./masʿūdi/may be a sort of coin, used in Iraq during Ottoman rule.
3. /xāṭirḡī/ seems to mean fortune teller.

Number 118: 1. The word /‘izāḡ/ 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 /tiqqī/ is connected with the word /tikki/ meaning mulberry, and we have an example of changing the /k/ into /q/.

4. It is possible that the verb /‘ihdīf/ is derived from /hadaf/, to approach, or it could be from the Aramaic, to thrust, hurry. See Jastrow p.334.

Number 119: 1. Perhaps the imperative /līxf/-go, is connected with the Hebrew /lēx/, and there is a distinction between /l/ and /e/.


3. It seems that the phrase /ṣupān ‘ogli/ 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 /yehāl/ in Hebrew. Compare the literary Arabic /‘āf/ "to circle(bird) over something"-Hebrew ṣā‘āl yēḥāl yēḥāl yēḥāl yēḥāl yēḥāl.

5. In the phrase /‘alā ḫālū/, we have the meaning, "as it is". It is influenced by the literary Arabic /‘alā ḫāliḥī/.

6. The word /widwālū/ means—and his treasures.
7. Note that in the word /sirra/ the /s/ is changed into /š/. 

8. The word /cópi/ is a kind of Iraqi folk dance, which is similar to the Israeli /hóra/ and the Moroccan/rwâl/. This line dance is performed by men or boys.

9. The proper name /marrûs/ is the diminutive of the name /maryam/. Compare Italian Mariuccia.

10. /marrûm/ is the /fa'ul/ diminutive of the proper name /maryam/.

11. The verb /yitczannaţ/ 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 /sit/, the /t/ was assimilated into /ṭ/. 

13. It seems that the word /fannûr/ is a proper name for a girl, derived from the Greek loanword /fanăr/, torch or lighthouse.

14. The word /şantûr/ is derived from the Greek psalter.

Number 121: 1. The word /dûb/(how many times!) is derived from the literary Arabic/da’ab/- to persist, persevere. Related are Moroccan/dâba/(Sp. Ar. dib(a)) and Egyptian/yadûbak/-(maximum).

Number 122: 1. Note that the plural form /'imâra/ means princes. The plural of /'amîr/ is /'umara'/ in literary Arabic.

2. The word /msêčan/ is the diminutive of /miskîn/ meaning poor, miserable.
3. The word /'alāyiq/ is the plural form. The singular is /'aliqa/ meaning bag made of a thick material.

Number 123: 1. It seems that the word /il-ziniyyi/ means the decorated, embellished, and we have here a long vowel instead of /'al-muzayyan/- 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-hos/ cow, may be derived from /hawas/ to be excited or a stable for the cows, or /al-hos/ 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 /ttus/ 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-šiṇiyya/ 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 /swini/. Compare Arabian Nights, vol. II, p.21 (Kitāb alf Layla wa-Layla, Cairo, 1862).

7. It seems that the verb /zinnayi/ means fornicate.
8. The meaning of /yamm dillā'ā/ is an unveiled woman. It may also be the spoiled woman. In literary Arabic, /dalā'/ 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 /'ūfî/ seems to be connected with the word /'afya/-good health and with the literary Arabic /mu'afa/ or with the Hebrew word נָחָי meaning bird.

2. The word /bisšarbāt/ is the plural of /sarba/ 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 /'agati/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 /'isir/ is the same word as /tibin/.

5. For the word /xangarî/, note that the word /xangar/ means dagger.

6. The word /'angar/ is from the Persian/langar/ and means anchor, see Steingass p. 1129. The Persian/langar/ is from the French l'ancre. It seems that /sīl il'angar/ means raise anchor, cast off.
7. The word /lissarāy/ means to the royal palace. The word /sārāy/ is taken from the Turkish and means the seat of the government. In classical Arabic it is called /sārah/-palace, castle.

8. The verb /latbiq/ is connected with the verb /tawwaqa/ -to encircel, to surround, and the derivation was /tawwaq/>/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 /’agd il-nassa/ is the elision of /’agd 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 onomatopoeion. Compare the Persian /caj/-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 /saqandahī/ 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 /tazi/. See Steingass p.275.

16. The word /il-nogaza/ is a nickname for an excellent kind of rice.

17. The word /alawi/ 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 /darabin/, the plural of /darbuna/, 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 /birxut/, 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 /haydar xāna/ is the name of a place in Baghdad, perhaps it means the square of Haydar.

25. The word /zbūn/ (pl./zbūnāt/) 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 /rīsa ẓini/- 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 /saḥīb/ and /baʿid/, there is 'ikfa'. 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 /hawāra/ meaning "ruined building, wasteland" and the Persian /hawārat/, 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 /ˈisˈis/ 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 /bargūs/-a flea. See Steingass p.176, and compare the Hebrew פַּרְגָּשָׁה.

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 /lingūlī/ and /camdānī/ 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 /miśs/, we should mention that it is a hollow verb, derived from the Imperative: /'imsi//'imś/ /'imś/ /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 /kalabdün/, 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 /azér/ is the place name of the holy tomb of Ezra the Scribe, which is located in Basrah in southern Iraq. Compare Ganima (Nuzhat al-muštāq fi tārīx yahūd al-‘iraq, 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 /bimwâna/ means indulgent, mild. It is connected with the Persian /miyâna/, meaning the middle, moderate. See Steingass p.1358.

Number 131: 1. The word /dindâr/ 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 /béraqdâr/ is from the Turkish meaning flag bearer, standard-bearer.

3. The word /gôtar/ shows Bedouin influence on this song.

Number 132: 1. It seems that the word /xâmak/, your linen material, is a sexual metonymy.

2. Note that the word /garman/ is a metathesis of OA
The word /raţman/-in spite of.

3. The word /ištūfa/- 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 /qam dūb/(how many times) is derived from the OA/dā'ab/-persistence, perseverance. Compare note no. 1 on song no. 121.

2. The word /yā tārisī/- means, "O my messenger."
The word /tārisī/- 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.

Number 134: 1. In the word /usmāllī/- note the changing of /t/ into /s/.

2. The word /wadī/- 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 /utrūg/g/ 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 fingān/, means to tell
the future by looking at the dregs of coffee in the cup. For the word /fingán/ see Steingass p.939.

3. It seems that the verb /'amilnī/ 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 /dish/ as /tish/ as in /nadi/ /nati/ and /ya sitti/ /yadi/.

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 /tēşa/ instead of /tāsa/, meaning round, shallow drinking cup, made of metal, we have the use of /'imala, despite velar contour, and the changing of the /s/ into /a/. Compare the Syriac /a/ 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 /nōba/ 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 /māmiś/ 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'al/ and fa'āl/-/rawh/-/rawwah/.

See Lahn al-'Āmmah (Maṭār), 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 Naq'd. Compare Socin, Diwan aus Centralarabien, morphological notes.

10. The word /tärūs/ is from the Bedouin dialect meaning messenger,/tāris/ compare /tars/pl./turūs/ flock of sheep.

11. The verb /sawwasitni/ means, you confused me. See Fagnan p.92,/sawwas/ means to disturb.

12. For the word /rayyūg/, 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 tân/- instead of /tintén/-we see the abandonment of the feminine suffix, and that the dual form of the verb had disappeared.

18. The word /qabtān/ 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 šrāf/ is used as a euphemism for women who engage in prostitution.

22. The word /yēżī/ means enough. It is derived from /gazā/= meaning to repay, to recompense; /yuğżī/ by the assimilation of /GHz/ with /z/ becomes /yēżī/.

23. In the word /etūga/, meaning its cluster of dates, the /q/ 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 šayt/ meaning he(it) is nothing, there is not.

Number 143: 1. The word /bazr ilgōš/ is the name of a fragrant plant, sometimes it is called /ngōš/.

2. The verb /sarraḥat/ means they( the cattle)
were sent to pasture. Compare /ṭarraša/. See Fagnan, p.103
/ṭirs/ flock of camels in pasture or in a caravan.

3. The adjective /šāṭarat/ means doubledged swords.

4. The word /wiṭrūšina/ means our flock of sheep.

Number 144: 1. It seems that the dialect of this song is
Bedouin. Note especially the diminutive form /šifēf/, meaning
lip. The diminutive is a characteristic feature of the
Bedouin dialect.

2. The word /il-ṣawābī/ means speaking, talking.

3. The word /bassūn/ is a typical Judaeo-Iraqi
family name. It may have been taken from the Syriac
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 /tabšī/, 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 /ṣarāšir/ is the plural of /ṣursūr/

Number 145: 1. Perhaps the word /baʿad/-an oath- by the life of-
is connected with the Hebrew word עז. Cf. above song no.140,
note 24.

2. It seems that the word /'imʿānik/ means, your
ornament, which was called /mʿāna/. 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 şarət włąya"- Is Girna also a city?

4. These two verses contain euphemisms for the seduction of girls by boys.

5. The word /šēb/ 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 /šītáya/ means a cloak-like woolen wrap which is occasionally striped.

8. The adjective /magrud/ 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 /'aṭal/ means to be unarmed, to suffer damage or loss, as a result of the evil eye. Compare Fagnan 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 /'aḥariski/ instead of /'aḥariski/ is due to poetic license.

Number 148: 1. The word /bilizār/ 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 /tanūḥ 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 נרייה.

2. In the verb /'ifnah/ 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 /wbihun/-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 /himyan/ means (money) belt. It was arabicized a long time ago from the Persian. Compare Dozy, Vétiments, p.428. See Steingass p.1512.

6. The word /wil-rōg/ 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 /mintićī/ 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 /bgadiyya/-in the morning—is taken from the word /gadū/, morning.

3. The /kasra/ at the end of the word /yiṯībī/ 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.


4. The word /gōmī/ means "my people" or my family.

5. The verb /wlarḥam/- I have mercy on you—is used in a euphemistic way for— I curse you.

**Number 153:1.** The word /māṭīlī/ is a kind of rifle called Martini.
2. The word /şacim/ 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 /sifsaf/, willow, is meant to show that he is tall and straight like a tree. For the tree /sifsaf/, see Weissbach p.326, no. 112, who says that it is derived from /şaffaf/, and Neissner, Mitt. v. 110 note q, who identifies it with the poplar tree. Compare also Fraenkel p. 143, who says that /şafsaf/ is the willow and is borrowed from şinvaş. See Low 301.

4. Note that in the word /rguba/, neck, there is "resaut" of the vowel, contrary to the literary Arabic /råqaba/.

5. By the use of the word /rbat/- 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 /xizmaçi/-servant- is taken from the Turkish /xidmetçi/.

7. Perhaps these are names of perfumes.

Number 154: 1. In the word /mulayyitên/- my lord, we have the diminutive of /mawliya/ and the feminine form (effeminate) of /mawla/-lord,/mawlây/-my lord. Here we have an example of metanalysis, see Hockett, Linguistics, 1969, p. 287, 390.

2. The adjective /qaratippläf/, the one from the city of Karatepe. The adjective is used to mock the person.
3. The word */süç/* 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 */g/* into */r/* although the */g/* 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 */'amşarf/* 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 */j/* and */l/* of the disjunctive vowel. This is a characteristic feature of the Iraqi dialect "gelet"; see Blanc (Communal) p.120.

3. In the word */'inbāl/*, meaning arrows, we have an example of the prosthetic */'a/*, which here is the disjunctive hamza. Compare the OA */'anbāl/*, in the same meaning.

4. In this verse, the proverb »b'id 'an il-'en b'id '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 ǧibt il-‘agārib ‘ala caffī w‘addani"- "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 /ḍ/ into the verb /idgūm/-get up and leave, is influenced by the consonant /ṣ/.

8. In the verb /ridtī/-you wanted- we have an example of apocope by cutting off the /ʾa/ 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 /ṣafūgān/ means, I will go very quickly, rush in. It is connected with /fāgā/- to come suddenly or unexpectedly.

11. The verb /ṣahūgān/-meaning, I will struggle, fight vigorously, is connected with the literary Arabic /ḥāğa/-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-‘itt/ is a moth which eats clothing.

14. The adjective /hayyāl/ is used here with the meaning of
melting.

15. It seems that the word /ɪmɡōra/ is an adverb which means, against his will, forcibly. It is connected with the word /ɡawr/, 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 /ɪ/ of the verb /'urd/ in literary Arabic.

18. Note that in the participle /miɡbil/-I am approaching, drawing near- we have an example of changing the /ɡ/ into /d/.

19. The phrase /hīn il-gāl/ means, at the time in which he spoke. The word /hīn/ is used here in the sense of the literary Arabic /waqtama/.

20. In this verse we have the opposite of the verse in the Muʿallaqa (verse 46) of ʿImruʿ 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 /sičcān/ means the rudder of a boat, as it does in ancient Arabic poetry. Compare the Qaṣīda of Ṭaraf ʿibn al-ʿAbd in which he likens the length of the beloved's neck to the rudder of a boat. See Sarh ʿal-Muʿallaqat al-Sabʿ by al-Zawzani (1950) p.56. Compare the OA /sukkān/ in the same meaning.

22. The phrase /rīṣa bbaṭin rōɡ/ means he was rather thrown about like a feather on the violent waves of the sea.
23. The word /il-fōg/ here means the roughness of the sea waves.

24. Note that the poet uses here the adjective form /‘lā/ instead of /‘a’la/ - 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 (Dirasat) p.161. This verse is intended to list the various kinds of colorful clothing.

3. The word /tabūragāsī/ is taken from the Turkish /tabur‘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 /‘abarīkum/- 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 /baṭah/,/bartaḥ/-meaning to lie down. See Cherbonneau vol. I p.43.

8. It seems that the word /ngīda/ is the literary Arabic /naqḍ/, meaning criticism of the lovers by jealous outsiders.

9. Note the exaggeration in describing the eyelashes.

10. The word /zīlīf/-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-kidīs/- has the same meaning as the literary Arabic /kādīs/-cart horse, nag, of inferior value.

13. Note that the phrase,/bunī iṣīmač/, meaning the bunni fish, has the adjective preceding the noun. For the meaning of the fish/bunī/, 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 /gaṭīb/- 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-ṣağir/> /‘id ʿal-
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 "aī ağa gān" my dearest master.
Compare Steingass, p.352.

2. Note that the word /biggillāla/, means in the
swing. It should be copied /bi' al-ğillala/ 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-‘an/- 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 lil' yān/ means the horse
with blue eyes, which is a noble horse. Here we have an example
of an adjective that precedes the noun.

6. The word /u'llixxi/ means the other (feminine
of /u'llix-‘illāx/) Compare Blanc (Communal) p.21. In the

7. The adjective /‘asēwed/ " the black", is the
diminutive of /‘aswad/-black. The process is like this: /‘aswad/
/> /usaywīd/> /usayyīd/> /usayd/> /‘aseyed/> /‘asēwed/. 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-gihmán/ instead of /'al-rahmán/, which appears in the song.

9. The word /'amma/ 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 /dixr/ in the literary Arabic.

2. The word /balás/-with evil, bad, could be derived from the literal Arabic /lá šay'/ meaning nothing, as in the case of /taláša/- to be destroyed, disappear. Cf. Steingass p.1111 /lash/-spoil, ruined, nothing, dead body, corpse.

3. The word /gádwa/ means his skin-bottle. We have here the metathesis /gúd/-/gádwa/-skin-bottle. Small bag made from an animal skin.

The word /gúd/ 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, /gúd/, which means generosity. Cf. Bakhri, (Dirását) p.149.

Number 160: 1. The particle /ta/ is used with the imperfect under the influence of the Syrian dialect.

2. The word /šixáruru/means, his knickers. This
sort of clothing is not mentioned in the Dictionnaire des Vêtements by Dozy. It could be a Turkish word.


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'in/ exclamation of joy. cf. the Heb. (יְּאָ֛יִיִּוּ נָּ֖א) 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-/salmī/-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,/tūt/.

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 /çūqa/ or from the Persian /chūkhā/- and means a woolen garment. See Dozy (Vêtements) 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/dāyīb/instead of /dā‘īb/-melting- we should mention that, although in the Jewish Iraqi
there is a distinction between /d/ and /\d/, the copyist did not distinguish them here.

2. The word /šina/ could be connected with the word /šayn/, meaning blemish, dishonour, disgrace. See Lane vol.1.4 p.1635. This word is connected with the Persian /šayn/, (See Steingass p.777), which however is taken from the Arabic. Note that the word /šina/ 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 /tarbus/-tarboosh. See Dozy (Vetements) p.250.

2. The word /tarači/-earrings- is derived from the Turkish.

3. The word /wbixdéda/, 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.

4. The evolution of the word /huwwa/"he", is like this: /huwa/-/huwwe/-/ huwwi/-/ huwwi/- hiwwa/. Note the use of the 'imāla in this form.

5. In the word /w-wilifa/, 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 /saṭh/ in
literary Arabic, meaning "the roof of the house", we have a partial assimilation of /s/ into /ʂ/.

7. Note that in the word /gaṣṭǐ/-my intention- the /d/ changed into /t/ as follows: /qaṣd>/ qaṣṭ/. Here we have voice and emphasis assimilation.


9. Note that in the word /bargūḍ/-a flea- the /r/ is velarized and changed from the literary Arabic /bargūt/ as follows:/bargūt>/bargūt>/ bargū/, while in the spoken word /baggūt/ we have an example of unvelarization of the /r/ which caused the velarization of the /t/. Compare the Persian /barghūs/. 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 הים.

4. The word /ḥassāšī/ 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’idar/ meaning difficult, impossible, is velarized. cf. the classical /bi’idarin/.

6. The word /il-xaza’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 /naḥana/ or /‘intahana/. The /‘a/ which changed into /w/, is maintained in some Bedouin dialects.

8. The word /māwi/-light blue- is connected with the literary Arabic /ma’i/-watery. /māwi/ is a lighter blue than /‘azraq/.

9. The word /dilul/ 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, 1933, vol. VI, p.426. Compare Sanhedrin p. 93a.

6. The phrase /ya šābṭ ymīn/ means, the tribe of Benjamin, and the tribe's name is shortened into /ymīn/. cf. the Biblical

7. The phrase /yehī rasōn/ 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. לוד

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 /mxāṣṣala/- the polished one- is derived from the Aramaic מִשְׁלָה and the Syriac مِشَّلِ. See Payne
Smith p.162. cf. the Hebr. חַע 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 /samma/, /lamme/-binding-instead of /lamma/, and /bazre/-a seed instead of /badra/, there is 'imāla.

3. Note that the diminutive form /yadāṭi/-my hands- is not used so frequently.

4. The diminutive form /bi'wēnāṭi/-in my eyes- is a well-known diminutive.

5. In the verb /tšimbi'llī/"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 /laguzzā/ 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 /bősita/-her kiss- is taken from the Persian /bus/-a kiss and /būsīdan/, to kiss, see Palmer, E. H., Dictionary of the Persian Language, 1906, p.95.

Number 172: 1. Note the 'imāla in the word /wilīmkīrī/ 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 /ˈal-afrānī/ meaning the one from Afghanistan. The derivation of this word is as follows: /ˈafrān/ → /ˈagfān/ → /ˈagwan/. 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 /ˈadī/- 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 /hasilra/-grief, sorrow, instead of /hasilar/ of the literary Arabic, the /s/ changed into /ʃ/ because of the /h/.

6. The word /pašingī/ is taken from the Turkish /basi/ meaning leader. Note that the /p/ in this word is velarized. The presence of the back /ʰa/ causes the velarization and this is the reason for changing the /b/ into emphatic /p/.
emphasis is a result of the velarized vowel. Note also the writing \( \text{bāšingī} \) which appears in line 31 in the same song. One can say that in the word \( \text{pāšingī} \) we have an example of ultracorrection caused by changing the original \( \text{b} \) into \( \text{p} \). The Turkish \( \text{bās} \) - head, is changed into \( \text{pās} \). The word \( \text{pāšingī} \) 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 \( \text{ma'gūt} \), which like the literary Arabic \( \text{ma'qūd} \), means tied, the \( \text{d} \) is devoiced into \( \text{t} \).

Number 175: 1. For the verb \( \text{timarsa'āti} \) "you become evil, cruel" one might see a connection between this and the Hebrew verb \( \text{yān} \) crime. See Ben Yehuda (1959), vol. VII, p.6759. It could be connected with the literary Arabic \( \text{maṣāq} \) 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 \( \text{'ād} \) in the Moslem dialect of Baghdad has the same meaning as the literary Arabic \( \text{tāniya} \). It could be connected with the Hebrew word \( \text{yān} \) meaning still, yet, more. See Ben Yehuda, (1959) vol. V p.4352. It also could be connected with the literary Arabic \( \text{'āda} \) to repeat.

3. The adjective \( \text{al-mizayyna} \) has the same meaning as the literary Arabic \( \text{zayn} \) - beautiful, pretty. Compare the
Moroccan adjective /mizyān/-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‘ikī/ 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 /wābulī/ means woe is me! and may be connected with the Hebrew word ìm, meaning sorrowful. See Ben Yehuda vol. I p.26. It could also be connected with the literary Arabic /wawaylī/.

6. The word /xūdūtī/ means his helmet; cf. the Persian /xūd/, /xūdā/, 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 /sīb g il-fuwwa/ refers to the famous dyeing plant. The red color is derived from roots. The color /fuwwa/ is madder: a red dye. See Löw (1967) vol. III, p.271.

3. The phrase /wūghār il-bittītī/ could mean the
proper name of person or a kind of jewelry or precious stones. See Weissbach p.338 no.2 /šū'har/.

4. The word /šmāţum/-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-masīrfa/ has the same meaning as /masīrba/-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 'immīshā'/ means "Oh the cow's owner", in daily speech, it is pronounced /hāsā/-multitude ( herd of cows) - but here we have /hāysa/. 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/ / hāysa/.

2. Note the 'imala in the word /hğelī/. It means my anklet, as the literary Arabic /hğl/. See Lane (1865) vol.
3. The verb /yitnānī/ means he will wait for me. It is derived from the literary Arabic /ta'anna/- to be patient.

4. The word /zmāmī/ means my belt as is the meaning of the literary Arabic /ḥizām/. For the last word see Dozy (Supplement) (1967) vol. 1 p.281, and (Vêtements) p.139.

5. It seems that the phrase /sabāqīt ṭwēba bğalū/ 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 /wilḳosag/ means swordfish, shark. This word is taken from the Persian /kusa/. See Steingass p.1062. Compare the literary Arabic /gāmal al-bahr/. See Lane vol. 1.7 p.2610. See Weissbach p.336 no.16.

3. The word /fuxati/ has the same meaning as the literary Arabic /warqā/, meaning neckring bird, turtledove. /faxita/ 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 /fatt/, meaning the light of the moon, because of its color. They also call it /muṭawwaqa/ or /qummara/, /sāq ḥurr/ / alhamām 'al-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 /kukuxt/. It is a singing dove, with a earthy color. It builds its nests
on high trees. See Weissbach p. 334 no. 75 /fuhtäia/Turteltaube/
Petermann, II.143,Meissner, Mitt. IV 150. See Dozy (Supplement)
Vol. II p.244.

In the Judaeo-Baghdadi dialect it is called /bixtiyyī/ which is older than /fuxāti/. In the changing of the /b/ into /f/ we have aspirantization. Compare the Jewish Baghdadi/'ābdalak/ 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 /'Asurā/'—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 /'ilmūḥ/ 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‘ madarāag/- 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 wdal/ 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 /fuṣṭān/ 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 /gangīr/ which in the Jewish dialect means to knock on something, is connected with the Persian /čang zadān/ - to scrape with the claw.

Number 188: 1. Note the ‘imala which occurs in the word /mimi/ instead of /mama/ meaning mother. It seems that /mimi/ is older than /mama/.

2. The word /‘iliyyī/ which means a small room near the roof, upper room - is connected with the Hebrew word tiyyā. 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 /kak/ 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‘iya/ into /fa‘iyya/ is found in the "gelet" dialects of lower Iraq.

2. The verb /wdahḥagīt/ meaning and I glanced, is
derived from the literary Arabic /ḥaddaqa/ meaning to look, glance, stare.

**Number 192:** 1. The phrase /lā ḍāna/ 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 /ṭēra/-his bird is used here as a metonymy for the male sexual organ.

4. The word /ṭēra/ here means the bird known as turkey.

5. The word /ḥlāwitu/ means his gift. Compare with the literary Arabic /ḥulwān/.

6. This verse praises the baby's sexual organ. The Syrians say to babies: "/xallī li baydātak/, May God keep your testicles."

**Number 193:** 1. The word /ṭarma/ means balcony. Maybe it is taken from the Persian meaning porch, veranda. Compare the Persian /ṭārum/, cupola, kiosk.

**Number 194:** 1. The word /ḥaddūr/ is a proper name, a diminutive form /faʻfu'/ 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-Ǧaʿfar, and the ninth, Muḥammad ʿibn ʿAlī. 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 Martinī.

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 /gaššāmi/ 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 tištīfī/ means do not rejoice at another's misfortune,-a motif well-known in ancient Arabic poetry. Compare the literary Arabic /ištīfā/ 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 bil-nārī wāgha muḥibbiḥī/mahlan faʿ-īnna madāmīʿī tuṭṭīḥi,ʿaḥriq biḥā ḡasadī wakulla ġawārīḥī/ waḥdar ʿala qalbī liʿannaka fīḥī 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-ʿAllāf ʿA.K.-ʿal-Ṭarab ʿind al-ʿarab, 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 /'axadda/ 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
*‘ardab  always, forever
*‘ardabad  never, not at all

BR
il-‘ibri (f.) needle
b-‘ibritā with her needle
‘ibrit il-sīlema a sort of needle
‘ibra (f.) needle

BRHM
*‘abrahām proper name cf.(heb.) ‘Abrahām
*‘ibrāhīm

BRIQ
wibrīg jar, jug, pitchār, mug tankard

BT
bāṭīc your (f.) armpit

BW
*‘abū owner, agent ( in construct phrases)
*‘abūnū his father
*‘abū gayīb a nickname for a man without sons
*yabū owner of
*‘abūki your(f.) father

no.97.14 et pass.
no.109.3, no.180.30 et pass.
no.20.150
no.43.2
no.56.28
no.156.117
no.29.9
no.108.17
no.25.1
no.41.7
no.1.5 et pass.
no.1.16, no.8.7, no.24.25, et pass.
no.3.5
no.6.1 et pass.
no.7.7, no.12.8, et pass.
- *Abūha*  her father
- Yaḥa  my daddy
- Bayya  my father
- Lilbayya  to the father
- *Abūyī*  my father
- Bu  the owner of ...
- *Abū Sīfēn*  a name of a quarter in Baghdad
- *Abū Flān*  somebody, that person
- *Abū Wlādī*  my husband
- Wabūk  your(m.) father
- Bayyik  your(f.) father
- *Abū Il-Ḥasan*  a name of holy place in Iraq
- *Abū Ṭōba*  a kind of money
- Buṭa  my father
- Yaḥb  my father
- Buṭalī  nickname of Ḥusein
- *Abūyā*  my father
- Il-Abūt  ancestors cf. Heb. *ḥāzān*
- *Abḥātina*  our ancestors
- Bayyic  your(f.) father
- Labū Bakir  proper name
- Buṭ Śākir  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
atrīk bulb

TY
atatnī she came to me

TR
waṭārī really, actually, justly, rightly
tárī it seems; it turns out

GR
agra reward; remuneration, pay

GL
lağlak for your sake, for you

HH
 ihhu Oh! moan, sigh

HD
ahhad anybody
mahhad nobody,
ma *ahhad nobody
lahhad nobody

XD
dāxīd I take, grab
wāxid haqqif I will struggle for myself
xidu take
waxdū they took
³axadha He took her
xidan (f.) they took
xid take
tāxida you take her
³axittēnu you took him
³axadna we took

³XR
billix (f.) another
illixif (f.) another

³XW
³axūha her brother
³axūna our brother
³ixta her sister
³axūnū his brother
³ixtū his sister
³ixwānī my brothers
yā xūy my brother!
yā xūya my brother!
³ixwitī my brothers
xayyā my brother
³axūya my brother
waxūcī your (f.) brother
bixtî my sister

DD
tiddâd to call for help

DM
w-âdmi human, human being, person

Dâdam Adam

DN

adâna ear

adân ears

DY

addêt to lead, bring

DY

wâddie I will hurt

ädâki He hurt you

ti-dî to harm; hurt, wrong

adiyya harm, damage

adîtak injury, trouble

RTR

b'artir proper name-Arthur

no.71.27 et pass.

no.53.2 et pass.

no.63.32

no.168.68

no.5.11 et pass.

no.5.13 et pass.

no.157.50

no.34.10

no.34.10

no.62.89

no.70.8 et pass.

no.156.32

no.29.34
bil'agifi land, earth, floor

b-*ari4 bariyya dry land

-izariq your garment

bilizar loincloth

-izagha her shawl, covering wrapper

-asasu his basis, ground, foundation

sasak your origin

sasa his basis, origin

-ya isdaitif my lady

listaq master

-istikana cup

-istesin railroad station

liskandariyyi Alexandria
361

SKR

'askāra openly

STWF

'istōfa cloth

SL

l-'asīlī of pure or noble origin

'ašla her origin

il-'asāyil (pl.) pure, noble

wasiłak your origin

GWN

lağwānī Afghani (adj. and noun)

GY

yā 'agātī My lord

il-'ağa lord, master

bāş 'aga chief, lord

FNDY

afandīna master, lord patron, outstanding

GLG

'aglagānī troubled, uneasy

'aglig coin of two Turkish piasters
aka: he ate
aka: il-šamba eating of pickled mango
akil food, a meal
la tākli: do not eat
tākila eat it
mākul eating
yākil he eats

lākū there is not, there are not
wmāku there is not, there are not

il-šāl red color

ill DW (< alladī)
willī who, whom, what, which
wil who, whom
illadī who, whom
il-yihibbkum he who loves you

illa except, less, save for
illa darūḥ I just will go
b'alif 'áfya  Good health!

b'ilfēn  with two thousand

'alfēn  two thousand

b'alf thousand

w-'iffa  friendship

b'-alāf thousands

'alif hala welcome

lamta  to pain, hurt

'allam  pained, hurt

il-mu'allam, to feel pain, to be in pain

almās  diamond

'in'salla  God willing, ...(said whenever planning to do something, or when referring to intended action)

'alla  Allah, God

ibād 'alla  servants of God

il-hamid lalla  praise to God

walla  by God, well! true?

balla  By God!

ahl alla  people of God

no.16.6 et pass.

no.20.83 et pass.

no.24.15 et pass.

no.30.38 et pass.

no.117.1

no.119,119

no.121.1 et pass.

no.94.8

no.107.12 et pass.

no.127.8

no.20.108 et pass.

no.1.44, no.2.8, no.22.4 et pass.

no.2.1, no.3.4, no.20.38

no.22.2 et pass.

no.9.1

no.18.1

no.20.18,159 et pass.

no.20.50 et pass.

no.22.1
yalla come on! hurry up!

*ilāh il-‘ālamīna god of the universe

maṣalla What God has willed

*LY

*ila if, whenever, if, whether

wila if, whenever

*MM

*wimmū (f.) mother

wimmik 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
'imāmī my leader

māma my mother

'imkum your mother

'immatina our mothers

l-'umam the nations

'ummaha her mother

'MMA

wamma By God

'samma 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

wimarāhum 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.
"amān (an expression of enthusiastic approval of a singer) great, wonderful.

il-mūmin faithful

'amāna trustworthiness, reliability

'amīn a faithful, honest

w-'īmānī my faith

'imlaamin assuring; ensuring

'ammuña proper name

N K

canna fingān as if

cannū dakka as if

cannū as if he is

cannik as if you are

win if

canhum 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
tināni he waited for me
watna I will wait
yitnāni he will wait for me
yitnūnī they wait for me
ahrôn proper name Aharon

ahl family

ahliha her family
halî my family
halič your(f.) family
wahlî my family
il'ahil the parents
yistâhîl he deserves
ahla his family
lahlak your(m.) family
ahlič your(f.) family
ahlî my family
ahalha their owners
ahalna our family
il-'ahliyya parents, family
tistâhlônu you deserve it
halâ bîki welcome to you, glad to know you!
wîyâ haliyya glad to know you!
wkull il-halâ welcome
yâ hala welcome

W
yō 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
âx ouch! (pain, or distress)  no.127.1 et pass.

WF

âf oh, woe  no.173.10 et pass.

WL

âwwal (m.) first  no.20.34 et pass.

âwwaliyya (f.) first  no.30.19 et pass.

il-âwwalin the first ones  no.109.4

b-âwwalha 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

1-âyât sign, mark, miracle  no.168.64

I yes  no.197.13

YY


YY + ŠY'

âs hilû 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?
YWB
"ayyūbī Job

YWN
bīwāna large sitting room
billīwān estrade, platform, dais

B
bīnū 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
bittitī proper name

BTY
battiyā woolen cloak

BHR
bahranī sea, ocean; large river
bahriyya sea area
lil-bahar to the sea
bah r ilšām the Dead Sea?
libhūr (pl.) seas
bahār sea

BHLG
mbahliga to stare, gaze at

BXT
il-baxit luck
baxta her luck
bixtiyyī cuckoo

BXR
tbaxxir she perfumes with incense
nbaxxig we steam, evaporate
watbaxxar  I perfume

BXSS

baxšisí  tip(money)

baxšis  tip

BXL

baxil  stingy, avaricious, greedy, miser

BDD

lá bidd  it is necessary; inevitable, unavoidable

BDR

lilbadrī  city in Iraq

kal badir  like a full moon

kal bidūr  like a full moon

BDℓ

badīℓa unique, marvelous, wonderful

BDL

baddil  to change (self)

bdāla  his ransom

badlit  she changed

badla  a suit of clothes
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 šāmi stuff, silk
mbarsama woven of silk
brīsam silk

BRTL
barṭalitnī to bribe

BRGS
wbarḡūs flea

BRGV
barḡūd flea

BRQ
baraqī necklace

BRG' a
mbarge'a veiled

BRK
mbārak blessed

'al-baraka blessing; good fortune

bārak 'alla God bless...

mabrūk blessed

BRMK
barmaksiyyīf generous, noble
BRY

tibrāla to fit

yibrī to see

ṭabārikum to contend with, strive to equal or better

dabrīlī I ask for

BZR

bazru his seeds

bizar to beget, to cause to bear

bazr il gōš mouse-ear (an odoriferous plant) a white rose, sweet mayoran, a blue flowered unotoxicating herb, quired by art. Compare the Persian marzangōš.

bazrē a seed, a grain

BZWN

bizzūna (f.) a cat

bazzūnatī my cat

bazzūnī (f.) a cat

BSS

bass only, but

bassak enough for you

bassić enough for you

BSTN

bistānī garden, orchard

lbustānkum your garden
lll-bistān to the garden
wbistāna his garden

BSM
basīm smiling; smile

BSMR
il-bismār nail
wibsāmīr (pl.) nails
bismāġ nail

BST
il-biṣīt large woolen cloak, a thin āba worn in the summer
baṣtak your āba

BSR
lbaṣīr messenger, bearer( of good news)
baṣṣirū to bring good news
baṣāra good news

BSNG
l-baṣingī leader

BSR
il-baṣar insight, discernment
il-basra (f.) the city of Basra

il-bāsīra acutely, having keen insight,

BSL

il-basal onions

BSWN

baṣṣūn family name

BTT

batta duck, swan

BT

lä Tibits to be slow

bata slow going, to linger; tarry

BTH

'ambatiḥ to lay flat, to prostrate

BTR

baṭrān carefree

BTS

btūṣ proper name, fragrant fruit

BTL

'abattīl stop, cease
battil (Imperative) stop
batul it became null, invalid

BTN
batn my belly
wil-batin belly
batnI my belly
batna her belly

BT
bittelu you sent him
ba'at to send, dispatch
wyib'at he sends
wib'at (Imperative) send

BD
ba'ad ransom, equal
ba'da still
ba'd after
min ba'dihim after them
ba'adan afterwards
ba'ad more
ba'ad other
bi'Idin distant, far
ba'ad ruhi 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

lib’īrāa camels

Baghdadi, of Baghdad

Baghdad

wilyibgiḏna to hate; he who hates us

bagil mule

baglit the mule of...

il baqga cow

biqčita garden

ma bigēt to remain, stay

ma bagāli nothing was left for me
wibget  I became
wnibga  we become
wma baqâ  did not remain
tibqâ  she remains
baqâ  he remained
baqiyya  remainder, rest, left over, remnant
tibqên  you will remain

BGR
bigâra  (P.) idleness

BKR
bikirna  our first born
wbukra  tomorrow
bkâr  (pl.) first born

BKY
wyibkî  weep
'tibcqy  crying, weeping
labâf  I will cry
lā  tibcîn  don't cry
lō  biça  if he cries
tibkî  she weeps
bičîna  we wept
ţbačcînî  to make cry
il-biça  cry
bičâya  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
bakin cried

bikyu they cried

tibken you cry

yibci he cries

bačanī he made me cry

yibci (imperative) cry

BCR

bācir tomorrow

BLL

tiballal become wet

ballalit to moisten, make wet

BLBS

balābūs (p.) curse

BLBL

wimbabbil ḫali disturb, disquiet

wbalābil ilšog nightingales

BLD

lil-balad country

libladī city, community

wiblad country
balāš freely, for nothing
*ablaš to become entangled
wišballaš complicate matters

balkat may be, perhaps
balćan it is possible
balći probably

dimballam hold one's tongue, restrain, curb
balam rowboat
il-balâma (pl.) rowboats
balmak your rowboat

ballūr crystal; glass

il-baliyyā misfortune, calamity
wbalānī balwa
il-mibtilī put to the test
balâna
balwa
tiblī
balf
'ibtilēt
štālinī
wbālī worn out, old, rotten, ragged
1-balānī
yiblāk
'iblētiniī
bilōnī to afflict
iblētiniī harder

BLYZ

balyōz (G.) proper name

EMBY

bambay Bombay

BNT

il-binta (f.) daughter, daughters
bitt daughter
bnētī (f.)
il bnayya
bnayyit bagdādi
banāt daughters
bini thum 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
wibnayyāt
bintna

BNDQ
bindaq hazelnut, hazel, corylus avellane

BNFS
'il-banafsā amethyst

BNW
wbanaw to build
bnāya (f.) a building
mabniyyā built
wlabnī I will build
bnā (M.) built
wbanit (f.) built

BNY
'ābin son,
libn il kirāma the nobles' son
'ābinī my son
'ābinu his son
'ābna her son
'ābin son

bunniyya a kind of fish
binniyyāt a kind of fish
wibin xāla his uncle's son

BHT
wbihtat to be astonished, bewildered, startled

yinbihit he astonishes

wilbihtān false accusation, slander, defamation; lie, untruth

BHY
il-bahiyya beautiful, splendid, magnificent

ditbāha to vie, contend; compete with one another

BWB
il-bāb door, gate
bābina our door
il-bawwāb doorman, gatekeeper, janitor
bāb il-fāskar army gate
il-bawābī doors
bāb 'alla name of quarter in Baghdad

BWX
bāxan to abate, decrease, subside, to become bad
bil-būrī single-pipe wind instrument made of reed (cane)

wiybūs he kisses
wbāsū he kissed him
bāsa he kissed her
tbawwis
bās
bōsa a kiss
bāsū
dibūs
bōsāt (pl.) kisses
bōsitič
ma bawwisā
'babawwis I will kiss
bwēsa diminutive, a kiss
bōsita
wabūsa
būsū (Command) kiss

bāqa steal
tbüg she steals
bāga steal it
bāyig steal it
tbūgin
bāgha

BWL
bāla mind, heart
bālak attention
’abāla she would think
bāli my thinking
bālič pay attention

BYB
bibī (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-hammiqdāš the Temple
bēt yišra’ēl people of Israel
bētf my house
<table>
<thead>
<tr>
<th>BYT</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>'abāt</td>
<td>to pass or spend the night</td>
<td>no.1.4 et pass.</td>
</tr>
<tr>
<td>bitnā</td>
<td>to stay overnight</td>
<td>no.59.47</td>
</tr>
<tr>
<td>bātī (Imperative)</td>
<td>stay overnight</td>
<td>no.69.23</td>
</tr>
<tr>
<td>bāyit</td>
<td>staying</td>
<td>no.140.4</td>
</tr>
<tr>
<td>yibāt</td>
<td>spend a night</td>
<td>no.140.79 et pass.</td>
</tr>
<tr>
<td>bātat</td>
<td>became</td>
<td>no.182.1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BYRQ</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>wibyāriq (pl.)</td>
<td>flag</td>
<td>no.17.10</td>
</tr>
<tr>
<td>bēraqdār</td>
<td>flag-bearer</td>
<td>no.131.6 et pass.</td>
</tr>
</tbody>
</table>

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<thead>
<tr>
<th>BYZR</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bīzār (P.)</td>
<td>to suffer</td>
<td>no.117.24</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BYD</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>wbēḍa (f.)</td>
<td>white</td>
<td>no.34.30 et pass.</td>
</tr>
<tr>
<td>'abayyid</td>
<td>to whiten, make white</td>
<td>no.42.6 et pass.</td>
</tr>
<tr>
<td>labyaḍ (m.)</td>
<td>white</td>
<td>no.46.18 et pass.</td>
</tr>
<tr>
<td>libyaḍ</td>
<td>white, whiteness</td>
<td>no.69.67</td>
</tr>
<tr>
<td>'abyaḍ (m.)</td>
<td>white</td>
<td>no.69.101 et pass.</td>
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<tr>
<td>bifḍ (pl.)</td>
<td>white</td>
<td>no.173357 et pass.</td>
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<th>BY'</th>
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<tbody>
<tr>
<td>labīʿ</td>
<td>to sell</td>
<td>no.19.2 et pass.</td>
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<tr>
<td>biʿt</td>
<td>I sold</td>
<td>no.55.19</td>
</tr>
</tbody>
</table>
tbī'
ma yibtā'
la tbī'a don't sell him
wbāyi'
tbī' dlālū she is spoiled
btā'it was sold
yinbā'
bi'tak I sold you
ma bī'a I will not sell it
'abī'ik I will sell you
bā'īc he sold you
tībī'a you will sell her
bī'ūnī sell me
yibī'nī will sell me

BYG
bēg bey(title of courtesy)

BYN
tīnbān 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
bayyināt show, represent
mā ybayyin

bīnātna among us

bēnī

libēnak

libēna among her

bayyān to make clear, plain

PARA

pāra para coin, penny, 1/40 part of the Turkish piaster.

PĀSA

līl pāša pasha

pāša

pāštnā our Pasha

PTT

putta a kind of staff

PŠKW

paškōla loop, tie

TAZA

il-tāza fresh

TB‘

witba‘ follow

‘atib‘ak I will follow you
J92

TBL

tabal to consume, sicken of love no. 197.19 et pass.

TBN

bîl-tîbin straw no. 54.19

TGR

tîggâr (pl.) merchant no. 200.15

THT

tahit under, below, beneath, underneath no. 62.3 et pass.

TXT

tixût (pl.) bench, bed no. 14.5

tâxtâ no. 20.225 et pass.

taxt bed no. 27.53 et pass.

TRB

wil-tîrâba dust, earth, dirt, soil, ground no. 59.68
‘al tarba grave, graveyard no. 180.34

TRS

‘întiras was filled no. 140.82

tars filling, filling up no. 141.25

il-taras mean, vile, ban no. 154.30 et pass.

wîmtarrîsa full no. 155.9
TRF
yā taraf  luxury, opulence; affluence, ease, comfort  no.78.3 et pass.

TRK
*iṭrik* to leave (a place)  no.83.1 et pass.
witrakīt  no.84.5
*iṭrika* leave him  no.84.7
tirakī left me  no.94.9 et pass.
lātirka I will leave him  no.97.23
wātrakī I will leave  no.98.17
il-turkmūn the Turkmen  no.101.8

TRC
witrīyya earring  no.49.2 et pass.
tarāḍī earrings  no.130.30 et pass.

TRM
il-turma (P.) kind of rope, a cashmir shawl  no.64.166

TRWY
tarwiyyā petticoat, belt, apron  no.64.124 et pass.

TB
il-taʿab fatigue  no.20.23
tʿabtū I was tired  no.63.31 et pass.
watʿabnī he made me tired  no.156.148
taʿbān tired  no.157.2
tal (m.) come! (imperative, command) no.37.1
dit'āl come!
no.44.21
ta'ālū (pl.) come!
no.59.55
ta'ālī (f.) come!
no.62.2 et pass.
wta'āl (m.) come!
no.91.11 et pass.
tālī (f.) come!
no.119.46 et pass.

tiffāh il-šāmi Syrian apple no.27.13
tiffāh apples no.69.101
tiffāha (f.) an apple no.138.7 et pass.
tiffāh il-'aţām no.167.8

iltufgā rifle, rifle shot no.57.29
il-tufag (pl.) rifle no.62.40 et pass.
il-tufugāli gun no.153.2
wil-tefugxāna 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
mintiči resting, leaning, reclining

TLF
talaf to be destroyed, to be damaged
tläf destruction, damage, loss
tilfat
tlařitha you ruined her

TLW
witwālū and its end
tālī 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

lil-tanak tin, i.e. galvanized iron container

littu (p.) you

tawwa at once, right away, immediately, just
ta in order that

tawnī I just...

'atūb I will repent, do penance
tōba repentance, penance

'al tōrāt a name of a Jewish quarter in Baghdad

mutā mulberry tree, mulberry

tūmānī name of Turkish coin

il-tiyāfī furniture
il-titi zinc

TYN

tina (f.) a fig, a fig tree

tin figs

TYH

tayyah confuse, distract

tayyih straying, lost, perplexed

TRY

triyya Pleiades

TGL

'atgil make heavy

TILT

talata three

bitlat grūš three piasters

talat three

tlatat šhud three witnesses

witlatta'as thirteen

yöm litlata Tuesday

TMM

btumma in her mouth

btummu in his mouth
tūmmī my mouth

tūmmak your mouth

tīmmī

wibtīmmīc

tūmmaḥa her mouth

TNM

wimṭamman expensive

mṭammaniyya expensive

di-ṭammin estimate, appraise

ṭamman to assess

iḥtaman price, cost, value

TNW

b'atna ḥāla in the lowest situation

TNYN

il-tānēn Monday, two

tnānēhum both of them

tna'āšar twelve

bil-ṭīntēn two o'clock

ṭīntēn (f.) two

'ītna'āš twelve

wiiṭnēhum both of them

'ītnēn fa'āšar twelve
TWB

tōb  shirt, garment
ţyāb  (pl.) garments
ţyāba  her shirts
il-tawāb  recompense, reward, merit (for pious deeds)
tobēnī  garment
ţōbi  my garment
ţwēba  his garment

TWR

ţayyar  to arouse, to raise

TWN

witwēnī  the ūwēnī tribe

GAKYT

ţakēt  jacket, coat

GAMWS

ţamūsa  buffalo

GAN

ţānī  (p.) my soul
(yā)  ţān  my soul
bgāh-illēla  By the glory of this night
bgāh  rabb il‘ālamīn  By God

ɡubba  allong outer garment

hal  ɡābit

ya  ɡibrītī  my comfort
wanɡibur bih  to set broken bones
watɡabbar il rahmān  ask for the help of God

ningibrīn
ɡabbūrī  proper name
ɡibrīnī  help me
ɡābir  doctor; proper name

ɡabal  mountain
‘iɡbālī  (pl.) mountains
miɡbil  comāng
waɡbil  to mix

ɡbīn  forehead
ɡbīnik  your forehead
ɡbīna  her forehead
il-ɡābin  cheese
401

gbinu  his forehead

GGW

giggawi  proper name, George

GDD

giddid  new

wigdudha  grandfather, ancestors

wigdudiki  forefathers

wigdadi  my grandfathers

giddatha  her grandmother

wigdudif  my grandfathers

il-gidda  the new

wil’a’idda  by the ancestors

w-’giddak  and your grandfather

gidditu  his grandmother

GDR

il’gidir  pot

’gadri  smallpox

il ’gdur  (pl.)  pot

GDF

’a’difilha  to row a boat
GDM
il ḡadim foot, step
lī ḡiddām in front

GDW
min ḡidwāk because of you
ḡadwa his skin-bottle

GRR
tḡirha pull
ṯaḡirr ḥasrāt to sigh
yḡirr il-‘ūd he plays on the lute
il-ḡarrār huge, enormous

GR
wistagra to show courage, boldness

GRH
yṯigraḥ to wound, hurt, injure
ṯaḏraḥ wound, cut, injury
wṯigruḥ (pl.)
maṯṯruḥ wounded, hurt
ṯaḏraḥ to hurt
ṯḏruḥ my wounds
ḏaṯḥi my wound
l-ḏaṯḥi wounds
il-ĝirēdi  a mouse, a rat

ĝarāsā  bells
il-ĝaras  bell

iĝrūf  undercut, bank or shore
il-ĝurūf  shore

ĝrīmī  in vain

wiš ĝarī  what happened?
waĝrī  ildo.mi'  flow the tears
wĝarālī  happen to me
tiĝra  flow (tears)
yiĝrī  flow (tears)

ĝazim  decisive, absolute

ĝasūs  quietly
il-ģisir bridge

il-ģisig bridge

gilgaša name of place

ingatāli to lie down

wīg'ālī to make, to set

wīg'āla make him

wīg'ālī make

gilin my eyelid

ilgilin eyelid

gilfūnī my eyelids
G FY


gāfa to be rough, harsh

gifōni to turn away

gfāk

'iğfāc

tigfin

GR


gīgāra (f.) cigarette

GLL

biggillāla swing

washlāha pack-saddle

il gālāyil rags

GLB


gālib importer; captivating

GLBB

gilbābihu garment, gown, dress, flowing

outer garment

GLX

maglūxa stretched; rolled out

GLD

'īl gīlid skin
gīld leather

GLS

gālisīn sitting down

bmağlis meeting, gathering

gīlus sitting

bilmağālis meeting, gathering

GLW, GLY

wniğlinū we will prepare him for the wedding

'gliķī prepare you

tingilin

daģliķī

wiğlitōķī

tiģalla to reveal itself

mağliyya clear, showing

bgālū polish

bgīlwitū ointment of henna

GMB

gambu at his side

GMR

ģimmār (edible) palm pith, palm core

ģamr embers, live coals

ģamra live coal, firebrand
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<td>407.079</td>
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</tr>
<tr>
<td>ḡamāʿa</td>
<td>group, crowd; community</td>
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<tr>
<td>ḡamī</td>
<td>all whole</td>
<td></td>
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<tr>
<td>ḡam</td>
<td>entire, entirely</td>
<td></td>
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<tr>
<td>il-ḡimʿa</td>
<td>Friday</td>
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<tr>
<td>ḡamālī</td>
<td>beauty</td>
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<td>il-ḡamal</td>
<td>camel</td>
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<td>bḡamāla</td>
<td>in his beauty</td>
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<tr>
<td>ḡamila</td>
<td>pretty; handsome, proper name</td>
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<td>wiḡmālu</td>
<td>his camels</td>
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<td>il ḡammāla</td>
<td>camel-drivers</td>
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<td>wiḡmālina</td>
<td>our camels</td>
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<td>ḡimmālik</td>
<td>your camel driver</td>
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<td>maḡnūn</td>
<td>mad, crazy</td>
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<tr>
<td>ḡinniyya</td>
<td>female demon</td>
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<tr>
<td>il-ḡinnī</td>
<td>demon</td>
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<td>ḡannēt</td>
<td>I became crazy</td>
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<td>il-ḡinēna</td>
<td>garden</td>
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<tr>
<td>lḡgannā</td>
<td>Eden, paradise</td>
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<tr>
<td>l-ḡinān</td>
<td>gardens</td>
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<tr>
<td>maḡnūna</td>
<td>crazy</td>
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"ganbā near him" no.20.174
"liğnābič Your Honor, you (polite form)" no.113.10

"gnīgil bells" no.173.59
"gīgil bell" no.192.9
"ganāgil bells" no.194.24

"gīnīhī my wings" no.156.11

"gnāz bier, funeral procession" no.41.1

"gangir knock" no.52.3

"gināya perpetration of a crime, felony" no.70.10

"ghādī fighting" no.62.47 et pass.
"maghūdī my endeavor, effort, attempt, work" no.157.50

"il-ğihil youth" no.69.32 et pass.
gāhil child

GWW

gawwa below, under, downstairs

GWB

il gawābī (n.) saying, speaking, answer

GWX

gōxada noble man

gōxa broadcloth

GWD

gwāt proper name

gūda his skin-bottle

gūd skin-bottle

gwād (pl.)

tgūd to be generous

iygūd to become generous

GWR

gārič your neighbor

gawaran injustice, oppression, tyranny

gīrānak your neighbor

‘algīrān neighbor

gērf my neighbor

‘imgūra tyranny
girání my neighbor
ğär neighbor

GWZ
yiğüz to stop, to leave, to cease
ğazit stop
mağüz
ğüz
wağüz I will stop
tğüz she stops
ğayiz lawful, permitted
wil-ğizit If I leave
ğozat buwwa nut-brown, hazel
ğöz hazel
māğužiç I will not leave

GWH
ğufân hungry

GWNM
bigunam (P.) heartily

GWHR
ğohariyya jewels
wäghar jewel, precious stones
gy

gīna we came

gōnu they came to him

tiği she will come

nigi we will come

ģītna she came to us

gītu I came

gāni he came to me

yiği he will come

yiğiña they will come to us

tiģina she will come to us

yiģina he will come to us

gākī came to you

gākum he came to you (pl.)

yğiņī he comes to me

gāha he came to her

gāna he came to us

ģītni she came to me

yğiha he will come to her

gāh he came to him

yiģūnā they come to us

ɡayyī (adjective) coming

bgīyyitak with your coming

gītt she came

yiģikum will come to you

gēt 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.

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et pass.

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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.
bgayyitič with your coming
w gigi you came
ğağič I will come to you
ğıtič I came to you
ğıt I came
wagč I will come
tatgan they (f.) came
tığını she will come to me
ığatını she came to me
gay (adjective) comes, coming
ğet you came
şağıc came to you
işgaçı what happened to you?
wğitina you came to us
hal ɡayya coming
şağı I will come
ğanna they came to us
ğınak we came to you
yigönî they will come to me
wgonî they came to me
ğıtini you came to me
wagıkum I will come to you
ğö they came
tigöna you will come to us

GYB
yğiblu 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
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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

ğaba he brought him

ğabit she gave birth

ğabithum she gave birth to them

ğābū he brought him

la tğibū do not bring him

yğiba he will bring her

ğībnālik we brought to you

ğīblī bring me

wağīb I will bring

wişğābak what brought you?

ğāb he brought

ğābak he brought you

nğīb we will bring

wağībla I will bring her

ğībōla bring him

'iğyūba (pl.) pockets

ğību bring

ğīblī bring me

ğībit you brought

ğāyib (adjective) bringing

ğāyībū he is bringing him

ğābitu to give birth to

biliğyūb in the pockets

ilğābita to whom she gave birth

wğībna we brought
GYF

Galithim their stench

HAṬAN

haustan (heb.) bridegroom, son-in-law

HAXAM

haXam Sim'ûn Rabbi Sim'ôn

HAR

il-hāra quarter, lane, alley

HASAWY

hasāwiyya mule, idiot

HBB

'ahibbû to love, like, like to

Hubbi my beloved

maḥbûbî (adjective) loved

habîbî my beloved, dear, darling

il-maḥhabba love, liking

habbêtha I loved her

yihîbb he loves
ḥabbēt I loved
ḥabīb darling, beloved
ḥibbāba dearest, darling
yīḥibbkum he loves you
liḥbāb lovers
wmaḥhabathum their love
ḥabbāt kisses
ḥabībina our beloved
ḥubbić your love
wiṭhibb she loves
ḥabība a sweet heart
ḥabba a kiss
wḥibbita she kissed him
b-maḥbūba her lover
ilʿaḥibba whom I love
ilmahbūb (m.) dearest, beloved
yḥibba he loves her
ḥibbitik your kiss
maḥbūba (f.) dearest, beloved
ṣaḥibbak I love you
yḥibbak he loves you
daḥibb I kiss
ṣaḥibbhum I love them
il-ḥabāyib (pl.) dear, lover, beloved
ṭḥibba she loves him
ḥibba kiss her
HBRWN

ḥibrôn  Hebron

no. 168.45

HBS

mahbas  ring, engagement or wedding ring

il-mahābis    (pl.) rings

mḥābisu  his rings

wmaḥbas  šidir  gold ring

mahbasə  his ring

no. 20.108, no. 25.9 et pass.

no. 68.30 et pass.

no. 107.3

no. 121.9 et pass.

no. 158.50

HBL

ḥablit  to be or become pregnant

ḥibalhā  her pregnancy

ḥiblē  pregnant

ḥablī  my rope

ilḥabil  rope

no. 16.3 et pass.

no. 16.3

no. 39.23 et pass.

no. 78.4 et pass.

no. 157.61 et pass.

HTY

ḥitti  even

ḥattā  in order to

ta  in order to

no. 20.231 et pass.

no. 24.11 et pass.

no. 57.26

HGG

ḥaggī  master, pilgrim

wiḥhiggat  ildoxxān  by the excuse of smoke

no. 55.11 et pass.

no. 140.57
HGB
hwįґiґib eyebrows
hawąґiґib eyebrows
liŋgąґib eyebrows
wil-ŋąґiґib eyebrow

HGR
biŋgąґar (pl.) stones
ŋąґara stone
wilŋigra shop, store
il  ámbąґar (pl.) stones

HGG
wįbįґigib bosom, lap

HGL
įґįґįґ anklet, chain
įґįґįґከ my anklet
il-įґįґįґ anklet
įґįґįґįґ anklet
įґįґįґ (pl.) anklets
įґįґįґįґįґ your anklet

HDD
įґįґįґįґ your anklet bangle

HDD
įґįґįґ iron
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<td>blacksmith</td>
<td>no. 64.1 et pass.</td>
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<td>ḥiddāfī</td>
<td>act of mourning</td>
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<td>liḥaddī</td>
<td>limit, end, border</td>
<td>no. 137.8 et pass.</td>
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<td>HDT</td>
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<td>no. 160.29</td>
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<td>wiyḥiddītnī</td>
<td>he speaks with me</td>
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<td>HDR</td>
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</tr>
<tr>
<td>ḥadr</td>
<td>under, below; beneath</td>
<td>no. 154.23 et pass.</td>
</tr>
<tr>
<td>ḥadrič</td>
<td>under you</td>
<td>no. 199.11</td>
</tr>
<tr>
<td>ḥaddarāt</td>
<td>she descended</td>
<td></td>
</tr>
<tr>
<td>il minhidir</td>
<td>slope, slant; inclination</td>
<td></td>
</tr>
<tr>
<td>HDY</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yal ḥāfī</td>
<td>to urge camels forward by singing</td>
<td>no. 72.4, no. 156.128 et pass.</td>
</tr>
<tr>
<td>HDW</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḥdākī</td>
<td>your pair of shoes</td>
<td>no. 34.6</td>
</tr>
<tr>
<td>ḥdāya</td>
<td>my pair of shoes</td>
<td>no. 111.4</td>
</tr>
<tr>
<td>HRR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wil-ḥārif</td>
<td>silk</td>
<td>no. 18.1 et pass.</td>
</tr>
<tr>
<td>ḥurran (m.)</td>
<td>pure, liberal</td>
<td>no. 45.38</td>
</tr>
<tr>
<td>ḥrārat</td>
<td>heat, warmth</td>
<td>no. 62.96</td>
</tr>
<tr>
<td>ḥurra (f.)</td>
<td>pure, liberal</td>
<td>no. 201.2</td>
</tr>
<tr>
<td>il-ḥār</td>
<td>hot, warm</td>
<td>no. 131.11</td>
</tr>
<tr>
<td>il-ḥāq</td>
<td>hot, warm</td>
<td>no. 200.16</td>
</tr>
</tbody>
</table>
HRB

hağbu his fight
miṣrib 'alayya he is fighting against me
bil-ḥarib (m. and f.) war
wimḥārb warring, fighting
lil-ḥarbī war, warfare

HRZ

hiriz amulet

HRS

ḥāris guard, watchman

HRS

la thārišnī do not provoke, do not pick a quarrel with me
'ahāriškī to look for a quarrel

HRQ

*ihtiraq to burn up, be burned, consumed by fire
jahraq to burn
wharqit she burned
iḥtirag to burn up

HRM

lā yiḥrimak to deprive, dispossess
ḥarāmī thief, robber
whirmitnī to deprive
minnak 'anhirim to deprive
ya hurma woman, lady, wife
whiramtnī you deprive me
'ibn il-ḥarām illegitimate son
ḥarām illicit, unlawful
mahrrūm deprived, dispossessed, suffering privation

HZQL
ḥizqēl Ezekiel
ḥisqēl Ezekiel

HZM
hzāmīf my belt
ˈihzām belt
wimḥazzīma belted

HZN
lil-ḥizzān (heb.) cantor
l-ḥaziṇa (f.) very sad, grieved
ḥizin sadness, grief, sorrow
ḥizinčīn your sadness

HSS
ḥassū to feel, sense
whissa her voice
ḥiss voice
hissi my voice

HSB

hsibtūha I consider her
‘al-lihsāb at the expense
hisāb account
hasbāt thoughts
whisbēnī consider me
hisabtaq I considered you
mahsūbin protege, favorite
hasba thought
whisbōnu they consider him

HSD

wilhasadōna to envy, grudge
wil-yihsidūna and who will envy us
il-ḥasūdīn envious ones, grudging ones
wilyiḥsidnā and who will envy ms

HSR

ḥasritī my grief, sorrow, regret
mhassar sorrowful
tihassar to be grieved, distressed
bil-ḥasrāt (pl.) sighs
ḥasra sigh
mihtāsra to regret

no. 188.20 et pass.
no. 30.27
no. 52.18
no. 59.56
no. 62.76 et pass.
no. 71.15
no. 127.12
no. 132.20
no. 157.66
no. 160.20
no. 9.4
no. 9.6
no. 23.8
no. 146.6
no. 61.3
no. 136.15 et pass.
no. 150.11
no. 156.91
no. 173.51 et pass.
no. 174.29
<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>59.59</td>
<td>١٢١٢١٢١٢٢١٢٢</td>
<td>0, what a pity! It is too bad!</td>
</tr>
<tr>
<td>167.5</td>
<td>١٧٢١٢١٢٢١٢٢١٢٢</td>
<td>the player on the rebab</td>
</tr>
<tr>
<td>1.64</td>
<td>٢١٢١٢٢١٢٢١٢٢١٢٢</td>
<td>like his beauty</td>
</tr>
<tr>
<td>2.2</td>
<td>٢٢١٢٢١٢٢١٢٢١٢٢١</td>
<td>better</td>
</tr>
<tr>
<td>35.2</td>
<td>٢٣٢١٢٢٢١٢٢١٢٢١</td>
<td>his beauty</td>
</tr>
<tr>
<td>35.2</td>
<td>٢٤٢١٢٢٢٢١٢٢١</td>
<td>his beauty</td>
</tr>
<tr>
<td>61.7</td>
<td>٢٥٢١٢٢٢٢١٢٢١</td>
<td>charity, almsgiving</td>
</tr>
<tr>
<td>83.6</td>
<td>٢٦٢١٢٢٢٢١٢٢١</td>
<td>my good opinion</td>
</tr>
<tr>
<td>96.24</td>
<td>٢٧٢١٢٢٢٢١٢٢١٢٢١</td>
<td>charity, almsgiving</td>
</tr>
<tr>
<td>128.2</td>
<td>٢٨٢١٢٢٢٢١٢٢١٢٢١</td>
<td>your beauty</td>
</tr>
<tr>
<td>130.29</td>
<td>٢٩٢١٢٢٢٢١٢٢١</td>
<td>man's name, a name of a Shiite holy man</td>
</tr>
<tr>
<td>144.19</td>
<td>٣٠٢١٢٢٢٢١٢٢١٢٢١</td>
<td>merits, good qualities</td>
</tr>
<tr>
<td>144.19</td>
<td>٣١٢١٢٢٢٢١٢٢١</td>
<td>her beauty, charms</td>
</tr>
<tr>
<td>138.14</td>
<td>٣٢١٢٢٢٢٢١٢٢١٢٢١</td>
<td>grass</td>
</tr>
<tr>
<td>20.140</td>
<td>٣٣٢١٢٢٢٢١٢٢١٢٢١</td>
<td>far be it from you</td>
</tr>
<tr>
<td>61.10</td>
<td>٣٤٢١٢٢٢٢١٢٢١٢٢١</td>
<td>bowels, intestines, interior</td>
</tr>
<tr>
<td>72.5</td>
<td>٣٥٢١٢٢٢٢١٢٢١</td>
<td>interior</td>
</tr>
<tr>
<td>107.11</td>
<td>٣٦٢١٢٢٢٢١٢٢١٢٢١</td>
<td>interior parts of the heart</td>
</tr>
</tbody>
</table>
HSS
hissitā my share, part

no. 58.21 et pass.

HSR
hsīr straw mat

no. 44.15

HSL
ḥassalit attain, acquire; to collect

no. 90.9

ḥisallī happen to me, occur

no. 149.6

HSN
il-ḥṣān horse

no. 53.14 et pass.

ḥṣānī my horse

no. 47.5 et pass.

ḥṣāna her horse

no. 177.12

HBR
ḥādādrū they made ready, prepared

no. 24.1

ḥāddirū (Imperative) make ready

no. 24.10

ḥādīrit il-niswān women's hall

no. 41.10

ḥādir ready, ready to (do something)

no. 57.9 et pass.

wibhīditorak your presence

no. 121.20 et pass.

ḥiḍarnī reach to me

no. 152.10

wbiḥḍārū in the presence of

no. 158.20

ḥḍariyya town dweller, urban

no. 180.2 et pass.

ḥāḍārū proper name

no. 194.5

HSG
wala 1-hādatī on a silver tray

no. 200.4
yih\dan\u0101 to embrace, hug
\dan\u0101 hug him
yih\din hug him
whi\dn\ene\u0101 hug him
lah\dink I will hug you
bh\d\n\na in her bosom
bhu\d\n\n in the bosom
bhu\d\nik\ in your bosom
w\hi\dn\ita embracing her
bhi\d\n\eni in my bosom
bhi\d\n\n\eci in your bosom
\dan\ha he hugged her
bhi\d\n\enkum in your bosom
il-hi\d\din bosom, breast
bhi\d\n\n my bosom
bhi\d\nu in his bosom

HDY
\'ah\d\da to enjoy the favor of

HTT
lah\d\tt to put, place
hitt\n\n\f put me down
hatt\n\n\f put me down
hit\\\tha put her
hatt\\\et I placed
 encount  she put us
hatta  handkerchief

HTB
hatabha  firewood

HFF
hiffaf  cosmetician
wahiffa  I will beautify her

HFR
ya haffar  digging

HFD
yihfaqi  he keeps, protects, guards
ihfadhum  keep them
yihfadli  He will keep for me
hiffadat il-asrâr secrets  keeper

HFN
hafna  handful

HFY
hafi  barefooted

HQQ
il-huqqa  small box, pot, jar
bhaqq  By the right of  

HQR

haqara  lowness, baseness, meanness, smallness

HGG

wiyhiiggili  he has the right, he is entitled
wihiigg  right, claims
whagg 'alla  By God's merit
haaggi  a proper name

HKM

hikkam  judges, rulers
haakmit 'ilayyi  they sentenced me
haukm  judgment
wahkam  judge, sentence

HKY

waakhk  speak
tihikk  she tells
il-hakhk  talking, speech
yihkila  he tells her
hakayat  stories
'ahkhlik  I tell you
'ahkhlik  I tell you
yhhakhfin  he speaks with me
wyihkōnu  they tell him  no.170.25

HCY

šaḥčīlak  to tell, relate  no.5.3

šaḥčīlik  I tell you  no.27.11

hāčēta  I talk with her  no.37.5

tiḥčī  she spoke  no.41.20 et pass.

tiḥaččan  they spoke  no.60.22

withaččini  she spoke with me  no.62.110

liḥcāya  story  no.64.51 et pass.

yiḥčī  he speaks  no.75.6 et pass.

ḥaḥcāya il nās  people's stories, rumors, gossip  no.89.26 et pass.

waḥčīla  I tell him  no.98.10 et pass.

šaḥāčī  what will I say  no.133.25

ḥcayāt  the stories, tales  no.141.16

thāčīna  she tells us  no.145.34

waḥčīla  I tell her  no.145.50

hičēna  we told  no.150.14

tithača  they gossip  no.156.94

yiṁhčī  will be told  no.157.76

HLL

lil-ḥilla  to the city Hilla  no.20.159 et pass.
lā ḥilla  I will untie  no.42.13 et pass.
lil-maḥalla  quarter  no.62.125 et pass.

ḥilla  clothing, dress, garb, suit  no.124.42

of clothes
hallat  she untied
halal zada (p.) son of legal birth
yhill  finish
lii-hilli  city of Hilla
lahilli  I will untie you

HLB
halibi  milk
il-halab  Aleppo

HLF
ahlif  to swear, to take an oath
halfu  they swear
lahillifak  to make swear, to put to oath
hilif  swear
lahliflak  I swear to you
lil-hilfa  name of place
lahilfa  I swear by him
halfit  she swore
yihlif  he will swear

HLQ
halqa  her throat

HLG
bhalg  il-sêf  edge of sword
bilhalig  throat
**HLM**

hilim dream

̣hlamit I dream

̣hilmāna dreaming

**HILW**

yihlālū it pleases him, to enjoy, like something

ya maḥlā how wonderful!

ʿēs ḥilū how nice!

ḥilwa (f.) nice, pretty

hal ḥilū beautiful, sweet

il-ḥilū beautiful, sweet

yihlāla it pleased him

tiḥlālī it pleased me

il-ḥilwiyya beautiful

bhalāha with her beauty

wišmaḥla how beautiful

hlēw il-ṭūl nice size

bilhilwāt among the pretty ones

ḥālālī it pleased me

hilwānī pretty, sweet

hlāwitu his present of money, tip

hillāwī pretty

**HMM**

il-ḥamām dove, pigeon

no.95.22 et pass.

no.140a.10

no.153.14

no.1.43

no.1.55 et pass.

no.5.2 et pass.

no.24.20, no.147.8 et pass.

no.10.2, no.11.8

no.11.6 et pass.

no.20.79 et pass.

no.20.195

no.30.35

no.34.30

no.56.22

no.58.9 et pass.

no.58.20

no.59.45 et pass.

no.166.7

no.192.20 et pass.

no.192.12

no.34.40 et pass.
ihmāma family name

ḥamāma dove, pigeon

ḥammām bath, bathroom

tihmi to make hot

†ahma I will heat, get warm

yihma he will get warm

wihmitelu 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

maḥmūd praised, proper name

ḥimdūnī praise me

bimḥammad il-faḍil name of place

bimḥammad il-xuḍir name of holy man

lahmad bēg proper name

wihmēd 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-ḥmāra the donkey’s daughter  
liḥmār donkey  
wimmhammirat il-xaddēn red cheeks  
šmiḥmarra how red it is  
ḥumr il xidūdī the cheek’s redness  
whammarrat she reddened her face(put makeup)  
ḥmīrim their donkeys  
ḥmāra her donkey  
il-ḥamra (f.) red  
mhammarra name of a city

HMS

maḥmūs fried, roasted  
ḥammas to fry, roast

HMS

il-ḥimmaṣ chickpea

HMB

ḥammad to be sour

HML

ḥimlī my load, burden  
ḥiml load, cargo  
ḥimalta I carried it  
ḥimala carry, transport
hmūlū his burdens
hmūl burdens
mḥammila pregnant
ḥammil to load
wimḥammilāt loaded
tiḥmil she carries
wišḥimliha what it bears
wiḥmūliha their loads
ḥammal he loaded
HMY
tiḥmāna you protect us
yḥāmilu he protects him
ḤNN
ḥēnūn proper name
ḥnīnī she has pity
ḥann to feel tenderness, affection, sympathy
ṣiyḥinlī
ḥinn have pity
yḥinn he has pity
ḥinnī have pity
ḥannūnī name of Jewish market in Baghdad
ṣiḥinnī you will have pity
ḥnēn tender, proper name
ḥannūn proper name
ḥanna 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.161.6
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
hinniya henna

nhannī we dye with henna

il-ḥinna henna

iṭannā henna he dyed with henna

il-ḥinnī henna

whinnīta her henna

ḥannte I dyed with henna

mhannāya she dyed with henna

il-miḥanna he dyed with henna

hinnitu his henna

HNT

il-ḥinta wheat

hintawī wheat colored

HNC

hiniccha her chin, jaw

il-hinic chin, jaw, jaw bone

HW

hō oh! wow!

HWG

w-hāgtak your desire, wish; requirement

hāgti my desire
ʰűɾiyya ʰouri, virgin of Paradise

HWS

ʰʷᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ██ ʰʷᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ

HWS

biʰˡʰᵒʰⁱ ʰᵒᵘˢᵉ

HWF

wᵃʰᵘʰⁱᶜ ʰᵃˡˡᵉ ʰᵃʳمحاولة

HWGY

wʰᵘʰⁱ𝑐ʰ ʰʳᵒᵖᵉʳ ʰᵃʳに入る

HWK

ʰⁱᵏⁿᵃʰⁱʰ ʰᵉʷᵉ ʰᵒʳᵉ ʰᵒʳᵉ

HWL

ᵇʰᵃˡᵃ ʰⁱⁿ ʰⁱˢ ʰᵉⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰⁱⁿ ʰ hiểm

²ᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɾمحاولة

²ᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒρمحاولة

²ᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ𝙢مالك

²ᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒɾمحاولة ʰᵒʳ𝑒 ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒɾمحاولة ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒɾمحاولة ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒɾمحاولة ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵃ ʰᵉʳ ʰᵒɾمحاولة ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒɹ̀ممالك

²ᵃˢᵘ ʰⁱˢ ʰᵒɾمحاولة ʰᵒʳᵉ ʰᵒʳᵉ ʰᵒʳᵉ ʰỔ_maximum_row_length[434}_maximum_column_length[434] mahala in his situation, condition
bhālī in my situation
wilhāl condition
ḥawwilī move(something)
ḥāliyyā my situation
ḥālatī my condition
ḥāla situation
ḥāl situation
ʿala ḥālū as it is
bhālū entirely, all of it
ḥawlan year
ḥōl year
ḥawāliyya around
lilmahāwīl name of a city in ʿIraq
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 ḥēt because
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhaydar xāna</td>
<td>a name of a quarter in Baghdad</td>
<td>no.62.7 et pass.</td>
</tr>
<tr>
<td>ḥār</td>
<td>to be or become confused</td>
<td>no.34.30 et pass.</td>
</tr>
<tr>
<td>ḥayrāna (f.)</td>
<td>helpless, at a loss</td>
<td>no.62.94</td>
</tr>
<tr>
<td>ḥayrān (m.)</td>
<td>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>ḥayir</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>
<tr>
<td>ḥayāṣa</td>
<td>belt, a linen cloth</td>
<td>no.57.32 et pass.</td>
</tr>
<tr>
<td>ḥēf</td>
<td>what a pity!</td>
<td>no.20.23</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>
<tr>
<td>ḥīmf</td>
<td>inferior cloth</td>
<td>no.20.25 et pass.</td>
</tr>
<tr>
<td>ḥīyyīm</td>
<td>proper name, heb. Ḥayim</td>
<td>no.29.21</td>
</tr>
<tr>
<td>il hin</td>
<td>time</td>
<td>no.80.6</td>
</tr>
<tr>
<td>hin</td>
<td>at the time of, at the time when, as soon as</td>
<td>no.156.131</td>
</tr>
</tbody>
</table>
4)7

Hiyy

yihiyi to give life, revive, vitalize

hayyi bashful, shy

hayiyya bashful

wmistihyya bashful

hayya snake, serpent

hayyu proper name

'istihat she was embarrassed

tihiyi to revive, vitalize

hayi alive

yihiyini he revives me

tihiyini she revives me

w-hayata by his life

w-misti'ha shyness, bashfulness, modesty

wastihf shy

tistahi be shy

bihiyat as by your life

l-haya bashfulness, shyness

hayyak in your quarter, section of a city

XB*

mixtabya hidden

XB

xabar news, message

il tixibra announce, give news to

no.2,1, no.3,4

no.6,12

no.30,2

no.30,7

no.30,46 et pass.

no.36,1 et pass.

no.40,11

no.64,123 et pass.

no.64,123 et pass.

no.64,145 et pass.

no.69,98

no.97,13

no.100,3

no.124,36

no.128,8 et pass.

no.158,49

no.172,5

no.199,22

no.159,29

no.77,3 et pass.

no.78,4
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
xağlitī my shyness

XDD
xdūda (pl.) cheeks
xadda her cheek
xdūd cheeks
xaddik your cheek
xaddić your cheek
xaddīf my cheek
xadd cheek
xixdēdić your cheek
xdēda his cheek
xdēdak your cheek
il-xaddēn two cheeks
xdūdak your cheeks
xdēd cheek

no.34.7
no.108.1
no.34.12 et pass.
no.44.5
no.5.45
no.65.7
no.5.31 et pass.
no.11.2 et pass.
no.27.12 et pass.
no.34.41 et pass.
no.42.2 et pass.
no.44.12 et pass.
no.49.2 et pass.
no.53.3 et pass.
no.53.17 et pass.
no.62.14 et pass.
no.63.26 et pass.
no.73.6 et pass.
no.154.7
XDR
xadrifí make to boil
'axadra I will make to boil

XDM
xādīm servant, attendant
w-laxdim I will serve
xiddām servants

XR³
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¬
xriğat she went out, she left
xirğiyya pocket money
xargīti my pocket money
xirğ saddlebag

no.97.1 et pass.
no.97.2 et pass.
no.54.3, no.128.11 et pass.
no.60.35
no.153.38
no.138.18
no.191.4
no.130.70 et pass.
no.145.71
no.175.6
no.175.11 et pass.
no.188.8
no.79.4
no.158.7 et pass.
no.177.5 et pass.
no.181.14 et pass.
xiriz amulet

you frighten us

his diaper

rags, polishing cloth

(x.p.)

to wink

from the Bedouin tribe

a name of Bedouin tribe

nose ring

(T.) servant

closet; storage

to congeal

no.181.20

no.110.5

no.189.14

no.154.31

no.60.1 et pass.

no.90.4 et pass.

no.130.21

no.167.19

no.39.13 et pass.

no.153.37

no.18.8

no.70.2 et pass.
witxazzin ilğrûh the wounds congealed no.115.4
wibxaznat issîltân the king’s storage no.158.12

XZY
wixzi to put to shame no.135.5
tixzina you put us to shame no.140b.17

XSR
bixsâra with loss no.128.33

XŚŚ
yxiśś he will enter no.55.4
waxiśšisìšak I bring you in no.124.17
šimxäšśisìšak what brought you in? no.124.19
xaśśëna we enter no.143.20

XŚB
il-xśûba the woods no.32.20
xâšba wood no.44.37 et pass.
bxâšab with wood no.59.5
xaśâbkm your wood no.180.24
xaśâbna our wood no.180.24 et pass.

XŚF
xâśf (m.) deer, gazelle no.69.75 et pass.
xiśfa (f.) deer, gazelle no.74.1
wxísíř (m.) deer
xšůf (pl.) deer

XŠL
xšůlăt ornaments
mxaasšila she is decorated.

XŠM
xasmií my hose
bixšēmič your nose
wilxašim the nese
xašma his nose

XŠR
xsů r skirt
xašru hip, waist
xašrī my waist
il-xawāšir (pl.) hip, waist
nitxāsār we put arms around each other’s waists

XSW
il-xiswa testicle
wxisýānu testicles

XDB
yxidd to shake, to jolt
XDB

xidi'bolu  they dyed him
wxadiab  he colored
wadibla  I colored him
xadi  dyeing
xadi bit  she dyed
wadi  I will color
bxadi bit ilhinni  while anointing with henna
xadiib  ointment

no. 1.15
no. 37.17
no. 63.8
no. 63.19
no. 64.92
no. 98.18
no. 99.11
no. 200.26

XDR

xili-xi'dir  prophet Elias
xi'dir  ilyas  Prophet Elias
xidura  (f.) green
il-'axdar  (m.) green
xadra  (f.) green
xaddar  to become green
xderif  perfume

no. 62.140 et pass.
no. 130.36
no. 144.9 et pass.
no. 138.14 et pass.
no. 168.41 et pass.
no. 168.55
no. 197.33

XTT

il-xatt  letter
xattak  your letter
xittat ilzenat  the way of the beautiful ones

no. 20.218 et pass.
no. 127.4
no. 152.11

XT'

xtiyya  a sin

no. 20.40
XTB

xiṭab to propose, to ask for a woman's hand in marriage; on behalf of

XTR

wistaxtar to come

Xɑṭir sake, thought, mind; desire

xittār guest

Xɑṭirī my sake

bhal muxtir coming

il Xɑṭirgī fortune teller

lxɑṭir for the sake of

Xɑṭar danger

Xɑṭra one time

Xɑṭirak your desire

XTF

tixṭif she maddens

’ixṭiftēnu you madden him

XTW

xtāy my steps

yitxɑṭṭa to overstep; to cross

XFF

xaffif to make lighter, to ease

xaффifi light( weight), thin

no.62.85

no.1.29

no.14.4

no.20.200 et pass.

no.59.1 et pass.

no.69.5

no.117.4

no.147.2

no.167.11

no.152.10

no.183.13 et pass.

no.5.53

no.200.23

no.91.1

no.157.1 et pass.

no.156.30

no.180.12 et pass.
XFR
xfāra watching, guarding

XFY
tixfīh she hid it, concealed

XLL
xilāla unripe dates
xulla friendship
xullā cloth
bixlāl il-ṭūs unripe dates
il-xalāl a nickname for the Patriarch Abraham
mixtalla (f.) defective, unbalanced disturbed
xullāna his friends
il xillān the friends

XLG
wixtilāg to tremble, to move, stir

XLXL
xalāxīl anklets
bxilxālik with your anklet
xilxālā her anklet
bil-xilxāl with the anklet

XLȘ
xilas to be complete, to be finished
xalṣit  she finished  

txilṣon  you became safe from  

yixlas  finish, get through

XLT

wtixlit  she mixes herself with, associates  

XLF

xala'robe of honor

il-xila'robe of honor

wibxila'itū with his robe of honor

XLF

xalfu  behind him

il-xalifa  Caliph

xilafak  other, except you

wil xallafik  the one who left you

tixa'lafti  you changed

XLQ

il-xalag  mankind, people

il-xalayig  people

wixtaliq  to be created

xiğat ilbārī  God's creation

xiğit creation

yā xāligī  Oh my creator

wilxalayiq  people
xilqit creator of
xalag worn out
xilagnî He created me
xalag mood
daq xilqî annoyed, depressed

XLM

'axallî make (to make someone do)
mxallisî put; place;
xillâla cause, let
xillîtni have someone do something
wxallâna
xillîtna she left us
wxillâha he left her
wxalli nnâm let us sleep
xillît-lak she put for you
yxillîk let you
xallûnî let me
xallêt I put
wxalla he put
xäliyya empty
yxallînî he puts me
waxallîkum let you
winxillîha we will put her
xallêtini you put me
wxallisî 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 txallīnī let me
waxillīnu I put him
ma 'axallīc I will not leave you
xalha put her
wxallōnī leave me
wxallētī you left, you have someone do something
witxallič
‘alla yxallīkum God keep you alive!
xalā seclude oneself
xalawī empty, vacant
xalawiyya alone, lonely
xālīf (m.) empty, vacant
xālya (f.) vacant

XMD
xāmid to calm, to abate

XMR
maxmīrta his wine jar
la xtamar to ripen

xamran wine

xamur wine

xamrit wine

il xamri wine-colored

ixtamar to ripen

XMS

bxams flūs five

xamsa five

bxamsa w‘išrīn twenty-five

yōm il-ximīs Thursday

XNGR

bxangar dagger

bxangarik with your dagger

xangara dagger

xangāg dagger

xangāři my dagger

il-xanāgīr (pl.) daggers

XNZR

xanzīr pig

XNG

xanagnā strangled; choking
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XYW
xawa to drop, fall down  no.72.3 et pass.

XYB
xəb to fail, be unsuccessful, be disappointed  no.73.6
xəbat to be disappointed  no.95.7
xəyib unsuccessful; failing, disappoint  no.145.30

XYR
xacyar better, best  no.12.8
il-xiyähr good, better, best  no.63.47
xyår cucumber  no.124.39 et pass.
šimxayyirik who let you choose  no.124.40

XYT
x⅛yyat tailor  no.25.7 et pass.
*axayıyıt to sew  no.145.39
il-xêt thread  no.156.117 et pass.

XYL
wil-xəl horses  no.30.18 et pass.
xayyāla horse riders  no.37.2 et pass.
xayyālak your horseman  no.45.12
xīliyyāf garment  no.63.13 et pass.
xayyalak saddle you  no.83.5
xayālak your imagination  no.93.2
wimxayyila she was imagining  no.121.6 et pass.
xayāl imagination
xēlū his horse

XYM
xām ʿōfī linen
xāmak your linen
il-xāma the linen
xēmit ilmansūba the installed tent
xayyam cover; to stay, rest; to settle

D
di tilʿī 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
dūba wdūbu persistence, perseverance
čam dūb how many times

DBB
dabīb ilnimil the creeping of the ants
lildāba animal, riding animal

DBDB
dibdībf (f.) fat
DBR
il-tadbir arrangements
wilimdabbir arranger, disposer

DGL
diğla Tigris river

DHG see HDQ
wdahhaği I stared at

DXL
daxal to enter, go in
wdaxlín entering
daxila limmak please!
wdaxlit she entered
widxalt I entered
bdaxlak please! I beg you! I beseech you!
daxlič please!
daxilak please
bdaxil 'imanič please
dixxeltēnu you let him in

DXN
markab il-duxxān steamship
dixxān smoke, fume
DRR

il-durr (coll.) pearls

DRB

bdarib trail, alley, lane, road

darb trail

bil-darub in the way

bildağbunga (f.) lane, alley

il-darbin (pl.) alleys

darbak your way

darb il-bahar sea-way

darib mūsil the way to Mosul

DRG

darğa step, staircase, stairs

darağ step, stairs

DRD

dard (P.) sorrow, grief, trouble

darda her sorrow

daridkum your (pl.) sorrow

dardak your sorrow

DRZN

darzan dozen
DR

wdir’u  his armor

DRHM

drāhimī  dirham, a silver coin

DRWS

dāruša  hat

DRY

ma  ‘adrī  I do not know

tidrī  you know, she knows

madrī  I do not know

tidrūn  you(pl. ) know

dārī  zamānak manage, direct, take care of

yidrūn  they know

ladrī  I do not know

dārīha  manage it, take care of it

dārī  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
dasāmilu his garments

DŠš
la tidišš do not enter

DŠMN
il-dišmān (p.) enemy

DŠk
wad'ak to rub, to scrub, to massage

DšW
di'witī my claim, plea, demand
wid'a he called
di'āna invite, call
wid'et I called
wid'īlī wish well to me
wad'īlū I wish him well
wad'ī I will curse
wandīfī I will wish, ask

DFF

no. 180.35

no. 134.23 et pass.

no. 161.5

no. 156.75

no. 20.80 et pass.

no. 192.12

no. 20.96 et pass.

no. 51.7

no. 80.3

no. 84.5

no. 112.2

no. 1.24 et pass.

no. 1.52 et pass.

no. 45.32
daffta  the side of the boat, wood  no.180.18

DF

dfi'telu  you paid him  no.30.22

DFN

'adfinā  I will bury her  no.179.55

DQQ

daqq illēra  a kind of cloth  no.185.4 et pass.
tdiqq  to pound, to crush  no.194.16

DGG

madgūg  tattooed  no.39.30 et pass.
dāgīg  to tattoo  no.45.6 et pass.
lādīgī  knock, ring  no.46.21 et pass.
daggū  they knock  no.57.10
il-daggā  tattoo mark  no.57.11 et pass.
daggat  she tattooed  no.57.18 et pass.
il-dagg  play(an instrument) knobking(on a drum)  no.59.11 et pass.
wiydīgī  he plays  no.64.47

daggētinī  you tattooed me  no.69.61 et pass.
daggētilī  you tattooed me  no.69.71

daggātak  your behavior  no.117.17
madgūga  tattooed  no.119.5 et pass.
daggit  behavior  no.121.29 et pass.
adigg I knock

daggatī knocks

wiydiqq he knocks

digg knock

digēga tattoo

tdigg you will knock

diqqē li șba‘tēn play with your fingers

diggan knock

DGDG

digdagha he tickled her

wimdagdigat she is tattooed

mdagdiga she is tattooed

dagdig digdag tickle (command)

DKK

dakka level ground

dikkat il-ḥammām bath’s threshold

āč ċ

tdiččīf you beat me

dačča threshold

DLL

dalila 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. 138.16

no. 143.16

no. 144.5 et pass.

no. 144.12

no. 145.28

no. 146.65

no. 126.8

no. 154.24 et pass.

no. 167.14

xā. 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
dallalič your spoiling

tidallal you are spoiled

il-dallal heart

ildalal spoiling

ydallini he will guide me

limdallal spoiled, pampered

dallak guided you

no.130.27

no.140.8

no.156.81 et pass.

no.183.34 et pass.

no.184.5

no.188.3 et pass.

no.201.31

DLf

dillā'ā pampered, spoiled

dala' open neck

no.20.114 et pass.

no.131.36

DLQ

*indalaq to pour out, to be spilled

no.44.32

DLM

‘al-dilma why? Daylam

dilimma Daylam

no.56.1 et pass.

no.69.39

DLW

dallan they let down, lower

dālī hanging down the pail

bildēlī pail, bucket

wdillītēla you let down to her

no.140.41 et pass.

no.141.15 et pass.

no.192.21

no.200.21
wdillitēla you let down to her

DMM

damm blood

dammī my blood

dammak your blood

DMES

dambūs wādī pin

DMR

lā tindimir to perish, to be ruined, to destroy

DM

widmū tears

bdami with tears

bilmadāmi (pl.,) lachrymal canal

dmūʿik your tears

tidma to water (of the eyes)
damʿikī your tears
damʿī my tears

DMN

tdāmant I struggled

DN

danāwit nafis lowness, meanness, inferiority
nafs ildiniyya  the low spirit, the mean
        spirit, base spirit  no.76.7

DN'L

ldani'-a ̄l proper name Daniel  no.133.15

DNDL

mdandila hanging down, dangle from  no.121.21

DNGR

dangar to bow one's head in silence  no.201.58

DNGS

mdangisat i l rāsī let down, bow(head),  no.12.2
        tilt one's head, cf. literary
        Arabic, /nakasa/

DNW

danni  bring close  no.62.14 et pass.
dunyāy my world, earth  no.78.6 et pass.
ildinī (f.) world  no.145.4
yā dunya (f.) oh world  no.156.57
dinyāna our world  no.175.1

DHR

dahar long time, epoch, age, fate  no.80.4 et pass.

DHŠ

windahšit to be astonished, amazed,  no.123.23
        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

dārīn our house

dār house, home

windūr we wander

dwēriyya skirt

dāra 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

śiddawrīn 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
dōsak (T.) mattress

DWL
widwālū his treasures

DWLB
dwālib (pl.) cupboards
dūlāba cupboard

DWM
dāma let him last
dimū let him last

döm always

dāmū lina let him last for us

wiydīmū he will let him last

il-dāyim lasting one

wdōmū he always

dōmic 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 sherings 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  
śadāwi  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  

DYC  
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.132.35  
no.145.14
*addaynu I borrow money from him

**DBB**

wdibni to chase away, to send  
witdibb lī she throws to me  
dibni throw me  
yidibb he throws  
didiibb throw  
dabb throw, throw away  
dibbōni throw me  
dabbēt I threw  
dibba throw him

**DBH**

niqbaḥ to slaughter  
dabāyīḥ slaughtered animal, sacrificed animal  
ladbaḥ I will slaughter  
il-madībūḥ slaughtered, slain  
dbihmālik we slaughtered for you

**DBL**

yiḍbal 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

DICR

diḍirhim their memory, remembrance

DLL

’tal maḍalla submissiveness, humiliation, humbleness

tiḍillha you lower her

diḷūl docile horse

DMM

il-dimma protection, security

DNB

danba offense, sin, crime

wilḍanīb offense, sin

danbak your crime

danbi 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

illaḍī who, which

dāk that, that one

bildāt self; essence, being

DWB

dābat to melt; to dissolve

dāb to melt, to dissolve

dāyib melted, dissolved

DYL

bidyālū 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.

no.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
rāsī my head
wrāsić your head
rayyis head, leader
'ala rāsī with pleasure, very gladly, at your service

R*F

ma yiraf he has no pity

R*M

rīmt addax, gazelle
rim addax, gazelle

R*Y

'arāhin I see them
rāy opinion, view
tara behold! didn't you see?
ra'ätak 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
wrabbī my God
rabbinā our God
rabbā he raised
rabb il-‘arīš God
rabbak your God
gabbī my God
rabb il-‘ālamin God of the universe
rabb ilmi‘in Helpful God

RBŠ
iyribšōn they dig
‘irbaš ground

RBT
il-marbaṭ place in which animals are tied up

RB¢
wrab‘I my friend
marbū‘a of a medium height
warba‘ four
‘arabā‘ four
warbāta‘aš fourteen
larbi‘ān Wednesday
il-rabi‘ group of people
marba‘ spring rain
ribi‘a spring(time)
RBQ

wribqa  proper name Rebecca

no.168.26

RBW

rābī  brought up

no.76.5
wtirbāt  upbringing, education

no.64.27 et pass.
larabbīkī  I will raise you up

no.71.28
yirba  he will see

no.92.1
rabbit  she brought up

no.115.12
rbāt  upbringing, education

no.153.35 et pass.

RTB

martaba  step, platform

no.115.14

RGG

wirtaggāt  to shake, rock

no.175.4

RGī

wtirgaː  she goes back, she comes back, returns

no.53.12 et pass.
margūːic  your return

no.58.26
tragghiːnī  she will bring me back

no.82.7
yirgaː  he will come back

no.176.4 et pass.

RGL

lreğel  proper name Rachel

no.29.7
rōğel  proper name Rochel

no.33.5
rigli my leg, foot
raagli my husband
ra'la her husband
riglayyā my legs
giigli leg, my leg
riggaal husband
wilgiggaal husband
giigli leg
wriglak your leg
wirgaalu his men
rigleki your legs
raigīla husband of her youth
lilrgīl men
liggīl men
rigleha her legs
rgēli my husband
raigilha her husband

RGN
regīna proper name

RGW
ragwatan hope
arfū to hope, to wish, to look forward

RHB
yā marhaba welcome!
raḥēl proper name, Rachel

raḥal 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 ʿFishri, the seventh month

of the Jewish calendar

(falling in September-October)

wil-raḥmān the Merciful (said of God)

raḥīm merciful

wriḥmiʿalayya have mercy upon me

wlarḥam ʿabū I will curse...

raḥäm mercy, pity, sympathy

murxasā you have permission, you are allowed

birxūṭ looseness; laxity

tirxī to be or become loose

radd to return, reply

diridd return
wāridd I will return
raddat she came back
raddaw they answer
ridd come back
tridd she comes back
radda refrain
yiredd to turn

RD
radī bad, wicked, vicious

RDN
biradnā with his sleeves
irdān sleeves
ridin sleeve

RZQ
‘abd ilrazzāq proper name
rizig livelihood
rizqī my livelihood, income

RSL
‘arsillak I will send you

RSM
rṣūm (pl.) traces, marks
RSS
yinrašš to sprinkle, to water no. 148.20
yriššôn they sprinkle no. 170.6 et pass.

RSM
il-rašma ornamental halter no. 174.8

RSS
raṣāša (f.) bullet no. 57.30 et pass.

RSWN
yehi rašôn may it be thy will no. 168.44

RBRD
raḍriḍ to break, crush no. 156.73

RBY
raddānî he pleased me no. 10.12

tirḍûn you(pl.) are content with no. 39.15 et pass.

RTB
ruṭubha fresh and ripe dates no. 57.22

R'Y
rā'îha shepherd, guardian no. 76.1

RGF
rgâyyif loaf of bread no. 56.43 et pass.

RFF
tirfîn to quiver, twitch (of an eye) no. 94.5
RFS
yirfis to kick

RF
rafì' (m.) thin, fine, slender
il-rafì'a (f.) thin, fine
il-marfa' carnival
rifa' to lift; to raise

RFG
il rifāga friends, companions
mrāfig becomes a friend of

RQB
raqbit neck
riqbita her neck

RQD
il riqūd sleeping; lying, resting

RQS
'irqiši (Imp.) dance

RGB
rgāba necks
rigbita her neck
wragubti  my neck
ragba   neck

RGD
rigad  to calm down
brigāda  sleeping, resting

RGS
wriggāsa  (f.) dancer
‘al-rigīṣ  dancing, dance
tirgīṣ  she dances
bragṣa  in his dancing
wargīṣ  lū  I dance for him

RKK
rack  to weaken

RKB
markab  il-duxxān  steamship
yirkabha  he rides it
il-marākib  ships, boats
wirkabnā  we rode
rakb  riders
bmarkab  ship, boat
rākib  riding, traveling
‘arkab  I will ride
rakba  riding
rikab  to ride, to travel

no. 71.30
no. 129.21 et pass.
no. 91.3
no. 157.65
no. 39.34
no. 46.10
no. 64.31, 142
no. 64.158
no. 119.91
no. 80.3
no. 5.1
no. 24.11 et pass.
no. 30.18 et pass.
no. 63.40
no. 106.12
no. 110.3 et pass.
no. 158.31 et pass.
no. 167.29 et pass.
no. 174.6 et pass.
no. 201.42
RKZ
markaz ʾalāy (T.) colonel

RKḍ
larkiḏ I will run
rakḏit she ran
yirkiḏ he runs
wtirkiḏ she runs
larkuḏ I will run

RKN
rukn support, corner; basis

RCB
il-račṣyib riding animals
ričṣābt ʿxel horses' riders
räčib riding, traveling

RMḤ
ʿirmāḥ lances, spears
il-mirammah in the shape of a lance
rumḥ lance, spear

RMD
rimdat ʿiyūnna to be inflamed ( of the eyes)
bramla sand

RMN
il-rummān pomegranate
il-rimmāna (n.un.) pomegranate
rummānkum your pomegranate

RMY
yirmī to throw
wtirmī she throws
ramā he threw
rāmiya thrower, aim
ramyat she threw
rāmī thrower
rmāk he threw you
wirmāna he threw us
ramānī he threw me
yirman they throw
rmōnu throw him

RNN
rannat il xilxāl sound of the anklet

RHRH
rahrahū make way! step aside!
RHWN

rahwān (p.) young horse, work horse, ambler (of a horse), pack horse no.201.37

RWBN

rübēn proper name, Reuben no.29.5
ri‘ūbēn proper name, Reuben no.34.12

RWG

wilrōg wave, billow no.149.29 et pass.

RWH

riḥtu I went no.20.63
wrāḥ to go no.20.99 et pass.
yrūḥ he goes no.34.6
trūḥ you go no.44.20
rūḥi my soul no.46.15 et pass.
brōhitič in your going no.53.26
rāyih going no.60.5 et pass.
riḥnā we went no.63.35
ilrūḥ soul, spirit no.79.4 et pass.
wgāḥ he went no.105.6 et pass.
tgūḥ you go no.105.13
di rūḥī go
warūḥ I will go
rāḥat she went
yā rūḥ Oh! spirit
wirwāḥna our spirits
rāyha going
yirawwah he goes
brūḥa by himself
rāḥū they went
rāyihin (pl.) going
marāwiḥ (pl.) fan, ventilator
timarrah to fan, to fan oneself
rūha his soul
wiyrūḥōn they are going
rāḥat she went
riḥt I went
rūḥū go
šaṭbit il-rīḥān sweet basil
il-rīḥān sweet basil
šitib 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 rih  air
ryāḥa  his odors

RW D
trīd  you want
3ariḍ  I want
yrīḍ  he wants
3ašīrid  what does he want?
ma 3ariḍha  I do not want her
3ariḍak  I want you
3ariḍa  I want her
ridtini  you want me
witrīḍ  you want, she wants...
trīda  what do you want
3aġīda  I want her
ma ɣgīdūna  they do not want her
wiygīḍ  he wants
ma ǧiđnāki  we did not want you
ridit  I wanted
winrīḍ  we want
mrādī  purpose; situation
trīdini  you want me
wiyṛīdak  he wants you
tirdīn  you want
yrīdnī  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
ard I want
warīdkum I want you
'aridannīk I want you
yrīda he wants her
'arīdū I want him

RWD
il-mrāwid earrings
mirwad earring

RWM
ḡazāl il-rūm gazelle, deer
rūm the Byzantines
rūmī a kind of coin
rōma Rome

RWY
wirwēnī show me
yirwūn to be irrigated, watered
rawānī he let me drink
yirwīnī he will let me drink
rawat she watered
'arwīc I will show you
'arwa thirst-quenching
larwīk I will show you
yirwī he will let drink

no.156.118
no.159.10
no.167.1
no.183.14
no.194.11
no.30.34 et pass.
no.89.15
no.40.1
no.40.2
no.124.33
no.168.35
no.12.6
no.39.40
no.59.71
no.69.12 et pass.
no.73.3
no.129.5
no.140a.6
no.177.4
no.199.29
RYZ
il-rīza silk cloth

RYṢ
riṣa feather
riṣ il-ḥi‘āmī ostrich’s feathers

RYG
rayyūg breakfast
‘attrayyag 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  no.44.17
zanbūr  bee  no.71.3
zambūr  bee  no.71.22
l-zabbūr  Book of Psalms  no.168.65

ZBT
il-zābṭī  officer, captain  no.105.5

ZBN
zbūnū  no.1.67 et pass.
zbūn  čarxāna  garment  no.62.8 et pass.
zbūn  il-gūlī  garment  no.62.108 et pass.
zbayyin garment  no.64.140 et pass.
wizbūnāt  il-zarī  silk garment  no.66.8 et pass.
zbūn  il-wardī  rose colored garment  no.69.44 et pass.
zbūn  il-šāmī  Syrian garment  no.69.53 et pass.
zbūn  il-giṭnī  cotton garment  no.69.56 et pass.
wizbūnī  my garment  no.71.29 et pass.
zbūn  hēk  whēk  garment  no.128.30 et pass.
zbūn  čamdānī  garment  no.128.45 et pass.
zbūna  her garment  no.139.25
zbūn  gmas  cloth garment  no.140.33

ZTT
la tzittēnu  do not throw him  no.34.42
zittōnī throw me
zattitnī throw me
zittā throw him
nzitta we throw him
zitt throw
lazittā I will throw her

ZHL
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

no.47.8
no.59.9 et pass.
no.62.95 et pass.
no.131.34
no.180.15
no.190.11
no.183.30
no.183.30
no.88.14
no.181.14 et pass.
no.17.8.12
no.20.235
no.19.2 et pass.
no.39.23
no.119.93
no.131.35 et pass.
no.131.36
ZR

zārī  planter

tizra  you plant, sow

azra  I plant, sow

zir ōnī  they planted me
zārī  in  planters
dizra  plant

izri ōnu  I planted it

ZRF

zrafā  to pierce; to bore a hole

ZRQ

wizgaggit  yūna  her eyes became blue

lilazrag  (m.)  heaven
il-zirga  (f.)  coat

wimzarrigat  liyān  blue eyes

ZRG

zarag  to jump

ZRY

zārī  (p.)  silk

ZG

il-mizgāt  (pl.)  disturbing, annoying

ZL

zālit  you were angry
yiz‘al  he is angry
za‘lān  annoyed, angry, vexed, in bad terms
zi‘al  he was angry
za‘lū  they were angry

Z‘M
bza‘fima  with its leader

ZGDS
zaγdāšiyya  a name of a silver coin

ZGR
zɡayyir  (m.) small, young
bziγrī  in my youth
‘izğār  (pl.) young, small
zɡayyira  (f.) small, young
zɡīr  (m.) small, young
wizğārhum  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.

ZNG
ilzingi Negro, black no.138.17

ZNGL
zanğili (p.) chain no.134.3 et pass.

ZND
zanda forearm no.5.39 et pass.
znûda her forearms no.68.24 et pass.

ZNK
bzinnar fishing hook, fishhook no.182.7

ZNY
zinnayti to commit adultery no.123.5 et pass.

ZHW
wyizhi to blossom, to shine no.1.60
tizhi she shines no.5.18 et pass.
zahiyya proper name, beauty no.50.8
zahi bloom, shining, splendour no.64.97
zahwat il-sobēnī splendour no.69.93 et pass.
yizhinī to flourish, to bloom no.140b.38 et pass.
zwg

zög (m.) husband, pair, two
zög ‘yünü pair
yzawwiği to give in marriage
zōga her husband
bizwiği marriage, wedding
wiztisiwiği she will give her in marriage
yziwiği he gives him in marriage
zawwagna we give in marriage
ziwwiğiñähä we gave her in marriage
bizwïgak in your wedding
zawwiğiñi give me in marriage
itziwqast I was married
lzōgi my husband
zawwağiña they gave her in marriage
zög ‘ixtí my brother-in-law
zawweqonï they gave me in marriage
waziwiği they will give him in marriage

zwg

il zād food, provisions

zwg

winzůru we will visit him
zārōnū they visited him
tzūr she visits

zwg

zwg

zwg

zwg

zwg

zwg

zwg

zwg

zwg
ziyārtan visit
bilzör 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 yihwâk he still loves you
zwâlī 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>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>'azād</td>
<td>increase, add</td>
<td>no. 61.7</td>
</tr>
<tr>
<td>zīdī</td>
<td>increase</td>
<td>no. 77.6</td>
</tr>
<tr>
<td>zāyid</td>
<td>increasing, additional, growing</td>
<td>no. 92.4</td>
</tr>
<tr>
<td>wazīd</td>
<td>I will add</td>
<td>no. 140.9 et pass.</td>
</tr>
<tr>
<td>yizdād</td>
<td>he will increase</td>
<td>no. 183.26</td>
</tr>
</tbody>
</table>

**ZYG**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>bizyāgič</td>
<td>your open-necked</td>
<td>no. 74.5</td>
</tr>
<tr>
<td>zīgak</td>
<td>your open-necked</td>
<td>no. 132.23</td>
</tr>
<tr>
<td>zīgi</td>
<td>my open-necked</td>
<td>no. 157.51</td>
</tr>
</tbody>
</table>

**ZYN**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>yā zēn</td>
<td>how nice</td>
<td>no. 57.7 et pass.</td>
</tr>
<tr>
<td>il-zēn (m.)</td>
<td>good, well, nice</td>
<td>no. 60.2 et pass.</td>
</tr>
<tr>
<td>il-zēna (f.)</td>
<td>good</td>
<td>no. 62.37 et pass.</td>
</tr>
<tr>
<td>lilzēnāt (pl.)</td>
<td>good one</td>
<td>no. 62.141</td>
</tr>
<tr>
<td>w-titzayyan</td>
<td>she makes herself up</td>
<td>no. 64.142</td>
</tr>
<tr>
<td>wzīnita</td>
<td>her decoration</td>
<td>no. 64.143</td>
</tr>
<tr>
<td>zēnak</td>
<td>your beauty</td>
<td>no. 69.39</td>
</tr>
<tr>
<td>il-zīniyya (f.)</td>
<td>the beautiful</td>
<td>no. 123.1 et pass.</td>
</tr>
<tr>
<td>il-zīniyyī</td>
<td>pretty</td>
<td>no. 123.18 et pass.</td>
</tr>
<tr>
<td>al-mizayyna</td>
<td>pretty</td>
<td>no. 175.17</td>
</tr>
</tbody>
</table>

**S4L**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>wasāyil</td>
<td>I ask</td>
<td>no. 20.6, 41, 61, 86 et pass.</td>
</tr>
<tr>
<td>witsāyil</td>
<td>she asks, you ask</td>
<td>no. 20.11, 101, 121 et pass.</td>
</tr>
<tr>
<td>winsāyil</td>
<td>we ask</td>
<td>no. 20.15, 106, 181</td>
</tr>
</tbody>
</table>
wiysi'il he asks
qatsyi'il she asks
wusi'il ask!
wsyi'lenu ask him
yisa'lni he asks me
'as'alak I ask you
sa'aluk they asked you
s'alitiha I asked her
sūla habit

SBT
sabta Saturday

SBG
titsabbag' she is whitening her face
il-sbiqat charme, blanc d'Espagne

SBH
wsibhi'tu rosary
sibhat yisig' expensive rosary
bissibha with the rosary

SBT
sabț yūnîf tribe of Benjamin

SBK
sibkōha they cast a metal
misbūka she is tied up
sablion
seven
seven strikes
seven ways
seven stars
seven seas
seven years
a week

the Great Sanhedrin,
consisting of seventy-one elders

tisbif to capture, fascinate
sabif capture, fascination
sbëta you captured

sitt il-niswân lady
sittî my grandmother
sittā her grandmother

guarding, protecting
protection
Oh! the protector

to bow down, bow in worship
bsiqin prison, jail

ishāq proper name, Isaac

yishāq to crush; to pound

ishes̄r sorcery, magic, charm

siš̄ran sorcery, magic

il-siš̄r sorcery, magic

issiḥhāq magician, wizard

šiğtēlu you bewitch him

lasiddanna I close it, I block it

siddihā I close it

'astasirr to cheer, make happy

sirrak your secret

il sarīr bed, bedstead

wsurra his secret

msarba flowing
SRBL
'imśarbalāt clothed, covered

SRG
yisarrīg he saddles

SRG
tsarrīg she saddles

bīṣrīg saddle

di sirrīgō la (Imperative) saddle for her

disarrīg (Imperative) saddle

SRH
sarraḥat to graze freely (of cattle)

SRDB
lissirdāb cellar, basement

SRDB
bilisīgdāb basement

SRSH
sarsiḥat she combed her hair

SRSH
wimsarsiḥa she lets her hair down

SRSH
sirsiḥtēlā you let her hair down

SRSH
sirsāḥī fresh(air)

SR

tisraʿ to be quick, fast, hurry

SRQ
wisrāq theft, stealing

SRY
il-sarāya palace

STY
ṣaṭa to assail, attack
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>bīsūdat il-mīla</strong></td>
<td>meal of circumcision</td>
<td>no.17.15</td>
</tr>
<tr>
<td><strong>tās‘ad</strong></td>
<td>to be happy, fortunate</td>
<td>no.34.37</td>
</tr>
<tr>
<td><strong>il-mas‘ūdī</strong></td>
<td>a name of a quarter, a holy tomb in Iraq</td>
<td>no.62.42 et pass.</td>
</tr>
<tr>
<td><strong>il-sa‘ād</strong></td>
<td>good luck, fortune</td>
<td>no.68.2 et pass.</td>
</tr>
<tr>
<td><strong>tābūr mas‘ūd</strong></td>
<td>a holy man</td>
<td>no.117.9 et pass.</td>
</tr>
<tr>
<td><strong>mas‘ūda</strong></td>
<td>proper name</td>
<td>no.129.13</td>
</tr>
<tr>
<td><strong>mas‘ūd</strong></td>
<td>happy, fortunate</td>
<td>no.145.82</td>
</tr>
<tr>
<td><strong>s‘ūdak</strong></td>
<td>your happiness</td>
<td>no.201.48</td>
</tr>
<tr>
<td><strong>tis‘ar</strong></td>
<td>to flare up</td>
<td>no.85.4 et pass.</td>
</tr>
<tr>
<td><strong>ṣāf</strong></td>
<td>palm fronds</td>
<td>no.89.7 et pass.</td>
</tr>
<tr>
<td><strong>ṣiffa</strong></td>
<td>necklace</td>
<td>no.166.19</td>
</tr>
<tr>
<td><strong>biṣṣafāyif (Pl.)</strong></td>
<td>necklaces</td>
<td>no.30.12</td>
</tr>
<tr>
<td><strong>ṣṣafāyā</strong></td>
<td>to set, to arrange</td>
<td>no.32.12</td>
</tr>
<tr>
<td><strong>lasāfīr</strong></td>
<td>I will travel, make a trip</td>
<td>no.20.159</td>
</tr>
<tr>
<td><strong>‘asafīr</strong></td>
<td>I will travel</td>
<td>no.116.8 et pass.</td>
</tr>
<tr>
<td><strong>ṣafār</strong></td>
<td>to travel, make a trip</td>
<td>no.176.1 et pass.</td>
</tr>
</tbody>
</table>
SFQ
wiysaffiq to clap
sifqitlu they clap for him

SFQ
ala sfuq name of a city in Iraq
'asaffig bidayya I clap with my hands

SFH
saffihat ray insolent

SQT
tasqqita bringing down
daqqiqita I hurt her, I drop her

SQY
saqqata water-carrier
tisqata she waters
sqittono I gave him a drink
wisqinfi give me a drink

SGT
masgatat a city in southern Iraq

SGM
lsugum illness, thinness
wisgam (pl.) illness, thinness
masgum sick, skinny
SGN

sagnī mīzānam (p.) he caused me grief

SGY

sgīnā give us a drink
siga he watered
wisgōnī they watered me
sagānī he watered me

SKT

‘askit I will be silent
biskūt silence, reticence

SKR

wsukkar sugar
laskar I will be drunk
sakrān (m.) a drunk
sakrāna (f.) a drunk
il-sakāra (pl.) drunks
wyiskar he will be drunk
tiskar she drank
sakkirha close it, shut it

SKN

sakākīn (pl.) knives
tiskinhã 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  no.125.4

SCC
il-sicca peg, pin  no.174.3

SCR
tiscar she will be drunk  no.139.22

SCN
siccana rudder  no.156.138
sacîn reside, dwelling  no.86.6
bsacîn with a knife  no.122.6

SLL
bil-salla basket  no.52.15 et pass.
insallêt to be consumptive  no.65.1
sallêtini pulmonary tuberculosis  no.136.12
sall il-ud consumption  no.136.12

SIH
slâh arms, weapons  no.157.8

SLS
silsôni to be smooth; to be tractable, docile  no.145.41
### SLTN

- **il-siltan**: sultan, absolute ruler  
  no. 5.9 et pass.
- **il-siltani**: sultan  
  no. 27.53
- **il-siltan lhawa**: love's ruler  
  no. 95.11
- **il saltana**: sultanate, authority  
  no. 183.31

---

### SLK

- **bisluk**: il-faqil with good behavior, good managing  
  no. 20.145

---

### SLM

- **silman**: proper name  
  no. 4.1, no. 14.8, no. 18.11
- **salim**: healthy, perfect, safe  
  no. 18.2
- **mislim**: Muslim  
  no. 20.119
- **tsallim**: she greets, salutes  
  no. 20.229 et pass.
- **wsallimin**: (pl.) healthy  
  no. 24.5
- **ya salam**: sallim good Lord! how nice!  
  no. 40.8 et pass.
- **sallim**: salute, cheer  
  no. 55.16 et pass.
- **salma**: proper name  
  no. 69.33 et pass.
- **sallam**: he cheered  
  no. 86.5 et pass.
- **ysallim**: he cheers  
  no. 107.10
- **sillam**: ladder  
  no. 107.14
- **wsalimin**: name of city in Syria  
  no. 119.7
- **slama**: good health, farewell  
  no. 141.21
- **salamak**: your safety  
  no. 142.5
- **salama**: well being, success  
  no. 142.17 et pass.
SLHM

wimsalhimāt 'yūna dreamy eyes no. 51.2 et pass.

SLW

silwāt quail no. 168.54

SLY

'atsalla I have a good time, I amuse myself no. 20.158
winsilēt I was forgotten no. 65.1
yisallis he amuses you no. 90.5
nirsalla we amuse ourselves no. 130.26
slētīnī you forgot me no. 152.6
tislāh you forget him no. 156.36
ysallis to console for the loss of no. 190.2

SMM

simūm il-ģeḏ hot winds of the summer no. 57.23

SMH

samāḥak your kindness no. 156.136

SMR

'asmar (m.) brown, brown skinned no. 20.2, 114, 243 et pass.
samra (f.) brown no. 20.204 et pass.
b-samur evening entertainment no. 95.21
il-sumur (pl.) brown no. 130.4 et pass.
sāmarrā the city Samarra no. 130.55
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-simīn fatness
smīnī (f.) fat, plump

SMW
il-samā heaven, sky
il-samāwī sky-blue
il-samāwar (R.) tea kettle

il-‘asāmī (pl.) names
‘ismak your name
‘ismī my name
wismu his name
il-samāwa a city in Iraq
wsammōnī they called me
‘ismīc your name

snūn teeth
snūna her teeth

sanāsīl spinal chord

sintēn two years
‘isnīn years
sinnī my life
sant il-miṣṭat the last year
halsanā 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 sleeplessness
sahrān (m.) awake

SHL
sahhal to facilitate
shēl proper name, Canopus star

SHM
shēma arrow
sahm ilnawayib misfortune’s arrows
sahm il hāgir the separation’s arrows
sahmēn two arrows
il sihām arrows

SHW
sāhī negligent, absent-minded

SWD
msōdan melancholic
\textasteriskcentering ^\textasciitilde aswad (m.) black
il-s\textasciitilde da (f.) black
s\textasciitilde d black, darkness
il-m\textasciitilde wadd\textasciitilde f (f.) black
msawdat li\textasciitilde y\textasciitilde n (f.) with black eyes
s\textasciitilde d\textasciitilde f (pl.) black, dark
il-\textasciitilde is\textasciitilde wed (diminutive) black
s\textasciitilde d\textasciitilde my master
s\textasciitilde d \textasciitilde h\textasciitilde s\textasciitilde n a name of a Shiite holy man in Iraq
sayyid il s\textasciitilde d\textasciitilde t lord of lords

SWR
bisw\textasciitilde r (m.) bracelet, armlet
sw\textasciitilde r\textasciitilde t (pl.) bracelet, armlet
\textasciitilde isw\textasciitilde ra her bracelet, armlet
s\textasciitilde r\textasciitilde n a our fence, wall
sw\textasciitilde r\textasciitilde my bracelet
lisw\textasciitilde g bracelet

SWRSN
\textasciitilde alla sw\textasciitilde rs\textasciitilde n(T.) God protect

SWS
s\textasciitilde s\textasciitilde n (proper name, (Heb.)
bil-s\textasciitilde s\textasciitilde a rod, stick

SWC
ws\textasciitilde a\textasciitilde a hour

\textasciitilde no.99.33 et pass.
\textasciitilde no.129.14 et pass.
\textasciitilde no.132.2 et pass.
\textasciitilde no.137.4
\textasciitilde no.180.33
\textasciitilde no.60.14 et pass.
\textasciitilde no.158.35
\textasciitilde no.42.10 et pass.
\textasciitilde no.140.13 et pass.
\textasciitilde no.195.12
\textasciitilde no.27.2 et pass.
\textasciitilde no.32.15
\textasciitilde no.68.25
\textasciitilde no.175.4
\textasciitilde no.179.44
\textasciitilde no.200.25
\textasciitilde no.155.6
\textasciitilde no.153.26 et pass.
\textasciitilde no.160.19
\textasciitilde no.20.113 et pass.
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 every time
yā sā when?
yisa now
sā'a watch, clock
bsā quickly
li ssā 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
wsīwwīnu do it, make it
winsiwwi we will make it

tisaw̌ she makes
tiswa' worth, to be equal
sawa together, jointly
siwiyya' together, jointly
sawwatni she made me
sawwit she made
sawwē make
siwmitlu she made for him
sawwēt I did, made
yisawwē faḍil he will do a favor
tiswīn you are worth, equal
sawwa he made, he did
msawwē he is making
sawwāha he made it
sawwūlī do for me

SYR

nisūr we walk, go
siyyarna we walked
ašayyir I walk
tsayyir she walks
ltisyāra walking
wsirū go, walk
wsayyar he went for a walk
sērič your belt
sār he went for a walk
masir walking, traveling
il-sēr walking, traveling
‘asir I will go
disir go!
sayyarat she walked
ysayyir he will walk
SYS
saysī go slowly
SYSB
il-siyāsib flowing, stream
SYF
sēf sword
sēfak your sword
sēff my sword
wisyū fina our swords
sēfu his sword
SYL
sāl to flow, to stream
SYM
bsīmit xittār as a guest
samt il-‘azība as a bachelor
<table>
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<tr>
<th>Vocabulary</th>
<th>Definition</th>
<th>Reference</th>
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<tr>
<td>SYNH</td>
<td>jasēniḥ to attach</td>
<td>no. 88.8</td>
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<tr>
<td>ŠAH</td>
<td>lṣāh il-‘agām shah, Persian king</td>
<td>no. 130.20</td>
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<tr>
<td>ŠM</td>
<td>šāmī a kind of Syrian coin</td>
<td>no. 59.29 et pass.</td>
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<td></td>
<td>il šūm bad luck</td>
<td>no. 72.6 et pass.</td>
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<td></td>
<td>lilšām to Syria</td>
<td>no. 142.49 et pass.</td>
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<td>ŠN</td>
<td>mišān because of</td>
<td>no. 34.24</td>
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<td></td>
<td>‘ala šānī because of me</td>
<td>no. 140.72</td>
</tr>
<tr>
<td>ŠBB</td>
<td>il-šāb youthful, young, younger</td>
<td>no. 34.43 et pass.</td>
</tr>
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<td></td>
<td>šabāb boy, youth, youthful; young, young man</td>
<td>no. 168.6</td>
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<td></td>
<td>šabb ilnār to break out in fire</td>
<td>no. 148.1</td>
</tr>
<tr>
<td>ŠBR</td>
<td>šibrēn span of the hand</td>
<td>no. 157.53</td>
</tr>
<tr>
<td>ŠB*</td>
<td>wasba* to satisfy one’s appetite with; I am full (of food)</td>
<td>no. 98.3</td>
</tr>
<tr>
<td></td>
<td>tišba* nōm she has slept enough</td>
<td>no. 126.2 et pass.</td>
</tr>
</tbody>
</table>
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
 tišábačnā we were intertwined
šbēcā il ‘ādiyya a proper name

ŠBH
šibh like, similar
šabbah to compare with
tišbah they are like...
yišbah he is like

STL
wištallī to plant; transplant

ŠTY
il-šitā (m.) winter

ŠGR
siğra (f.) a tree
'ašgārī (pl.) trees

šağar (coll.) trees

šağarna our trees

ȘHF

mashūfī a kind of long boat, made of wood, or asphalt-covered straw, and

il-mashūf propelled by a pole.

ȘHM

bsahim 'ēnī eye's fat

ȘDD

šadd to tighten, to tie

šaddda bunch of flowers

lilšiddī strength, violence

wsaddatha to tighten, tie

šādata to tighten, tie

šaddēt I tied

tišiddhin you tied them

šiddī distress, hardship

tšidd she ties

šiddū (Imp.) tie

ȘDR

wādīdir gold

šādir gold
SRB

nišrab  we drink
lašrab  I drink
yširbōn  they drink
yišrab  he drinks
šarba  jar
il-šarāb  wine
'āšrab  I drink
wisrabna  we drink
tišrab  you drink
šarb  drinking
šarab  he drunk
yširba  he drinks it
biššarbat  (pl.) jars
šarbāna  drinking, drinker

SRH

wašraḥ  to explain, describe

SRD

wašrid  to flee, to wander, to go astray

SRÈ

lil-šarī'a  water hole, drinking place
šari'è  legislator, judge
lil-šarayi'è  (pl.) water holes
il-mašra'a water hole, drinking place

SRF
wsarraftic confer honor upon, to 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
širwālu his trousers

SRY
waštirī I will buy
yištirīna he buys us
yištirīnī he buys me
mištarāk your buying  
*ašrī I will buy
wištirī buy
ništirī we will buy
*ištarāha 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
lašrīlha I will buy her
daštirī I will buy
ištarētu I bought
mištarāt buying
lašrikum I will buy you

siss fish hook

STT
wšātt il-‘arab river in southeast Iraq,
formed by the Tigris and Euphrates rivers.
šitūt rivers
wišsātt river
šawātī (pl.) shore, coast, beach
šātī shore, coast, beach

STB
šaṭḥit il-rīhān branch, slice
šiṭib rīhānī branch, slice

STR
šatāra smartness, clevemness
šatarāt cutting, sharp (swords)

S‘B
š‘ābit galbī you tortured my heart
śa'bān  eighth month of the Moslem year  no.157.80

śa'ra  her hair  no.5.3
śa'r  hair  no.27.4 et pass.
śa'rik  your hair  no.34.39 et pass.
iiš'ir (coll.) barley  no.199.23
il-śi'riyya  macaroni  no.128.36
śa'ran  hair  no.152.17
wilmisš'ira  barley  no.160.4
śa'ri  my hair  no.173.64

Ś'R

bišśa'fa  without head covering  no.173.37

Ś'L

niš'il  we light, set on fire  no.17.3
ši'ilolū  light for him  no.17.6
maš'ūl  burned  no.121.30 et pass.
śa'āl  he burned  no.122.8 et pass.
'išti'āl  was burned  no.157.55

Ś'

SGL

mašğūl  (adjective) busy  no.5.58
wibṣīglak  with your work  no.29.10
ṣīgl  work, business  $no.59.34 et pass.
ṣuğul  work, business  no.153.19
il-šafāʿa mediation, intercession

šaffta proper name, compassionate

šaffit lip

šiftā his lip

šifēf (diminutive) lip

wšiffita her lip

bišfāfī my lips

tišfī rejoice at the misfortune of somebody

šistifat bīc' she rejoiced at your misfortune

tištifi rejoice at the misfortune of somebody

wiysiqq tear

yṣiqqlūa cutting the meat

ṭaqandahī making fun
ŠQY
šqētu to be unhappy; distressed, to have trouble

ŠGG
wašigg I tear
tišaggag was torn
imšaggig tearing

ŠGBN
šigbānu

ŠGR
il-šagra light-skinned; red-haired

ŠGELB
wšaglabnī to upset; topple

SKX
niškix tie
šakx tying
wimšakkixat they are tying

SKR
waškur I thank
il-šukkar sugar
ŠKF
ši'kafta  to catch, to hold  no.180.19

ŠKY
laniški we will complain  no.20.95
yištaki he complains (about)  no.105.6 et pass.
tištikōnu  you complain of  no.159.22
tištaki  you complain  no.188.15
šakkāy  complainant  no.196.25

ŠCY
tišaččan  they complain  no.60.23
waščila  I will complain to him  no.98.9

ŠLL
dāgig šalāli  making noise  no.46.6
šall  to be or become crippled  no.89.9
šilla  to sew, stitch  no.156.120

ŠLH
wsalḥit  to take off (one's clothes)  no.99.14
msallāh  naked  no.173.37
*išlahi  take off your clothes  no.176.45

ŠL⁹
šila'ma  we broke, we broke off  no.201.23
SLG

šalgama turnip

abū il-šalgama turnip seller

SLM

šalom proper name, peace, cf. Heb.

slayyim proper name

SMM

wsammha′ to smell

lāsimma I smell it

ašimmak I smell you

samme smell

waštammak I smell you

sammū his smelling

samme′ whiff

ašimma I smell it

SMR

wsamrāta his rolling up

b-šammar name of Bedouin tribe

šammar he threw

wsimrōha they threw her

la tšimrōn do not throw

bsamrat madāsa in his throwing his shoes

SMS
śamisna  our sun
śams ildūha  the forenoon sun
wismüşna  our sun
wilšams  (f.) sun
śamsī  a name of a place

ŚMS
il-śimmās  sextant, attendant

ŚMT
śamat  slip away, to turn away

ŚMś
śmīfu  his candles
śimīt  candles
śimī'  il-‘asal  expensive candles
śamī't  candle of...
śamī'a  candle
śimī'un  proper name, (heb.) Shimnn

ŚML
diśmīli  sew, stitch

ŚNś
śnīfī  ugliness, horridness
śanā'a  ugliness, horridness
śanī'a  ugly, horrible
śannaṭīna you denounce us  

SNL
waśinšila  
waśinšilu I hung it  

SNF
śnūf earrings  

SHD
yīshad to witness, to be present  
il-mašhad religious shrine, name of a holy tomb in Iraq  
tīshad they witness  
šahhad he called upon as a witness  

SHR
šahr il-rahmān the month of Tishri  
hīblē bsahrī she is ready to deliver, to give birth  
įstiḥart I became well known, famous  
ilšahar month  

SWBS
il-šōbās tip  

SWDA
şuda (P.) became  

SWR
dagg sōrā a kind of tattoo
tansūra we consult him
šawwir consult

SW
šawwašitni you confused me, disturbed me
śāyša confused, disturb

SWF
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
*āšūfa I will see her
šūfī see!
winšūfak we will see you
wšāfēta I saw him
šiftiha I saw her
šoftēn seeing
wasūfic I see you
wasūf I see
tsūf you see
wsuf  see
wāift  I saw
*Išūfak  I see you
winsuf  we see
wsūfita  seeing her
wissifit  what did you see?
dāsūflī  let me see
tišūfa  you see him
šāf  he saw
fala  šūf  I will not see
wiysuf  he sees; he looks
šāfani  he saw me
yšūfic  he will see you
šifti  you saw him
winsūfa  we will see her
tšūfin you see
yšūfūnak  they will see you
šifnā  we saw
šawwafa  he showed her
šāyif  didn't you see? behold!
yšūfūnī  they will see me
šiftēnu  you saw him
šūfa  see her

SWG
šāganī  pleased me
bilšog  strong desire; longing

no.59.33 et pass.
no.60.5 et pass.
no.62.135 et pass.
no.63.14 et pass.
no.64.24 et pass.
no.70.8 et pass.
no.81.6
no.84.6
no.89.22
no.92.5
no.95.13
no.95.16
no.106.8
no.113.8 et pass.
no.121.10
no.129.6
no.132.15
no.138.6
no.157.26
no.157.70
no.183.16
no.200.10 et pass.
no.200.22
no.83.4 et pass.
no.86.3
ya šōg  Oh, love!
šōgič  the longing for you
wūgak  the longing for you
šōgiī  my love
il-šāyig  arousing longing

ŠWK
il-šōk  thorns; spikes; pricks
titšawwak  to stick with thorns or spikes

ŠWY
*istawa  to broil, grill, roast (meat)

ŠY
kill šī  everything
šīyy  something, thing
šīwayyā  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)

no. 89.24 et pass.
no. 119.94
no. 130.50 et pass.
no. 150.20 et pass.
no. 178.10
no. 151.5 et pass.
no. 154.43
no. 62.18
no. 20.153
no. 20.184
no. 60.9 et pass.
no. 156.150 et pass.
no. 159.22
no. 159.30
no. 98.13 et pass.
no. 59.60 et pass.
no. 98.5
imm il šēb gray haired woman
il-šāyīb old man

šēx il- arab the chief of the Arabs, Sheik
šēx ṭayy the head of the ṭayy tribe
šēx sheik
wsēxna our leader

il šīṭān satan, devil

šēṣa the Shiʿa, the Shiites

šāyil (m.) carrying
šāyila (f.) carrying
tsīl pick up, carry
wašīl I will carry
wsīlit I carried
šīl carry, go
šēlt il tāḥūt the carrying of the coffin
wsālū they departed
šāyīlīn šrā they are sailing
nsīl we will depart
wsāl he left

šāla ornamented belt worn by women, scarf,
šālītu his scarf
šālātu his scarfs
il-šāla scarf, shawl
šāla turma silk scarf
šāla kašmir Kashmir scarf

SYM

wilšāmat (pl.) beauty spots, marks
‘al-šōmālī proper name
wišwēmīlī proper name
il-šāma beauty spot, birth mark
šīma nature, character, habit

SYN

šēn disgrace, shame
šīna proper name

SBB

sibbēna we poured, cast it
il-qaysibbūha they pour, cast it
‘asubba I cast it into
sibbbī pour it

SB²

subbbī Sabian, Mandaean
Sibbi Sabian.

SBH
il-šbahiyyi the morning after the consummation of the marriage
šabāha his morning
šabāh morning
li-ssubih until morning
šabāh il-xer good morning
lil-misbāh until the morning
yisbāh to be or become clear
wēn isbahētu where have you been?
lašbah I will be
šabāhāk your morning
šabbahat she becomes.

SBR
tīšbir she is patient, endures
*ašbir I am patient
šabur Indian fig
wma tistubur she did not wait
šābir patient, enduring
wyisbir he is patient
dīšbir be patient
šabrī my patience
ya sabr *ayyūb Job's patience
jisbu' be patient

no.20.219
no.1.37
no.1.59
no.16.5 et pass.
no.62.106 et pass.
no.58.3
no.69.102 et pass.
no.95.22 et pass.
no.140.18
no.156.95 et pass.
no.156.134
no.175.15 et pass.
no.20.121
no.49.4 et pass.
no.56.38 et pass.
no.56.40
no.59.41 et pass.
no.59.66
no.64.83
no.82.7
no.119.11
no.135.21
sibar  he was patient

SB  
sabī'ā  her fingers  no.5.43 et pass.
sībī  my finger  no.43.10
bsabī'ak with your fingers  no.52.3 et pass.
bīsibī'ak with your finger  no.89.25

SBG  
maṣbūr  dyed, colored  no.60.29
wsabāg  to dye, color  no.112.4
wyinsibīg  to be dyed, to be colored  no.124.54
sābug  dyer  no.156.113
sībg  color, dye, make-up  no.177.2 et pass.
sbagīt  she colored  no.179.47

SBN  
sabūn (coll.) soap  no.44.27

SBY  
il-sibyān  (pl.) boy, youth  no.1.47, no.5.53 no.20.210 et pass.
sibī  boy, youth  no.20.186 et pass.
sibyānī  (pl.) boys, youths  no.27.9, 25
'sisbāha  her youth  no.47.11
sbayy  boy, youth  no.161.20
sibyānhum  their boys  no.177.45
sbiyyf  girl  no.188.24
il-sibiyya (pl.) boys, youths

SHH
shin true, whole, entire

SHB
'ashāb (pl.) friends, masters, owners
sāhibha her friend
lāshība to her friend
wilsāhib owner, master, friend
sāhibī my friend
'ashābina our friends
lishāba to his friends
sāhibt I accompanied, associated with

SHQ
wyishāq proper name (heb.) Isaac

SHN
wsahin xaddik the top of your cheek
sahin dish, plate, bowl

SXN
wisxūna fever
SDD

ṣadda to turn away; to dissuade from
ṣaddanī he turned away from me
ṣaddat she turned away
wsaddāt I turned away

Sdr

sadra her breast
sadr chest, breast, bosom
wsadri my breast
sadriha her breast
bisadrak your chest
sidar to go out, to arise
sidēr (diminutive) breast
sdēriyya vest
sadrič your breast

SDF

nisādif to meet unexpectedly
sādāfit I came across

SDQ

il-sidqān friends, companions
il sidig truth, truthfulness; sincerity
wsaddaqu to approve
sadīq friend, companion
siddaqit I believed (something)
sirra navel, center
sirritha her navel
sirritik your navel

sarāsir a kind of trousers

wmasāri‘hā its leaves, (of a door)
wisrā‘hum their struggle

maṣraf xāna bank, treasure
sirrāf il-wuzra government's money changer
sirfēnī send me away

lissarāy palace
wsāra proper name cf. Heb. Sarah

lil sātih roof
bistūh on the roofs
il-sitūhī (pl.) roofs
STR
sitrēnī

ST
sīta to rise, to shine

SB
saʿab hard, difficult
saʿba (f.) hard, difficult

SD
laṣʿad to climb
niṣʿad we climb, go up
saʿdū they went up; ascended

SGR
ṣaġīra small, young (of people)
ṣgāyyir small, young

SPF
bṣaffū beside him

SPH
ṣifāḥ lāk he forgave you

SFR
lūzīnat ṣifrān
wisfarran
‘aṣfar (m.) yellow
safra (f.) yellow
sfār (pl.) yellow

SFSF
sifsāf a variety of willow
tisafṣaf to set up; arrange

SFT
il-safat basket
beafta in his basket

SFQ
wsaffaqit I clapped

SFN
wilsafna thinking
tisfin you think
laṣfin I think

SFY
saffī purify, to clarify
saffī clear, pure

SQR
sagr il-ṣabāga falcon, hawk
SKK
sakku they locked  no.140.37

SCM
sačim bullet  no.153.3

SLB
lil salib crucifixion  no.71.30

SLH
saliḥ proper name  no.112.1
swēlīḥ (diminutive) proper name  no.112.3 et pass.
lsallūḥ proper name  no.133.16

SLW
salāṭī my prayer  no.140a.38
ysallūn they pray  no.180.34

SMM
lilşimimmāma cork, stopper, valve  no.173.54

SMB
tşimbiʿif to point with the finger  no.170.19

SMT
bismāṭhum semolina roll  no.177.43
SNDQ
il-sanduġ box, case, chest
sandagli

SNDR
sandal sandalwood

SNTR
il-santūr psalter

SNّ
sāni servants
sanat rabbina the work of our God

SWB
min šobak from your side
mašāyibha her misfortune, calamity
wšābitak it hit you
šōbī my direction
sawwab hit, point, to aim
šmusība misfortune, calamity
il-mašāyib (pl.) misfortune, calamity
ysība it hit him
*asābatu it hit him
il-sobēn the river banks (two)
SWT
bsōt sound, voice, muase
sītī my fame, renown
sītū his fame, renown
wsīta her fame, renown

SWR
sūra picture; portrait
sōrī my God (Heb.) title of God

SWG
sāgōla they shaped (gold) for her
sāyig goldsmith, jeweler
lasūgla I will shape for her
sāyīga he is shaping gold
sūg shape gold
wasūr lik I will shape gold
issiyūg (pl.) goldsmiths
sūgla shape(gold) for her

SWC
wilsūc (T.) sin, offense, crime

EWMI
lāsūm I will fast
SYH

şiholā call her
şiholu call him
sāḥ to cry, to call
şiḥū (Imperative) call
sāhat she called
şiḥ call
şiḥt I called
tsşiḥ she calls
sāhanī he called me
wiysǐhōn they call, they shout
مسألة I call
şiḥna ildād we ask for help
yşiḥ he calls
şiḥ (Imperative) call
sāḥōlī they called me
yşiḥha he calls her

SYD

sādōnī they hunted me
il sāyyād hunter, fisherman
yēĪd he hunts
wściditnī you hunted me
sīd lī fish for me
‘atsayyad I hunt

SYR

sāyir becoming
sārat to become; to come, to arrive
sārū they arrived
wsār become, get, happen, take place; pass (of time)
wsāyra she is becoming
wiysīr he becomes
lasīr 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 šqrī woolen garment

ḌHK
‘idḥaktu I laughed
ḏinḥak lak he laughed at you
ḏaḥkū they laughed

ḌHW
il-dāḥā forenoon
DHY
widhēt I became

DXR
dixir treasure

DRB
lā tidrībnī don’t beat me, strike, hit
dirabnī he beat me
darb strikāŋ, beating
lā tidrūb don’t beat
 nudity we beat
wdarbitā her beating
*īdgaba bdabba he took advantage of her
dirbitā she beat her
wadrībak I will beat you
tdīrbūnū you will beat him

DR
’arba‘ tidrī four cubits
il-dir‘ān (pl.) arm, forearm

DRF
darift elegant, charming

D‘N
d‘ūníhim women in sedan chairs borne by  camels
DFR
wildafayir braids
wdaffif a name of a tribe in Iraq

DLL
đallet † kept on, continued
đall remain, continue
đadill I remain, continue
tđill you remain, continue
dalālič your shelter
dallat she remained

DL'
dlā'a its ribs, chops
bidlū* in my ribs
il dili* rib, chop

DLM
madlūm oppressed, tyrannized
đalim oppressor, tyrant
dulum injustice, oppression
dalamūni they oppressed me
madallam dark, gloom
madlūmât (pl.) oppressed, tyrannized

DMM
dimmińi embrace me
| wādumma | I embrace him | no. 89.15 et pass. |
| 'ādummak | I embrace you | no. 90.11 et pass. |
| dāmmēt | kept, collected | no. 140a.8 |
| 'ādumha | I put her | no. 163.5 et pass. |
| wādammaha | he embraced her | no. 183.25 |

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<thead>
<tr>
<th>DMR</th>
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<tr>
<td>mu'dmar</td>
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<tr>
<td>b'damāyiri (pl.)</td>
</tr>
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<tr>
<th>DMN</th>
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<tbody>
<tr>
<td>ḍman lū</td>
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<tr>
<td>ḍanna</td>
</tr>
<tr>
<td>mā diinn</td>
</tr>
<tr>
<td>ti'dinn</td>
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<table>
<thead>
<tr>
<th>DNY</th>
</tr>
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<tbody>
<tr>
<td>wādna</td>
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<th>DHR</th>
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<tbody>
<tr>
<td>wādahra</td>
</tr>
<tr>
<td>ti'dhar</td>
</tr>
<tr>
<td>b'dahriyya, noon</td>
</tr>
<tr>
<td>ḍahri</td>
</tr>
</tbody>
</table>
tiḏwī to glean, to shine
il-dawiyya light, glow
yidwī to gleam, to shine
dawī lighting
duwā light, glow
tidwī it lights
wdawa it was light
dayyak your light
daww light, glow

DWQ
wdaq to taste
ma ḏḏuqa I will not taste it
lā ḏiqtu I will not taste

DWG
ma ḏuqa I will not taste it
dag to taste

DWY
dawī weak, hungry

DY'
dayī lost, neglected
dayya to lose, to waste, to ruin
diyya'na we lost, we wasted

no.5.42	no.30.41
no.64.169 et pass.	no.64.169
no.140.31	no.167.20
no.191.14	no.199.21
no.7.12, no.51.3 et pass.

no.20.71	no.138.9 et pass.	no.158.12

no.140b. 24
no.177.8

no.109.10

no.119.64 et pass.	no.161.5
no.173.64
wadifak I will entertain you as a guest
wadifíc (f.) I will entertain you
wilđafa one who entertains a guest
muđifak your host
niđifak we will entertain you as our guest
defak your guest

daq xilqik you were depressed

bdēm injustice, injury

il-tabäba doctors
ṭabbat she came in
tabib doctor

ṭubuxnālik we cooked for you
datbix cook

tabbarōnīʿ bsēf they surrounded me with
ṭabūra gāṣīʿ head of a battalion swords
tabariyya Tiberias
TBS
btabus tray

TBg
il-tabi'a nature, character  no. 199.4
tab'a nature, character     no. 136.2
tab'a (pl.) his nature, character  no. 121.4

TBQ
latabiq to be closed (of a hand) thebe stuck
        to the side (of an arm)  no. 124.22

TBG
tabugq plate, dish tray       no. 12.3
tabugq together              no. 117.8 et pass.
tabug to be closed (of a hand) no. 130.45

TBL
tibul drums                    no. 14.2

tubulu his drums               no. 138.16

THN
wathan to grind, mill         no. 58.23
yithan to mill                no. 131.21

TXMG
il-taxmag                     no. 88.10
TRR

tirratni

ṭarr il-nātūr

yiṭir  grow, sharpen

TRB

bṭarab  delight, pleasure, entertainment

mutrib  delightful

TRBZL

il-ṭarabzūl

TRH

matrūḥ  sick; lying on the ground

mitṣūḥ  sick; lying on the ground

wtitrāh  to miscarry, have a miscarriage

TRD

watrid  to drive away; expel

TRS

*ittagāit  she became deaf

iltīris  herd (of cattle); flock (of sheep)

tārisī  my messenger

tārūs  messenger

witrusīna  to tend (a flock of animals)

tārisī  messenger
TRF
taraf because

tarf edge, end

TRQ
tarqa knock, rap

TRG
btarg il-biṣit with the grament only

TRM
bil-tarma an arched roof; balcony

TRNGN
tringān a citron, an orange

TRW
il-ṭarāya fresh, soft

T*IM
il-ta‘im taste, flavor

wiyṭa‘im he feeds

ti‘matum you fed

ti‘mitni‘ she fed me

ti‘imtēnu you fed him
intif'ant you stabbed
wmat'un stricken

TGQ
bil-tagqa fright

TF
w'tifa to put out, turn off(light)
wi'tfi put out
'sataffha I will put it out
wa'tfi I will put out
matfiyya turned off
taffi turn off

TFL
tifl ilginin infant, baby, child

TQTQ
wittiqtiqla to crack, to explode

TLB
'atlib I seek
talab demand(something)
witlibtökfi ask for a woman's hand in marriage
talbit she asked
win tlabit if you ask

il-tilāba application

tilbitī my request

tlabīt I asked

tlabti (f.) you asked

tāliban asking

matlūbī 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 ẖaqqa you were smart

til'at go up, rise
di til'ī go up!

wtil'itli she became

witla'ti you went up

yitla' go out

wla ttalli' take out

talla'itni she took me up

tal'it guhī

tila' he went out, rose up

talli' bring out, bring up
wi:t'il'on  they will go up
'a:tlall'il  I will bring out
t'ilil'nI  raise me
'tlal'na  we went up
wa'tla'  I will go up
titla'In  you will go up
'titlal'it  I went up
tilla'nI  he took me up
wtilla'la  you brought her out
il tâli'In  the rising (ones); the
ascending ones
til'ilitu  his going out
ytallil'  he will bring out

TLG
n'tallig  to divorce

TLW
il mtalla  the painted
il-matlI  the painted

TMM
'tamma  to bury

TMBR
'tambûra  guitar, harp, drum

TMS
'tamas  to sink down, bog down
timma’a greedy, avaricious

tama’ to desire; to be greedy

TMG

bitmagi necklace

timgiyyi necklace

THR

liytihrōn they circumcise

THRN

tahrān Tehran (capital of Iran)

TWB

bitwābak cannon

TWS

bittāsa bowl, a cup, goblet, dice

tesā bowl, a cup, goblet

TWS

tosī unripped dates

Tw

titf’ be obedient

tayyi’ obedient
TWF
il-tōfa fence
 tôften two fences

TWQ
tawāyiq (pl.) necklace, collar, neckband
tōq il-hadid hoop, circle
tāqa bolt of material

TWG
wtagten two bolts of material
tweg 'illawi necklace
wilṭōg necklace
tāga bolt of material
tōg necklace, collar

TWL
tūla her size, height
twāl il-zamāna all the time
tūl il-zamāna all the time
tūl length, height
tawīl long, tall
tūlū: his size
tāl to be or become long
il-tiwīla tall
tālat it lasts
tūlić your height

no. 40.16 et pass.
no. 40.31
no. 124.19
no. 127.18
no. 129.16 et pass.
no. 59.34
no. 66.2
no. 130.9
no. 130.15 et pass.
no. 140.33 et pass.
no. 5.15 et pass.
no. 8.2
no. 8.4
no. 12.6, no. 27.56 et pass.
no. 14.6 et pass.
no. 20.239 et pass.
no. 29.5 et pass.
no. 51.7 et pass.
no. 61.1
no. 152.13 et pass.
tawwil to lengthen

tilak your height

TWY

tawi to roll up, fold up
btayyi folding up, hiding
witwi she folds up

TYB

tayyibin alive

tabit to be or become good
tayyib good, pleasant
yitib it becomes good
tayyabni he revives me
tab it becomes good

TYH

witihit to fall, to fall down, to perish
'es tayih what can be done?
tayih falling
la tih I will not fall
tah to fall
atih I will fall

TWU

tyura birds
twer il-hamam Æove
lattayyir don't fly
wtīr biyya fly my
wtār to fly
ṭer ilsāʿad the lucky bird
wtayyar il-nōm ha interrupted the sleep of
ṭer bird
"atayyir make (something) fly
wtīr fly
tiyūr birds
ṭayir (adjective) flying
ṭerak your bird
ṭerū his bird

TYS
ttūs to stray from
ṭāṣit to be lightheaded, thoughtless

TYF
tēfa the form of a loved one seen in a dream

TYN
tīna clay, earth
tin mud

wīm'abbi filling
'sabāta his cloak
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَأَبَاتَك</td>
<td>your woolen cloak</td>
<td>no. 66.3</td>
</tr>
<tr>
<td>َأَبَاتِي</td>
<td>my woolen cloak</td>
<td>no. 88.17 et pass.</td>
</tr>
<tr>
<td>يَتَأَبَّتِي</td>
<td>my woolen cloak</td>
<td>no. 196.40</td>
</tr>
<tr>
<td>َأَبَبَانِ</td>
<td>to be filled, packed</td>
<td>no. 190.5</td>
</tr>
<tr>
<td>َأَبَبَة</td>
<td>his breast pocket</td>
<td>no. 148.16 et pass.</td>
</tr>
<tr>
<td>َأَبَبَوُنِ</td>
<td>proper name</td>
<td>no. 189.15</td>
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<tr>
<td>َأَبَبَا</td>
<td>breast pocket</td>
<td>no. 192.6</td>
</tr>
<tr>
<td>َأَبَبَانِا</td>
<td>our breast pockets</td>
<td>no. 201.11</td>
</tr>
<tr>
<td>َأَبَدَد</td>
<td>(pl.) slaves, servants</td>
<td>no. 9.1</td>
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<tr>
<td>َأَبَدِب</td>
<td>slave, servant</td>
<td>no. 39.9 et pass.</td>
</tr>
<tr>
<td>َأَبَدُدَك</td>
<td>your slaves</td>
<td>no. 129.10</td>
</tr>
<tr>
<td>َأَبَدَا</td>
<td>a place's name</td>
<td>no. 129.3</td>
</tr>
<tr>
<td>َأَبَدِد</td>
<td>proper name</td>
<td>no. 165.1</td>
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<tr>
<td>َأَبَبُدُد</td>
<td>proper name</td>
<td>no. 197.1 et pass.</td>
</tr>
<tr>
<td>َأَبَتَبَر</td>
<td>respected, honorable</td>
<td>no. 20.240</td>
</tr>
<tr>
<td>َأَبَتَرُر</td>
<td>we cross</td>
<td>no. 57.26</td>
</tr>
<tr>
<td>َأَبَتَبرَا</td>
<td>crossing, passage</td>
<td>no. 57.27 et pass.</td>
</tr>
<tr>
<td>َأَبَتَرُت</td>
<td>tear</td>
<td>no. 77.6</td>
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<tr>
<td>َأَبَتَرُتُ</td>
<td>tear</td>
<td>no. 95.5</td>
</tr>
<tr>
<td>َأَبَتَرُيِي</td>
<td>crossing, passage</td>
<td>no. 111.5</td>
</tr>
</tbody>
</table>
*abbarnî let me cross

wib‘ibrat il sifîna the crossing of the boat

*tabbirnâ let us cross

‘ES

lil-‘abbâs a name of a place, the name of Muhammad's grandfather

‘TB

lim‘ātba blaming; reproof

t‘ātibna she blames us

*tāāba quatrain song

il-‘atâbi doorstep, threshold

*tātabna our reproof

‘TR

il ‘itra family; relatives

‘TQ

willi‘tīq old (of things)

‘TG

*tātīg old (ancient)

‘TT

il-‘itt moth-worm
il-‘itig  bunch (of dates, grapes)  
bi-‘tāga  bunch (of dates)  

‘agg  to thunder, to warm  

‘aga’yib  remarkable things; miracles  
yi‘gībha  she likes  
ma i‘gaba  she doesn’t like  
wi‘gībtēnī  I like you  
wi‘gībitnī  I like her  
‘igabnī  I like him  
w‘igba  wonder  
‘agab either, wonder  

wil‘agūz  old( age), old woman  

dista‘gilū  hasten, hurry  
b‘igla  hurrying  
bil-‘agal  hurry  

‘agam  Persia, Persian  

no. 60.18
no. 140b.21 et pass.
no. 89.22
no. 20.93
no. 20.103 et pass.
no. 20.229
no. 30.9
no. 31.3 et pass.
no. 60.6 et pass.
no. 132.8
no. 180.2
no. 20.104 et pass.
no. 16.2 et pass.
no. 20.189
no. 104.4
no. 60.1 et pass.
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<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
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<tbody>
<tr>
<td>il-'*igmiyyi fossils Persian</td>
<td></td>
<td>no.101-7</td>
</tr>
<tr>
<td>*'gn</td>
<td>'ginna dough, paste</td>
<td>no.115-16 et pass.</td>
</tr>
<tr>
<td>il-'agina dough</td>
<td></td>
<td>no.44-36</td>
</tr>
<tr>
<td>wim'agint ibhalib kneaded with milk</td>
<td></td>
<td>no.127-14</td>
</tr>
<tr>
<td>yin'igin will be kneaded</td>
<td></td>
<td>no.157-73</td>
</tr>
<tr>
<td>il'aqin dough</td>
<td></td>
<td>no.190-8</td>
</tr>
<tr>
<td>*'gy</td>
<td>'en il 'agliyya Ivory eye</td>
<td>no.157-7</td>
</tr>
<tr>
<td>*'dd</td>
<td>wa'iddd to count, to calculate</td>
<td>no.52-13</td>
</tr>
<tr>
<td>y'iddd to count, to calculate</td>
<td></td>
<td>no.59-65 et pass.</td>
</tr>
<tr>
<td>y'idddu he counts it</td>
<td></td>
<td>no.158-57</td>
</tr>
<tr>
<td>*'dl</td>
<td>t'adil to equal, worth</td>
<td>no.34-31</td>
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<tr>
<td>bi'dala in its worth</td>
<td></td>
<td>no.62-116</td>
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<tr>
<td>*'addill balance, settle to tune</td>
<td></td>
<td>no.201-62</td>
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<tr>
<td>*'dm</td>
<td>*'adamkum your absence, nonexistence</td>
<td>no.159-12</td>
</tr>
<tr>
<td>la n'admu they will not be absent</td>
<td></td>
<td>no.160-6</td>
</tr>
</tbody>
</table>
"DN
maʿādin sources, metals
mʿādīnī sources, metals

"DW
il-ʿadū enemy
ʿadākī he shows you enmity
mʿādīnī he shows me enmity
yiʿādī he shows enmity
ʿdāy my enemies
ʿadiwwī my enemy
il ʿiddā the enemies
ʿadūha her enemy
il-ʿadiyya the enemy
waʿaddī to overstep, or exceed; to leave
to abandon
ʿaddīt ʿalayya she came to me

"DB
ʿadāb suffering, torture
ʿaddābit you tortured
latʿaddābin ilrūḥ don't torture the spirit
ʿaddābnī he tortured me
mʿaddāb tortured
ʿaddābitnī you tortured me
il-ʿadābī the sweet, fresh water
"DR
bi'dar with difficulty, impossibility
*i'dirûnî forgive me

"DL
'tadîl censurer, critic
'tadîl reprove, to blame
il-'awâdîl (pl.) censurer; critic

"RB
il-'urûbiyyâ Bedouin
'tarûbi Arabs, Bedouin

"RG
'tafrâq lame

"RS
il-'arûs the bride
'tarûsî his bride
'tarûsna our bride
il-'aris bridgroom
b'îrsî in his wedding
'tarûsak your bride
b'îris wedding
arīṣat xidir  green hut made of twigs  no.168.56
rabb 1-‘aris  the God of the highest heaven no.201.21

‘arif  honor, good repute, dignity  no.62.121 et pass.
‘irada  his honor  no.130.35
‘iradli  appears to me  no.180.3 et pass.
‘aridhāl  application  no.183.5

‘ariftenū  you knew him  no.1.41
‘a‘rifha  I know her  no.20.85
ti‘rif  she knows  no.20.120
ma‘arif  I don't know  no.20.160 et pass.
yi‘rif  he knows  no.20.201
‘irafft  I knew  no.60.2
ma yi‘irifa  he doesn't know her  no.96.8
y‘irfān  they know  no.116.17
wa‘urfā  I know him  no.140.12
bil ma‘rūf  kindness, favor  no.156.59 et pass.
ma ‘irfānu  they didn't know him  no.161.17

‘araqān  hat  no.55.1 et pass.
‘araqāni  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

'RN

'arānīc  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

'azīzin  (pl.) beloved  no.159.12
azzan they are dear, precious

azzawi proper name

ZB
azzab (m.) married
azba (f.) unmarried, bacheloret
il-azzbat (pl.) unmarried, bachelor

ZR
azer Ezra the scribe

ZM
azimi invitation
azayim (pl.) invitations
qayizmuh they invite her
azmit she invited
ma'zum invited
wizmitluu she invited for him
wenzim we invite
azamna we invited
da'zim I invite
yizim he invited
izmoa they invited us
azumi 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.
I, askar army troops bil 'askari in the army

'SL 'asal honey

'SS 'iss nest

'SR 'āšrit she was in intimate terms with no.20.119
"āšīr she is in intimate terms with no.20.210
'āšra ten no.32.4 et pass.
w-'āšr ten no.60.24
laťāšar I will be in intimate terms with no.62.136
w-'išrīta her friendship no.64.52 et pass.
b'išrīn twenty no.109.23 et pass.
'īšritāk your friendship no.117.24 et pass.
'īšir straw no.124.9
'īšritī my love no.124.58 et pass.
'īšrit il mišūma unrequited love no.136.4
w-'ašīrī my friend no.140.15
t-'ašir you will be in love no.145.30 et pass.
'āšar he was in love no.149.15
b- 'išrāthum with their friendship no.152.2
'asiri my beloved
w-'asir I will be in intimate terms with
'ašra brīgab tenth of Rağab
l-'isrē love, family
y'asrohum they are friends with
'a'ašrič I will be your friend
'išritak your friendship
il'ašīra tribe

SG
'aṣga ten

SH
w'iššāqa (f.) lover
la t'išqūnu don't be love with him
il-'ašiq lover

SG
yi'sig loves
wil-'ašig (m.) lover
il-'išig love
'išgīč your love

SY
'tasa evening meal, supper, dinner
<table>
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<th>English Translation</th>
<th>Arabic Word</th>
<th>English Translation</th>
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<td>il-'isi' evening</td>
<td>no. 49.11</td>
<td>qayit'aswa he eats dinner</td>
<td>no. 188.3</td>
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<tr>
<td>'asayibki' your headcloths</td>
<td>no. 119.17</td>
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<tr>
<td>il-'asir afternoon (especially around 4 P.M.)</td>
<td>no. 113.8 et pass.</td>
<td></td>
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<tr>
<td>'is'us coccyx</td>
<td>no. 114.6 et pass.</td>
<td></td>
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<tr>
<td>bil 'asfur bird, sparrow</td>
<td>no. 160.31</td>
<td>'safir birds</td>
<td>no. 160.27</td>
</tr>
<tr>
<td>'usmalli Turkish, Ottoman</td>
<td>no. 134.5 et pass.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'asati my staff, my stick</td>
<td>no. 88.15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>w-'adda bite</td>
<td>no. 64.118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>w.'iddita her biting</td>
<td>no. 64.119</td>
<td>la'idda I will bite her</td>
<td>no. 132.34</td>
</tr>
</tbody>
</table>
"addet  I bit  no.156.139
wa'idd  I will bite  no.166.44
'iddu  bite  no.181.11 et pass.

'DD
ma'dad  bracelet  no.129.11

'DM
il-'adim  great  no.18.4
wili'dam  bones  no.44.4 et pass.
bab  lim'addam  a quarter in Baghdad  no.62.98
'dema  bone  no.71.19
w'admî  my bone  no.78.5 et pass.
'adm  bone  no.196.49

'DW
'i'day  my limbs  no.156.73

'TB
'attâb  destruction, burned  no.60.26

'TR
'attâr  seller of perfume  no.66.5 et pass.
'ittâr  perfume  no.69.97 et pass.
wili'târ  perfume  no.148.6
'TS
'atšān thirsty
'atāsi (pl.) thirsty
il-‘atās thirst
'atšāni (f.) thirsty

'TL
'atal damaged, stopped

'TY
yītīna he gives us
wintīnin give me
lanṭī I give
'intūnin they gave me
'atānī he gave me
ntānī he gave me
watī I give
wītāha he gave her
yintīnin he will give me
'tīnin give me
ma'titōlū I didn't give him
ntāha he gave her
ma nintis we will not give
šantīha what will I give her?
dintīna give us
wintīniní give me
I give you

he gave her

she will give us

they give

you gave him

give us

praising, Bravo! well done!

rotten; spoiled

pardon, forgiveness

Good health!

Good health!

Good health!

to forgive, to pardon

hurrah

Good health

Health be yours
'QB
ya'qūb proper name, Jacob no. 3.11 et pass.

'QL
'aqlī smart no. 6.10 et pass.
bislūk il-'aqlī with wisdom, intelligence no. 20.145
'aqla (f.) smart no. 30.7 et pass.
wil-'aqūl camel's thorn no. 151.5 et pass.

'GB
'ugub mā after no. 59.51
min 'ugub after no. 82.7
'ugb after no. 92.10 et pass.
'igāb eagle no. 140.43 et pass.
'iy'agib to succeed no. 157.63

'GD
b'agd il-nāṣa a name of a quarter in no. 62.12 et pass.
Baghdad no. 62.118
b'agd liyyḥūd name of a Jewish quarter no. 124.4
b-'agd il-torāt name of a Jewish quarter no. 148.15
b-'igd il-ḡōba name of a Jewish quarter no. 148.23
b-'igd il-'akkāma name of a Jewish quarter no. 156.137 et pass.
bil'īgīd in the neighborhood no. 181.13 et pass.
b'agidna in our neighborhood
lil-‘agrab scorpion

‘GT
w-‘igit to tie, to knot
ma‘gūt tied, held

‘GL
‘gāl the Arab headband
‘agālī my mind
‘igālī my headband
‘igālā his headband
l-‘agil mind
li‘gēl name of a tribe
wil‘agil mind
li‘gūl the minds

‘KK
wiy‘ikka to be muggy

‘KZ
wat‘akkaz I lean on a staff

‘LL
‘illat il mimtilf illness, disease
wib'illitak your illness
li'illa illness

'LB
'ilbat box, case, can

'LQ
'allig lak I will offer you
il-'alāyig clothes
il-'alāyig a nose bag
wa'lliliga to hang
wa'allig lhīn I will fodder

'Lq
'ilic mastic

'LM
-il-ālamīna people
wis'allamak who let you know
ma'lūm known, fixed
welama knowing
mit'almi trained, accustom
'ilūm knowledge
'ilim knowledge
'awālim women
'allimni teach me
'allamni 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'alām she knows

'im'allām he is accustomed

l-ālām world

mat'allimna teach us

'LN

wiy'ilnōn to make known, to reveal

'LN

t'ālā to be high, exalted

y'llīnū he raised us, exalted

il-'āliyya

il-'ālī high

'ilākī ascend you

bil-'alawā market

il-mi'tallī the ascended

il-'alālī the high place

b-'alāwī markets

w-'awālī high

'allū proper name

wy'i'lā he will be high

m'llīnā he will raise us

w'i'lliyī upper room

wit'allē she raised

'ālīya (f.) high

'allāwī proper name
'alēna  upon us
'alayyī  on me
'ilēnū  on him
'ala  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
'alē il ħādī  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

'imām  (pl.) father's brother, uncle (paternal)
'amma  his uncle
'ammu  his uncle
'mammam  wearing turban
'amnik  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.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.
'amâma turban

'ibn il-‘amm cousin on the father's side, husband

wi‘mâmi my uncles

'i'bân ‘ammi my cousin

wled ‘ammi my cousin

‘amâmitak your turban

il-‘amâyim (pl.) turbans

‘ammi my uncle

‘ammit vlâdić (f.) aunt (father's sister)

‘immiti my aunt

‘ammat to be or become general, common, to spread

‘ammin uncle

banât il-‘ammâ the uncle's daughters

‘immitû his aunt

‘ammha her uncle

"AMBA

il-‘amba Indian mango

"MD

‘amûd il têl the pole of the telegraph

"MR

b‘umru his life

wib‘imir life, lifetime
"umrak your life
wil-\textquotesingle umr life time
wib\textquotesingle umra his life
il \textquotesingle im\textquotesingle ara a name of a city in Southern Iraq
\textquotesingle umar p\textquotesingle asa name of a ruler in Baghdad
\textquotesingle umri my life
m\textquotesingle ammar old, very old (of a person)
ti\textquotesingle ammar to build, construct

\textquotesingle MSR
\textquotesingle ams\textquotesingle ar\textquotesingle guard

\textquotesingle ML
mit\textquotesingle il\textquotesingle ila dealing, acting
il\textquotesingle a\textquotesingle mil\textquotesingle mal deeds, acts, actions
wiy\textquotesingle amil\textquotesingle ak he deals with you
t\textquotesingle amla your deals with him
w\textquotesingle amaltan\textquotesingle i you dealt with me
il \textquotesingle mit\textquotesingle en\textquotesingle u you made it
\textquotesingle aml\textquotesingle ni deal with me
\textquotesingle amla doing, acting

\textquotesingle MY
\textquotesingle am\textquotesingle it she became blind
ti\textquotesingle ma she becomes blind
\textquotesingle imy\textquotesingle ana (f.) blind

\textquotesingle MSR no. 29.5 et pass.
\textquotesingle MSR no. 59.6 et pass.
\textquotesingle MSR no. 63.9 et pass.
\textquotesingle MSR no. 106.1 et pass.
\textquotesingle MSR no. 108.4
\textquotesingle MSR no. 153.29 et pass.
\textquotesingle MSR no. 161.3
\textquotesingle MSR no. 175.4

\textquotesingle ML no. 85.1 et pass.
\textquotesingle ML no. 85.6
\textquotesingle ML no. 85.7
\textquotesingle ML no. 85.7
\textquotesingle ML no. 94.11
\textquotesingle ML no. 102.6 et pass.
\textquotesingle ML no. 135.5 et pass.
\textquotesingle ML no. 173.2 et pass.

\textquotesingle MY no. 41.13 et pass.
\textquotesingle MY no. 115.6 et pass.
\textquotesingle MY no. 174.20
I- "imyānī (`pl.') blind

'N
`ann about, on, from
`anni 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

no.174.21 et pass.
no.73.4
no.45.6 et pass.
no.84.6
no.86.3 et pass.
no.86.5
no.160.22
no.30.25
no.30.63
no.53.4 et pass.
no.1.4 et pass.
no.1.29, no.17.15 et pass.
no.20.38
no.20.95 et pass.
no.20.220 et pass.
'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'annā earring

m'anna toiled, labored

yit'anna he will labor

it'annēt I was

bima'na meaning, sense, notion

'HD

il'ahad promise, oath
yin‘iwig  bend (something)

`WG`

t`awid to return, to resume
bi`üd  with a stick
di`āwid come again
bassak `ād  well, it's enough
`üdī return
y`ūd he will return
`ūda (f.) stick,cane
w`ādā  habit
`ūdī  stick,staff
yi`āwid he will come again
m`awwad entrusted to God's care-used by
one in distress, asking help; and
sometimes, it seems, as a kind of
familiar address.

`WD`

wit`awwad il šayṭān protect from Satan

`WR`

`iriyya borrowed
`āriyya borrowed
Wz
wti'tāz to be in need, in want of
y'ūzkum you are in need of
y'ūza he is in need of

WD
ti'widlī to give in exchange, to replace, compensate

We
ō  Oh!
y'ō'i to crow

WQ
wi'āqa delay

WL
āyil family supporter
iyālič your family, children
wi'yālī my family, children
yālū his family, children
li'yālik your family, children

WM
ām year
<table>
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<th>Term</th>
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<td>bānā.</td>
<td>name of a city in south Iraq</td>
<td>no.47.4 et pass.</td>
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<td>y'inič</td>
<td>she helps you, assist</td>
<td>no.62.22</td>
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<tr>
<td>y'īnak</td>
<td>will help you</td>
<td>no.62.133 et pass.</td>
</tr>
<tr>
<td>tōnak</td>
<td>at your service</td>
<td>no.121.3 et pass.</td>
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<td>tōn</td>
<td>at the service of</td>
<td>no.130.73 et pass.</td>
</tr>
<tr>
<td>yi'īn</td>
<td>he will help</td>
<td>no.154.4 et pass.</td>
</tr>
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<td>m'īn</td>
<td>supporter</td>
<td>no.159.19</td>
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<tr>
<td>'īnna</td>
<td>help us</td>
<td>no.166.6</td>
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<td>il-'awa</td>
<td>howling, yelping</td>
<td>no.140.1</td>
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<tr>
<td>ti'wī</td>
<td>howl, yelp</td>
<td>no.145.72</td>
</tr>
<tr>
<td>il-'ēb</td>
<td>shame, defeat</td>
<td>no.116.12 et pass.</td>
</tr>
<tr>
<td>'abū il-'ēba</td>
<td>a king of coin, silver</td>
<td>no.119.28 et pass.</td>
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<td>b'īd il-fāshi</td>
<td>at the Passover</td>
<td>no.176.7 et pass.</td>
</tr>
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<td>'īd</td>
<td>feast, holiday</td>
<td>no.191.12 et pass.</td>
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<tr>
<td>'ēš 'āra</td>
<td>what a shame</td>
<td>no.20.55 et pass.</td>
</tr>
<tr>
<td>il-'ār</td>
<td>shame, dishonor</td>
<td>no.63.48 et pass.</td>
</tr>
</tbody>
</table>
il-‘āg shame, dishonor
‘iyyāra idle (of women)
‘ayyarōnī (bīk) they abuse me because of you
‘iyyāga idle (of women)

‘YS
ṭistī live long
‘iwēs living, livelihood
il-‘ēs living, livelihood
‘iṣat mrār bitter life
m‘ās a living, income

‘YF
xām ‘ōfī expensive material
‘āf to be sick and tired of
‘ifna we were sick
‘ōfī proper name
‘ift you left
wil‘āfna the one who left us
‘ifnāh we left him
‘āyifha leaving her
win‘ūf we leave
wiy‘ūf he leaves
'YN
'tayyan he looked
zog 'yūnū his eyes
'iyyûnî my eyes
'yūna his eyes
'ēn il-ayamin the right eye
'intēn two eyes
'ayanta I saw him
li'yān eyes
'i'yan leaders, notables
nūr 'ēna dear
'iyyûn eyes
'iyyûn gîzlānî deer's eyes
il-'ēn eyes
'ēnî my eye
'ēnū his eyes
i'yūn springs
'ēna his eye
'yūnak your eyes
yā 'ēn how nice!
yā 'ēnî wonderful
li'līyūn for the eyes of
'al-'ēn spring
b-'ēnikî at your eyes
b'ēn il-rā'a the Evil eye

no.1.36
no.1.68
no.5.1 et pass.
no.5.35 et pass.
no.14.8 et pass.
no.20.84
no.20.89
no.20.209
no.21.4
no.24.27
no.27.20 et pass.
no.27.21 et pass.
no.34.45 et pass.
no.38.2 et pass.
no.38.4 et pass.
no.39.1 et pass.
no.44.33 et pass.
no.45.24 et pass.
no.60.11 et pass.
no.62.36 et pass.
no.65.3
no.119.3 et pass.
no.119.21
no.123.27
your eyes

my eyes

her eyes

she sees you

with my eyes

I saw him

his eyes

your eyes

I saw

to be incapable; lack the strength or power

head

with my head

mirror

dust, a vapour

twilight star

twilight (of dawn)
il-ğibsát twilight (of dawn) no. 62.101
il-ğibša twilight (of dawn) no. 62.113

GBY
ğibbitū she brought him up no. 87.2

GTR
ğtēra scarf no. 89.30

GTT
ğatīt thin, bad no. 152.20

GHM
wgha̞hma mercy, proper name no. 188.16

GDR
il-ğaddāra perfidious, treacherous no. 121.29 et pass.

GDY
ğada to become no. 98.23
lgādi far, further, there, beyond no. 133.5 et pass.
bğadiyya far, further, beyond no. 151.3
ğada tomorrow no. 185.5 et pass.

GRR
ğarrani to deceive, to delude no. 81.4
ygirrak deceives you

GRB
il-ğurbā (pl.) strangers
wil-ğarîb stranger, foreigner
il-ğarbi western wind
gîrbiti my being away from home
garrabat she departed, went away
garrab he departed, went away
liğrub setting of the sun
garrib depart
il-ğrâb crow, raven
wgarbiyya west

GRF
ya ǧurfa (f.) a room

GRG
ğargān drowned, immersed

GRM
bğarâmič your love
ğarman 'alēhum in spite of them
il ǧarām love
ğaramak your love
il-ġizlàn (pl.) gazelles

ġazāl il-rūm gazelle

ġazāl il-barr wild gazelle

tīgzil to spin

il-ġzayyil (diminutive) gazelle

ġazāl gazelle

gistīnī wash him

daqṣilla I wash her

-qaqsil I wash

ġasal to wash, to cleanse

wgašṣiṭ to sprinkle, to water

ġaṣāk ilnām sleep covered you

ġasab to force, compel

ġasban by force, against the will, by compulsion, in spite of

il-ġasib booty, plunder
\textsc{GSN}\\\textit{gisin} branch, twig \hspace{1cm} \textit{no.119.56 et pass.}\\

\textsc{GDB}\\\textit{bgadāb} \\the anger of God \hspace{1cm} \textit{no.99.15}\\\textit{gađbāna} (f.) angry \hspace{1cm} \textit{no.130.74}\\

\textsc{GTW}\\\textit{mgatta} covered, wrapped \hspace{1cm} \textit{no.34.32}\\\textit{gatti} (Imperative) cover! \hspace{1cm} \textit{no.41.18}\\\textit{wgattāna} he covered us \hspace{1cm} \textit{no.59.46}\\\textit{gtāy} my covering, cover \hspace{1cm} \textit{no.91.5}\\\textit{gtāna} our covering, cover \hspace{1cm} \textit{no.130.6 et pass.}\\\textit{wagattik} I cover you \hspace{1cm} \textit{no.140.64}\\\textit{witgattīnī} she covers me \hspace{1cm} \textit{no.194.10}\\

\textsc{GFR}\\\textit{yigfir} he forgives, pardons \hspace{1cm} \textit{no.20.175}\\\textit{wgaffār} forgiving, much - forgiving( especially of God) \hspace{1cm} \textit{no.131.31}\\\textit{wtīgfir} she forgives \hspace{1cm} \textit{no.168.48}\\

\textsc{GFQ}\\\textit{ygafiqni} he is friendly with me \hspace{1cm} \textit{no.154.39}\\

\textsc{GFL}\\\textit{al ġafila} suddenly, unexpectedly \hspace{1cm} \textit{no.130.64}
larfa to doze, take a nap
wgäfî slumbering

gilâb blossom-water, rose-water
galabtinî you overcome me
galabtic I overcame you

il-galag lock, padlock

gulâm boy, youth
gulämak your slave

 galî (m.) beloved, dear
 gâlya (f.) beloved, dear
gala to be high (of a price)

il-gilyûn tobacco pipe,

tígómizli she winks at me
bğamz. winking
GMD
wagmuɗ I close my eyes no. 98.13
ɡammiɗ ˈaɡfānak close your eyelids no. 104.3

GN
ɡannta sound, echo no. 143.17 et pass.

GN
yitɡannag to flirt; coquet (of a woman) no. 119.68

GN
wil-ɡanam (coll.) sheep no. 109.9

GN
ɡinneli̊ sing to me no. 20.178
ˈitɡanni she sings no. 63.20
wagiṇnĩ I sing no. 63.53
ɡanmnini̊ he made me rich no. 73.4
ɡannat she sang no. 84.2
wiyɡannĩ he sings no. 160.32

GWG
il ɡog depth of the sea no. 99.1 et pass.

GWD
yigdon they want no. 130.47
`agīd  I want
`agīda  I want her

GW

il-ğāra  raid, foray, attack
wil-ğārāt (pl.)  raid, foray, attack
lil mgāra  cave
gār  to raid, to attack

GWZN

gāzūnat  window

GWY

gāwī  tempter, seducer, amateur,

GYB

jabū ġāyib  nickname  for  a man with no
male offspring, father of
the absent

il-ġiyyāb (pl.) absent

ġāb  to be absent from; to hide
ġābat  the sun set
rābat  the sun set

wilgibt  if you will be absent
GYR

gēr different, other, other than, unlike, un-, non-, dis-, in- (in compounds), not
mitgayyir change, changeable, variable
gayyar to change, to alter, to modify
gērī other than me
gērak other than you
il gēr the other people
witgār she is jealous
gēra other than him
jadi gāyyir I change (something)

GYD

gēdak your wrath, anger, rage

GYM

il gēma cloud

FṢD

fuṣādī my heart
wifwādana our heart
ḡās iffādī my heart
ṣuffādī my heart
ṣiffāda his heart

FṢS

fās axe, hatchet
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Notes</th>
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<tr>
<td>FTT</td>
<td>fatt</td>
<td>crumbs</td>
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<tr>
<td></td>
<td>fittāy</td>
<td>crumbs</td>
</tr>
<tr>
<td></td>
<td>lā fittā</td>
<td>to be heartbreaking</td>
</tr>
<tr>
<td></td>
<td>fatta</td>
<td>kind of coin</td>
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<td>FTH</td>
<td>wfathu</td>
<td>they opened (something)</td>
</tr>
<tr>
<td></td>
<td>fattāh</td>
<td>to open (of a blossom)</td>
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<tr>
<td></td>
<td>fithit</td>
<td>she opened</td>
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<td></td>
<td>mitfāḥ</td>
<td>key</td>
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<td></td>
<td>ḫahl il-fatḥ</td>
<td>fortune-tellers</td>
</tr>
<tr>
<td>FTS</td>
<td>yafattis</td>
<td>to examine (thoroughly)look, search</td>
</tr>
<tr>
<td></td>
<td>yfattis</td>
<td>he examines</td>
</tr>
<tr>
<td></td>
<td>nafattis</td>
<td>we examine</td>
</tr>
<tr>
<td></td>
<td>fattaš</td>
<td>to look, search</td>
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<tr>
<td>FTL</td>
<td>il fittāl</td>
<td>ropemaker</td>
</tr>
<tr>
<td></td>
<td>tičtilt</td>
<td>to twist, twine, plait</td>
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<td>FTW</td>
<td>bmutfī išmūnī</td>
<td>Christian priest</td>
</tr>
<tr>
<td>Term</td>
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<td>'izār</td>
<td>folding of the garment</td>
<td>no. 172.6 et pass.</td>
</tr>
<tr>
<td>il-faḡir</td>
<td>dawn, daybreak</td>
<td>no. 59.36 et pass.</td>
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<tr>
<td>yifḡir</td>
<td>to explode</td>
<td>no. 69.17</td>
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<td>bil-ṣafḡār</td>
<td>dawn</td>
<td>no. 131.26</td>
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<td>faḡirna</td>
<td>our dawn</td>
<td>no. 199.30</td>
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<td>faẖma</td>
<td>coal; charcoal</td>
<td>no. 145.88</td>
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<td>fuxāṭī</td>
<td>the cuckoo</td>
<td>no. 180.8</td>
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<tr>
<td>fxāda</td>
<td>her thigh, leg</td>
<td>no. 157.68</td>
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<td>il-faddād</td>
<td></td>
<td>no. 140.81</td>
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<tr>
<td>ṣafḍāk</td>
<td>may I be made your ransom?</td>
<td>no. 20.138</td>
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<td>ṭidwā</td>
<td>ransom, sacrifice</td>
<td>no. 34.6 et pass.</td>
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<td>yifḍāk</td>
<td>he will be your ransom</td>
<td>no. 117.3</td>
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<td>fīda</td>
<td>ransom</td>
<td>no. 168.53</td>
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<tr>
<td>lafḍflak</td>
<td>I make sacrifice for you</td>
<td>no. 180.10</td>
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</table>
fidwitu  his ransom

'safdi  I make a sacrifice

FRR

firr  (Imperative) throw

FRT

il-furat  the Euphrates

FRG

faraq  proper name, Joy, comfort

lat farrag  I see, watch

nitfarrag  we see, watch

ditfarrag  Look! see!

FRH

il-farah  happiness, joy, gladness

bifrāha  in her wedding

tifrah  she will be glad

yifrah  he will be glad

fārḥīn  joyful, glad; happy

firḥē  la  be happy for her!

firḥō  la  (pl.) be happy for her

nifrah  we will rejoice

'il frāḥ  (pl.) joys

farḥa  his gladness
friḥnālik we rejoiced for you
farḥīf 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
fardīt one of a pair
farād hālā some, a certain situation
fard wsāda in one pillow

FRS
fāris proper name horseman, rider

FRŠ
lafrišālik I will furnish for you
wifrišṭīlak 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
firāsi my bed

tifriš she makes the bed

FRS

il-faraṣ horse, mare

wifrāṣak your horse, your mare

FRT

farit to strip off fruits

FRFH

farfiḥ be glad!

FRQ

fārqōnī they separated me

fāraqtīnī you separated me

FRG

fāragna we departed

farg departure

wil-furga departure, separation

fargākum (pl.) your departure

fargāk your departure

fāragit I departed

wifrāghum their departure

fāragitīnī you separated me
fargāh  his departure  no.92.6
ma fāriga  I will not depart from him  no.95.20
fargāha  her departure  no.174.34 et pass.
frāg  departure  no.186.28

FRMN
fīrmān  order, decree, edict  no.40.27 et pass.

FRNG
lifrangīyya (f.)  European  no.116.27
il frangī (m.)  European  no.138.18

FRHD
farhūd  robbery; looting, gallop  no.58.20

FZZ
fazzēt  I jumped up; I was frightened  no.62.113

FZʻa
fazʻa  fear, alarm  no.172.19

FSTQ
fistikīf  light yellow, green, green pistachio-colored  no.118.1
il fistaq (coll.) pistachio, pistachio nuts, a pine  no.192.7
FSTN
fistān woman's dress; gown

FSD
fassad to mar, degrade

FSG
'ifṣīga (T.) bullet

FSS
fissu stone of a ring
wifeṣūsha ring's stones

FSL
fissalna we measure, cut out a garment
yifṣil he decides
fissīltōlū I cut a garment for him
fassaltā I cut it
fissalā he cut it
lafissil la I will cut a garment for her
fislit lū she cut a garment for him

FBD
mufaddad made of silver
fuddā to settle a conflict
lāfiddā I will pay a debt
**fidda** (f.) silver

no.132.33 et pass.

**FBL**

fäcil proper name, name of a quarter

in Baghdad

no.67.1 et pass.

fädel virtue, favor, proper name (diminutive)

no.67.2 et pass.

**FTM**

fatüüm proper name, weaned

no.52.1 et pass.

**FGS**

dannifgis we make the bed

no.189.18

**FGD**

fagd loss

no.80.1 et pass.

**FKK**

di-fukk open

no.122.26

fakkitt she opened

no.145.20

fikkan (Imperative) open!

no.195.13 et pass.

**FKR**

niftakir we think

no.20.16

aftakir I think

mp.20.76

tiftakir you think

no.20.141
fa'ċca his jaw

fillēnū (Imperative) open it
yifill to open

il-fallāḥ peasant, fammer

il-filūs (pl.) fils, a small copper coin, in Iraq, 1/1000 Dinar; money

miflis bankrupt

falāna so-and-so, such a one

finḡān cup, coffee cup

fand trick
bfanda with her trick
FNR
fannūr proper name, torch no.119.88

FNY
nfanit to pass away; perish, to cease, vanish no.168.69
fāniyya timeworn; decrepit no.59.24

FWW
il-fuwwā red dying material no.177.2 et pass.

FWT
fāt to pass away, part, vanish, to go by no.20.184 et pass.
lāfūt I pass no.45.15 et pass.
dāfūt I pass no.62.120
tfūt they are passing no.149.27
fāyitū passing, elapsāng( of time) no.156.13 et pass.

FWG
il-fog group, crowd, a regiment no.156.148
ajfūgān come in droves no.156.78

FWH
wfāh to be fragrant; to spread no.60.16 et pass.
yifūh it is fragrant no.69.6 et pass.
fāhan (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
bfayyak (m.) your patronage

FYD

śifidinī what benefit is it to me?
FYR
fad to overflow, flow over; run over

FYN
il-fīna fez
w-fīneta his fez

QARA
qaratippali one from Qaratappa

QBB
qibba room
bil-qubba room
bqibbitū in his room

QBTN
il-qibṭān captain (of a ship, etc.)

QBQB
il-qibqāb pair of wooden clogs
qabqāba his wooden clogs

QBL
qibbiltōkī to cause to accept
qabl 'adverb' previously; formerly, earlier, before
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<td>before her</td>
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<td>qbāl</td>
<td>demand</td>
<td>no. 119.104</td>
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<td>QTL</td>
<td>niqtīla we beat her up, whip severely</td>
<td>no. 44.38</td>
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<td>qītlūnu they beat him up</td>
<td>no. 160.5 et pass.</td>
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<td>qtalīk beat you up</td>
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<td>tiqtīlu she beats him up</td>
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<td>wyītqāṭlūn to engage in mortal combat</td>
<td>no. 170.23</td>
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<td>QDH</td>
<td>qdāha (coll.) blossom of citrus tree; a citrus blossom</td>
<td>no. 1.60</td>
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<td>qadāḥ il-ṣīnī cup, drinking glass, goblet</td>
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<td>QDR</td>
<td>qaddartā I tried it</td>
<td>no. 55.15</td>
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<td>'aqdar I am able</td>
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<td>qadrī my prestige, regard</td>
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<td>qadrī proper name</td>
<td>no. 124.51</td>
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<td>QDS</td>
<td>qiddasna we engaged .. to..</td>
<td>no. 9.5, no. 21.10</td>
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<td>liyqidsūn to propose to, get engaged to</td>
<td>no. 29.19</td>
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<td>wiyyqaddis he will engage to</td>
<td>no. 36.16 et pass.</td>
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<td>il-qidis Jerusalem</td>
<td>no. 168.6 et pass.</td>
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</table>
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 qurfān Torah
iqiyyitak your reciting

QRBN
qīgbānī my ransom
wqirbinak I make a sacrifice for you
wqirbān sacrifice
qarbīn (pl.) sacrifice
qirbānim their ransom
qirbānu his ransom
qirbāhha her ransom

QRN
qrānāt (pl.) term for the twenty fils coin
qīgn horn(of an animal)
QSM

\text{mqassim} we divide, distribute
\text{aqassim} I divide, distribute
\text{qisma} lot; destiny, fate

QSR

\text{qis\'r} peel, rind, shell
\text{qis\'re} peel, rind, shell
\text{ki\'sir} peel, rind, skin, shell

QSMR

\text{latqas\'mar} to joke, chaff, banter

QSB

\text{mqassab} embroidered with gold and silver thread; brocaded; trimmed with brocade.

QSD

\text{wa\'asd\'i} my intention, purpose
\text{qasdina} our intention, purpose

QSR

\text{qasr} palace, mansion
\text{qasir} palace, mansion
\text{qsayyir} short; small
QSF
yinqisif 'umra Drop dead (literally, May God cut short his life) no.174.40
wimqaṣfa narrowed, cut down no.178.15

QDY
qaḍiyya case, problem, matter no.195.2 et pass.*
qaḍiti my case; matter, affair no.95.12
tinqaḍī to come to an end; stop; to pass no.87.4

QTT
qatt with the past tense in a negative sentence=never; by no means no.196.16

QTc
qta‘na we covered, traversed no.172.24

QD
qā‘id sitting no.20.68
yiq‘id he sits no.20.168 ,183
qā‘id sitting no.20.174 et pass.*
qi‘idtūha I seated her no.20.225
qa‘dit she sat no.44.30 et pass.*
qi‘idtiya you seated her no.102.3
q‘adṭī you sat no.119.16
qe‘dī (f.) sitting no.128.26
wtiq‘id she will sit no.159.17
QFTN
quftānīkī caftan, a long-sleeved outer garment

QFL
il-qifil lock, padlock
qāfla carvan, convoy
no. 192.4
no. 130.66

QLL
qlīlīn (pl.) few
no. 188.22

QLB
bqalba in her heart
qilūb hearts
qalb ilfīngān the overturned cup
bqalbī in my heart
no. 20.230
no. 23.8 et pass.
no. 135.4
no. 173.51 et pass.

QLM
qalam pen, pencil
*iqlām (pl.) pencil, pen
no. 27.25
no. 157.54

QLY
tiqlī to fry
qilitā she fried it
no. 105.1 et pass.
no. 105.2
no. 105.3 et pass.
tiqliya she will fry it
l-miqlī fried
no. 170.17
QMBZ

il-qumbara wide pants

QMR

qamar moon
qamra moonlight

QMS

qmāsa cloth
qmāsā her cloth

QMS

qamīsa shirt, white cotton cloth

QMC

qamcī (T.) whip, lash, quirt

QNDL

qindil hanging lamp, a light fixture using candles or oil

QNTR

lilqantra arched bridge, stone bridge

QNE

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

iI quwwās guard, doorman, watchman

QW

qā'a hall, large room

QWL

qiltū I said
yqilla he tells her
tqūl she says
qālitluš she told him
tqullu she tells him
'aqūl I say
qallā he told her
wiyqūl he says
qūlū say
qālit she said
wqāl he said

'ajillik I tell you

qillēlu tell him

wiyqillī he tells me

qittōlu I told him

tqillik she tells you

qālū they said

ṣī yqūlī what does he say?

qultillū you told him

'ultillū I told him

fa'āl he said

yiqūlu they say

wqillū tell him

qalūlī 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 subcategories, also a song in this style

wqāmū 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

yqiyyīda he writes it, he records it

QYS
ma qāsū he didn’t touch it

waqayyīs I touch

QYSR
qaysariyyīf roofed market-place, bazaar
qaysāgiyyūf roofed market-place, bazaar

GARY

bil-gārī by car
bil-gūrī by car

G꜠L

go'āli my redeemer (Heb.)

GBB

il-gūbbā room

GBR

il-gūbur grave, tomb
il-magābir (pl.) cemetery, graveyard

GBL

bigbūla opposite him
'tagāblic I stand opposite you
gabl before, ago
gbālā before him
gābalna we got together
yigābilna he will face us
lagābil I will face
tīgbal to accept, to agree
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
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</thead>
<tbody>
<tr>
<td>gabil ma</td>
<td>(preceding verbs) before</td>
<td></td>
</tr>
<tr>
<td>min gabil</td>
<td>previously; formerly, earlier</td>
<td></td>
</tr>
<tr>
<td>migbilāt</td>
<td>they are coming</td>
<td></td>
</tr>
<tr>
<td>GTL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tigtil</td>
<td>to beat up; whip severely</td>
<td></td>
</tr>
<tr>
<td>GHB</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gahba</td>
<td>prostitute, whore</td>
<td></td>
</tr>
<tr>
<td>GDD</td>
<td></td>
<td></td>
</tr>
<tr>
<td>halgad</td>
<td>so, so much</td>
<td></td>
</tr>
<tr>
<td>ūgadd</td>
<td>how much, how many? so much so...</td>
<td></td>
</tr>
<tr>
<td>GDH</td>
<td></td>
<td></td>
</tr>
<tr>
<td>giddāh</td>
<td>(coll.) blossom of citrus tree</td>
<td></td>
</tr>
<tr>
<td>gdāha</td>
<td>(pl.) cups, drinking glasses</td>
<td></td>
</tr>
<tr>
<td>GDR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>il-gidir</td>
<td>small cooking pot</td>
<td></td>
</tr>
<tr>
<td>magdar</td>
<td>I'm not able</td>
<td></td>
</tr>
<tr>
<td>gadir</td>
<td>prestige</td>
<td></td>
</tr>
<tr>
<td>gaddir</td>
<td>try, measure</td>
<td></td>
</tr>
<tr>
<td>il-mugaddar</td>
<td>foreordained</td>
<td></td>
</tr>
<tr>
<td>wagaddir</td>
<td>I will measure</td>
<td></td>
</tr>
<tr>
<td>ngaddir</td>
<td>we try, measure, fit</td>
<td></td>
</tr>
</tbody>
</table>
GDL
il-gadāyil (pl.) forelock

gdēla (f.) forelock

gidlat il-sōda black forelock

il-gidla forelock

gidlitič your forelock

gidlitī 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

tgaddī 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
digarrīb cause(something) to come near
wgifirbitak your closeness
wigrabat it comes close
wilgarāba relatives
girbānik your ransom
girba'an sacrifice

GRG
girgéyya Georjean  (Russian)
proper name for woman

GRD
magrud a pitiful person

GRDL
gardēla braids

GRDN
girdāna (p.) necklace
gardān necklace

GRS
grūš (pl.) piasters
bigrūšī with my piasters
giresh two piasters
GRS

il-garsāt (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

GRNPL

grinflā clove, carnation
grinfil wazīrī clove, carnation

GZZ

laguzza (p.) I will bite it cf. Persian 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

gaṣṣayibha her braids

il-gaṣṣayib braids

mgassibat embroidered with silver and gold

GSD

wgaṣdak your intention

gastī my intention

gasdī my intention

GSR

wmagsur being short

gassarit I shortened it

wigsayyir short
GDB

gidabta *caught it; I held it *no.60.7 et pass.*
wigdabit I held *no.179.28*

GDY

*‘ingida came to an end ; pass, go by *no.59.60 et pass.*
yigdi ha he will finish *no.62.9*
nigdi we will finish *no.62.76 et pass.*
yigdi he will judge. *no.34.33, no.62.86 et pass.*

gidet *awtar *no.72.2

gadat she finished *no.86.3*
magdiyya (haqa) completed, settled *no.59.36*
wagdi I finish *no.62.65*
gadde ta I spend, passed *no.156.91*

GTB

wil gatib thorn *no.157.74*

GTR

yigtir to drop, drip *no.157.52*

GT"'

nigta" we cut *no.41.4*
tangiti" it is cut *no.46.16 et pass.*
*‘aga ta" I cut *no.153.32*
tigta* you cut i 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

GT

nigtif we pluck; we crop off

GTY

il gata (coll.*) sand grouse

G'D

gā'da (f.†) sitting, awake
gā'idini wake me up
digi'di sit down
*āgā'did I sit
gā'dit she sat
yigā'id he sits
gā'id sitting, awake
nigā'id we sit
gi'ad he sat
dig'ud wake up

gi'adna we sat

la tga'didūn don't wake up

ga'idōni 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
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>gilabíc</td>
<td>I turn you over</td>
<td>no.130.11 et pass.</td>
</tr>
<tr>
<td>wgallabtic</td>
<td>I turned you over</td>
<td>no.152.23</td>
</tr>
<tr>
<td>il glūb</td>
<td>hearts</td>
<td>no.156.36</td>
</tr>
<tr>
<td>*ingilba</td>
<td>we turn him over</td>
<td>no.132.9</td>
</tr>
<tr>
<td>*angūlub</td>
<td>I turn over</td>
<td>no.169.2 et pass.</td>
</tr>
<tr>
<td>GLH</td>
<td>gāliḥ proper name</td>
<td>no.34.11</td>
</tr>
<tr>
<td>GLS</td>
<td>*iglāš glass, (tumbler) drinking cup</td>
<td>no.20.18 et pass.</td>
</tr>
<tr>
<td></td>
<td>glāsu his glass</td>
<td>no.20.168 et pass.</td>
</tr>
<tr>
<td></td>
<td>glāsēn two cups</td>
<td>no.63.42</td>
</tr>
<tr>
<td>GLé</td>
<td>galf̣ta his castle, fortress</td>
<td>no.175.46</td>
</tr>
<tr>
<td></td>
<td>bgalf̣at il šabbāg name of a place</td>
<td>no.140.69</td>
</tr>
<tr>
<td></td>
<td>bgalf̣at darwiš name of a place</td>
<td>no.130.19</td>
</tr>
<tr>
<td>GLN</td>
<td>bil-gilin (T.) bride</td>
<td>no.34.43</td>
</tr>
<tr>
<td>GMR</td>
<td>il-gumar moon</td>
<td>no.350.13 et pass.</td>
</tr>
<tr>
<td></td>
<td>il-gamarēn Moon</td>
<td>no.47.12</td>
</tr>
<tr>
<td></td>
<td>gumarhum their moon</td>
<td>no.67.15</td>
</tr>
</tbody>
</table>
gāmir  proper name

GMS

gmāṣ cloth  

GM\^e

wimgammī\^a to cut off the stem end  
gīma\^et to cause death(by bringing bad luck)

GNTR

gintār a quintal, hundred weight

il-gintāra arched bridge;stone bridge

GHW

bgahwat  'igēl (f.) coffee shop

gahwitak (f.) your coffee

GWTR

gōtar go, walk, leave

GW\^e

bīlgā\^e earth, land

bgā\^e il-xala ground, earth

bgā\^e\^a in his land
GWL

goltan as they say
gālōli they said to me
giltilak I told you
witgullī she tells me
śagūl 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
śagūl I say
gūlīla tell him
galha he told her
śagullik I tell you
gilitila I told her
śagulla what I tell him
gultī you said
wiśgāyillak what does he tell you?
wiygulla he tells him
ygullī he tells me
wgūl tell

no.52.10
no.58.10 et pass.
no.62.44
no.62.110 et pass.
no.65.7 et pass.
no.69.3
no.70.1 et pass.
no.38.18, no.74.4 et pass.
no.74.5 et pass.
no.39.31, no.76.4
no.78.4 et pass.
no.89.5 et pass.
no.89.12 et pass.
no.90.3 et pass.
no.94.1 et pass.
no.100.2
no.109.5
no.124.36
no.125.2
no.133.16 et pass.
no.145.5
no.148.1 et pass.
no.153.29
no.165.14
no.175.9
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
güm i get up
gōmi my people
gumāni boastful, proud

GWY
guwwa strength, power
gawī strong, powerful

GYR
gir asphalt, tar

GYS
ygisa to touch, he touched him
GYŚ

gayyašit to wade; to keep up no. 59.1
ilgesw shallow water, shoal, place where one can wade no. 156.147
ngāysa we compete with him no. 179.40

GYL

gēl porie (T.) come here no. 106.5 et pass.

GYM

gīmt .. value, of ..; worth of .. no. 75.4

GYMR

wilgēmar (T.) clotted cream, a kind of curd made from the milk of the water-buffalo no. 116.21 et pass.

K

kal ġazāl like the deer no. 40.6 et pass.
kama like no. 53.40
kannu ġiwañ he is like a beast no. 105.9 et pass.

KAR

il-kār (p.) trade; profession, business, work no. 63.49

K'S

kas bowl no. 75.5
bkāsan bowl no. 64.68
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

KBR

lkabīr big
kbār (pl.) big, old (of people)
"akbar bigger, biggest

KTB

maktāb school
laktib I write
ktib (Imperative) write
maktūb letter
kābāb book

KTF

ktāfa his shoulders
kitīf my shoulders
liktāf (pl.) shoulders
kitfak your shoulder

KTN

kittān čīn linen

no. 20.8 et pass.
no. 20.69 et pass.
no. 145.44
no. 161.13
no. 45.2 et pass.
no. 71.33
no. 5.21 et pass.
no. 35.3 et pass.
no. 50.2 et pass.
no. 119.12 et pass.
no. 177.23
no. 38.33
no. 88.17
no. 119.118
no. 199.17
no. 139.11
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<tbody>
<tr>
<td>KTR</td>
<td>more</td>
<td>no.34.23 et pass.</td>
</tr>
<tr>
<td>min kutur</td>
<td>plenty, very much</td>
<td>no.90.8</td>
</tr>
<tr>
<td>kutr</td>
<td>amount</td>
<td>no.117.12 et pass.</td>
</tr>
<tr>
<td>KHL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kihlō lū</td>
<td>they beautified his eyes with kohl</td>
<td>no.1.68</td>
</tr>
<tr>
<td>likhēla</td>
<td>thoroughbred mare, horse of the finest breeding</td>
<td>no.24.10,26,30 et pass.</td>
</tr>
<tr>
<td>winkahhil</td>
<td>we beautify our eyes with kohl</td>
<td>no.36.10</td>
</tr>
<tr>
<td>wiykahhil</td>
<td>he beautifies his eyes with kohl</td>
<td>no.36.13</td>
</tr>
<tr>
<td>wimkahhilat īli'yūn</td>
<td>her eyes are beautified with kohl</td>
<td>no.122.22 et pass.</td>
</tr>
<tr>
<td>wil-kuhl</td>
<td>kohl</td>
<td>no.129.14 et pass.</td>
</tr>
<tr>
<td>KDR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wkadir</td>
<td>sorrow, grief</td>
<td>no.157.32</td>
</tr>
<tr>
<td>KDS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>il-kidīs</td>
<td>nag, worthless horse</td>
<td>no.157.63</td>
</tr>
<tr>
<td>KDB</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kdabna</td>
<td>we lied</td>
<td>no.161.4</td>
</tr>
<tr>
<td>KRR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hal-karra</td>
<td>this time</td>
<td>no.49.8</td>
</tr>
</tbody>
</table>
KRB

w-karib (coll.) nodules on the trunk of a palm tree from which the fronds grow

KRD

il-kurdi Kurdish, Kurd, Person from Kurdistan

il-kirid (pl.)

KRS

kursî chair, a throne

kiğsi chair, a throne

KRF

tikurfa to pick up, scoop up(something) and take it away

KRK

'al kirkî (T.) a pelisse

karkû (T.) his pelisse

KRM

karîm generous, noble, distinguished

il kirâm (pl.) generous, noble, distinguished

kramiyyî bonus, tangible token of gratitude
il-karam generosity
il kağım generous, noble
il kigām (pl.) generous, noble

KRH
'akrah to hate, detest

KRY
karwa fare, charge, fee, rent
il-kār caravan
il-karwān caravan
wilimkīf 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 nās 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

lakāsiranna I break it

kassarit you broke

kasra his breaking

KSL

bilkasal slowness, sickness

KSW

laksīkī I clothe you

KSS

kašša a shboing, shoving off, shooing
away

KSTBN

wibkištībāna thimble

KSF

wkašf uncover

mikšūf uncovered, unveiled

kaššafitu she revealed it

KSKS

mkaškaš pleated skirt
KSMR

wibkašmîr  Kashmir (region in northeast India) no. 61.9

KDD

kaddet to hold, hold fast to no. 156.140

KDM

il-kâdim 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

ke'eb (diminutive) no. 192.8

K'K

wka'ka no. 163.4 et pass.

ki'kitû (coll.) a type of pretzel-like pastry; sometimes in the form of cookies no. 190.8

K'KL

ka'kûlitu cowlick; pompadour, crest (of a bird) no. 158.67

KPF

kaffû the palm of his hand no. 1.15

kaffa the palm of her hand no. 5.47

kfûfû the palms of his hands no. 158.71
kfūf  gloves

KFR
lkāfīr  unbeliever, infidel
wkāfur  camphor; camphor tree

KFY
kiffiyyī  handkerchief
kafāyifha (pl.) her handkerchief
kiffiyyitu  his handkerchief
kāff  enough

KLL
kill all, every
wkullna  all of us
kill ma  everytime
killa  all of it
killū  everything
killū  all of it
killitna  all of us
kill miin  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

KLB
klēb (diminutive) dog

KLBDWN
kalabdūn gold threads

KLP
kilfōni 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

KLMWDN
kludan proper name

KMR
kamar a belt, girdle

no. 173.20 et pass.
no. 195.9

no. 158.35

no. 144.5

no. 88.12
no. 156.118

no. 20.94 et pass.
no. 30.6
no. 107.16
no. 142.9 et pass.
no. 159.7
no. 173.45
no. 173.46

no. 34.21

no. 59.32, no. 145.19 et pass.
KMS
kumaśta I held him, seized
wyikmiš he holds

KNN
kanna bride, daughter-in-law, sister-in-law

KNDG
tkandag to roll, cf. the Hebrew kaddūr, aram. kaddūrā, ball.

KNS
kansit she swept
yiknis he sweeps
mikinziyya broom

KWT
ilkūt name of a city in southern Iraq

KWGR
koğarāt (‘arqān) kind of hat

KWR
bil-kūra fireplace, forge
wrās il-kūr
KWSG
wilkōsag shark no.180.5

KWSH
*atkōsah clean out no.88.7

KWF
bil-kūfa Kufa (town in Iraq) no.121.8 et pass.
il-kūfiyyī (f.) Kufic no.173.33

KWKB
wkōkab šbāha the morning star no.167.20

KWN
il-kān if.. no.3.9 ,no.4.3, no.20.90 et pass.
kānit she was no.20.75
kān he was no.20.153 et pass.
ykūn he will be no.24.21 et pass.
kinna we were no.63.46
tkūn she will be no.89.18 et pass.
wkunt I was no.144.27
kintū I was no.145.39 et pass.

KWHR
kawāhir jewels no.182.3
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
"la 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
iččāy tea

Č's
il-čās cup, drinking glass

ČBH
winičbahētu you fell
'ančibih I fall

ČBD
bilčabid liver, heart
čabdī my liver, heart

ČBR
ilčibir big, great, old (of persons)
yā čatbat  destiny
čitab  he wrote
čatbat  destinies
čitablič  he wrote to you

bōitrī  to my side

čitif  shoulder
il-čitfēn  two shoulders
čtāfī  my shoulders

čitalni  he beat me
wičtaltinī  you beat me
čitalt  you beat
čātilnā  he is beating us
čātilnī  he is beating me
čatlī  my killing
*inčital  he was killed

čittān  flax, linen
CTR
čitr  many, much, a lot  no.41.15

ČHL
čihil  kohl  no.56.33 et pass.
čhēla  horse of noblest breed  no.69.21 et pass.
mcahhila  (f.)  darkened with kohl  no.20.209, no.121.16 et pass.
mačhūl  (m.)  darkened with kohl  no.137.3
mačhal  proper name  no.137.3

CXCR
il-čaxcūr  pants  no.160.17
čixcūru  his pants  no.160.16 et pass.

CDR
mčadra  (f.) unhappy (of a life)  no.97.4

ČDB
čaddabitni  you accused me of lying  no.91.12

ČRX
yičrix  (p.)  he turns, he spins  no.5.22
tičrix  (p.)  to turn, to spin  no.5.46
čarxi  (p.)  a wheel, reel  no.62.67 et pass.
CRQ

tcarqi to make noise no.128.20

CRY

limcari hirer (especially of donkeys or mules) donkey driver no.45.1 et pass.
il-macriyya (pl.) hirers (especially of donkeys or mules) donkey drivers no.62.83

CSB

wcasib earnings, gain, profit no.58.15
cisab to gain, win, earn no.59.72
wcisabna we gained no.201.36

CSR

wimcassir breaking no.46.12
incisar to get broken; to break no.130.35

CSM

casma (p.) a fountain no.174.9

CB

ci'ib foot, heel no.158.51 et pass.

CPF

il-ci'affen palm, whole inside of the hand no.98.18
bicifuifa with his palms no.121.9 et pass.
čiffēna with his two palms  

CFY
čiffiyya handkerchief  
il-čifāfī (pl.) handkerchiefs

CLB
čalbī my dog

CLBDWN
il-čalabdūn golden threads

CLF
w-čalaf trouble, discomfort  
tičlif 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
čameron 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 broom no. 201.18

CWP
čōpī Iraqi folk dance no. 119.47 et pass.

CWPN
čupān 'oglı 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
ćāra (P.) remedy, cure, help

wil-ćān if.
ći nit I was
ćān was, to be
lō ćintī if you have been

yicwī it burns, to seer
ćawnī burning
tiowī (f.) it burns
ćawnī he is burning me
yicwini he burns me
niowī we burn
ćiwat she burned
ćawanī he burned me
ćayy a burn, a brand

il-dit dying material
ći tāyā garment

wačayid ilʿidwān I deceive the enemies
CYF

CEF  how? how... because  no.39.13 et pass.

CYL

CELAT  bullet  no.140a.44

CYN

CIN  Chinese, porcelain  no.20.113 et pass.

CINI  blue  no.125.1

I

ILLINU  to, for him  no.1.66, no.21.6

LINA  for us  no.4.1 et pass.

IL-LIKI (f.) to you  no.12.6

LA  to him  no.20.100

LEHU  to him  no.25.3

LIL-HILU  to the pretty  no.25.3

IL LIHA  to her  no.27.4 et pass.

*ILA  to...

WILAK  Hey you! You there! (with no respect) no.45.47 et pass.

LI  to...

LAK  to you  no.49.6

LAYYA  to me  no.58.8 et pass.

LU  to him  no.62.2 et pass.

MALAK  what is it with you?  no.63.15 et pass.

MALAK  what is it with you?  no.65.1
lahā to her
'silak 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

IASĆ
illāsū bad
bālāsū for nothing

L'L'
lūlū (coll.) pearls, proper name
lūlū bahrānī sea pearls
lūlū mirgāni coral pearls
wlūlūha its pearls
wlilū (coll.) pearls

LBB
libb core (of a fruit) arrow, pith

LBS
lbaslū to put on, wear,
labas to put on, wear
yilbis he wears
tilbisa you wear it
labsit she wore
libś clothing, costume
libsitha she wore
libbashā he dressed her
lābis (m.) wearing

wlibbistōkī I dressed you
yilbisū he wears it
lābisa (f.) wearing
'ilbast I wore
l malbashā if he will not wear it
libsita she wore it
libśōha they dressed her
libśōnī they dressed me
'albis I will wear
malbūs clothing, garment, dress

LBK
billibkī mixture, confusion

LBN
liban yogurt, buttermilk(cultured)
liban hin their yogurt

LBY
libētak here I am! at your service!
used in addressing the Deity

LGW of RGW
niltigi minna we hope from him, we expect from him

LHD
lahda a moment, a glance

LHF
lḥaḥf blanket, coverlid

LHQ
lihqēnī join me
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
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<tbody>
<tr>
<td>wilhagak</td>
<td>I join you, come along with you</td>
<td>85.2</td>
</tr>
<tr>
<td>il hag 'alayya</td>
<td>save me</td>
<td>92.9</td>
</tr>
<tr>
<td>yilhagūn</td>
<td>they follow, chase</td>
<td>130.67</td>
</tr>
<tr>
<td>yilhag</td>
<td>he catches</td>
<td>140.81</td>
</tr>
<tr>
<td>walhag</td>
<td>I catch</td>
<td>167.29</td>
</tr>
<tr>
<td>il laḥim</td>
<td>flesh, meat</td>
<td>158.58</td>
</tr>
<tr>
<td>lahma</td>
<td>piece of meat</td>
<td>44.3</td>
</tr>
<tr>
<td>liḥyī</td>
<td>beard</td>
<td>119.25 et pass.</td>
</tr>
<tr>
<td>liḥāna (pl.)</td>
<td>our beards</td>
<td>59.59</td>
</tr>
<tr>
<td>il-miltihī</td>
<td>bearded, having a beard.</td>
<td>124.37</td>
</tr>
<tr>
<td>tildīgha</td>
<td>(a snake) bites her</td>
<td>44.18</td>
</tr>
<tr>
<td>tiladdīgnī</td>
<td>she bites me</td>
<td>71.4 et pass.</td>
</tr>
<tr>
<td>tildīgnī</td>
<td>she bites me</td>
<td>113.6</td>
</tr>
<tr>
<td>blidd</td>
<td>pleasure, lust</td>
<td>140b.39</td>
</tr>
<tr>
<td>tilazzag</td>
<td>to attach, stick</td>
<td>140.28</td>
</tr>
</tbody>
</table>
LZM

lāzīm must, necessary, obligatory
yīlzāma he holds her
tīlzam you hold
līzamta I hold him
ilīzamīthā I held her
ilīzamnī 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)
lāṭīmit she struck
blāṭma blow, slap, jolt

L'B

yīl'āb he plays
lā‘ībnī let me play
lā‘ībnī play with me

no. 20, 16, 166 et pass.
no. 56, 4
no. 89, 2 et pass.
no. 98, 4
no. 156, 46
no. 156, 54
no. 157, 71

no. 62, 99
no. 121, 14 et pass.
no. 61, 13
no. 56, 45
no. 20, 130
no. 123, 17
no. 173, 67
no. 56, 45 et pass.
no. 59, 5 et pass.
no. 59, 17 et pass.
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<tr>
<th>Arabic</th>
<th>English</th>
<th>Page Numbers</th>
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</thead>
<tbody>
<tr>
<td>lālʿab</td>
<td>play</td>
<td>no.119.47 et pass.</td>
</tr>
<tr>
<td>liʿb</td>
<td>play, game</td>
<td>no.120.11 et pass.</td>
</tr>
<tr>
<td>nilʿab</td>
<td>we play</td>
<td>no.124.55</td>
</tr>
<tr>
<td>bliʿibti</td>
<td>in my play</td>
<td>no.140a.49</td>
</tr>
<tr>
<td>tilʿabān</td>
<td>she plays</td>
<td>no.162.7 et pass.</td>
</tr>
<tr>
<td>yilʿabān</td>
<td>he plays</td>
<td>no.162.17</td>
</tr>
<tr>
<td>tliʿbōnū</td>
<td>play with him</td>
<td>no.188.7</td>
</tr>
<tr>
<td>laʿbu bāli</td>
<td>they take advantage of me</td>
<td>no.141.17</td>
</tr>
<tr>
<td>ilʿabī (Imperative)</td>
<td>play</td>
<td>no.145.3 et pass.</td>
</tr>
<tr>
<td>tilʿab</td>
<td>they will play</td>
<td>no.158.72</td>
</tr>
<tr>
<td>qayilʿab</td>
<td>he is playing</td>
<td>no.160.9</td>
</tr>
<tr>
<td>il-malʿab</td>
<td>playground</td>
<td>no.160.11 et pass.</td>
</tr>
<tr>
<td>witliʿbōn</td>
<td>you play</td>
<td>no.160.13</td>
</tr>
<tr>
<td>dayliʿbōn</td>
<td>they are playing</td>
<td>no.162.23</td>
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<tr>
<td>dilʿabū</td>
<td>play</td>
<td>no.161.24</td>
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<tr>
<td>wilʿabtī</td>
<td>you played</td>
<td>no.175.2</td>
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</tbody>
</table>

**L'N**

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<th>English</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>milʿūna</td>
<td>cursed, damned</td>
<td>no.116.1</td>
</tr>
<tr>
<td>wilʿan</td>
<td>(Imperative) curse</td>
<td>no.186.2</td>
</tr>
</tbody>
</table>

**L'Y**

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<th>English</th>
<th>Page Numbers</th>
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</thead>
<tbody>
<tr>
<td>wtilʿa</td>
<td>to blame, to wail</td>
<td>no.74.1</td>
</tr>
</tbody>
</table>

**LFF**

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<tr>
<th>Arabic</th>
<th>English</th>
<th>Page Numbers</th>
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</thead>
<tbody>
<tr>
<td>wiyliflū</td>
<td>to wrap up</td>
<td>no.36.12</td>
</tr>
</tbody>
</table>
liffni roll up, bind  no.66.3
liffiti my wrapping  no.88.16
laffa he wrapped it up  no.117.7
tliffak she wraps you  no.131.16
la liffič I wrap you up  no.186.25

LFY
lifa to shelter, house, lodge; accommodate  no.41.1 et pass.

LQQ
laqqit to lick up, cf. Heb.  no.88.20

LQF
wilqafā he snatched it  no.99.10

LQM
il-luqum Turkish delight  no.64.10

LQY
tliqqitu meet with  no.1.13
yitlāqa encounter  no.20.144
lqetū I found him  no.63.32
yilqi he finds  no.192.19

LGT
lagithin their gathering  no.60.22
billagan basin, copper basin

you will meet her
I will find her
they met me
I met
he met
I found him
I find you
you meet
I meet
I met him
we met each other
found

wlakka (P.) a blemish, a spot

lākin but

wyilčima he punches him
you strike it with the fist
LČN
lāčin but

LMM
limmēnī (imperative) gather me, collect me

dilimma (imperative) gather him

witlimm she gathers

lammē gathering

wiltammit it was gathered

LMH
ilmūḫ winking, glancing

LMIS
nilmis we request, we ask

billamis by touching

LM^t
lam^t at shining, glowing

lam^t brightness, gleaming

LMLM
lil^t imlūm name of a place

LMN
lammin when, while
wlamman when
lima until

LMY
lāmiyya mose-ring

LHB
w-lahāba blaze, flame
lahīb flame
lahība its flame
lahbat il-ġammār the coals flame
miltihib burning, inflamed

LHF
wmalhūf yearning; apprehensive

LHY
miltihiyya amusing herself, passing
time with ...
LWH
lāḥ to appear
yilawwāḥ he appears
ylōḥī he appears
mālāḥan they were not seen

LWX
lūxēnū bother him (Imperative) disturb him

LWD
liwdiyya (p. ) trickier, more cunning

LWZ
wlōz almond(s) (coll. )

LWZN
lūzīnāt sifrān a confection of almonds
lūzīna sweet pastry

LWL
lōla blemish
lūltēn two loops, ties

LWLH
mlōlāḥ appearing
tilōlāḥ appears
<table>
<thead>
<tr>
<th>Keyword</th>
<th>Translation</th>
<th>Page Numbers</th>
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<tbody>
<tr>
<td>'alūmkī</td>
<td>I blame you, reproach you</td>
<td>no.20.128</td>
</tr>
<tr>
<td>lā tilūmanna</td>
<td>don't blame her</td>
<td>no.41.24</td>
</tr>
<tr>
<td>ylūm</td>
<td>he blames</td>
<td>no.98.23</td>
</tr>
<tr>
<td>yilūma</td>
<td>he blames her</td>
<td>no.140a.20</td>
</tr>
<tr>
<td>lūna</td>
<td>proper name</td>
<td>no.23.9 et pass.</td>
</tr>
<tr>
<td>lōn</td>
<td>color</td>
<td>no.34.34 et pass.</td>
</tr>
<tr>
<td>lōna</td>
<td>her color</td>
<td>no.35.1</td>
</tr>
<tr>
<td>'alwānī</td>
<td>colors</td>
<td>no.46.19 et pass.</td>
</tr>
<tr>
<td>'ilwān</td>
<td>colors</td>
<td>no.64.57 et pass.</td>
</tr>
<tr>
<td>bilōnī</td>
<td>in my color</td>
<td>no.152.3</td>
</tr>
<tr>
<td>tilawwa</td>
<td>it was twisted, bent</td>
<td>no.58.29</td>
</tr>
<tr>
<td>lawānī</td>
<td>he bent me</td>
<td>no.59.69 et pass.</td>
</tr>
<tr>
<td>lawyat</td>
<td>bending of</td>
<td>no.59.69</td>
</tr>
<tr>
<td>yilwī</td>
<td>he bends</td>
<td>no.64.2 et pass.</td>
</tr>
<tr>
<td>lawī</td>
<td>bending</td>
<td>no.64.2 et pass.</td>
</tr>
<tr>
<td>nilwī</td>
<td>we bend</td>
<td>no.64.6</td>
</tr>
<tr>
<td>tilwī</td>
<td>she bends</td>
<td>no.64.32 et pass.</td>
</tr>
<tr>
<td>'alwič</td>
<td>I bend you</td>
<td>no.156.57</td>
</tr>
<tr>
<td>tilwīn (f.)</td>
<td>you bend</td>
<td>no.156.58</td>
</tr>
<tr>
<td>wle'ah</td>
<td>proper name, Leah</td>
<td>no.168.26</td>
</tr>
</tbody>
</table>
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.
getic I wish that he was no.99.15
rētā 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
līxfi (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
maleš why? for what reason? no.20.56
lēš why? no.20.31, no.94.10
mitlāyṣa 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.
lyug la it fits, it is suitable
wiltlug 'ala it fits
_tlugin you fit
'iyluglic fits you
lāyig suited, fit, proper

LYL
lelt nighttime, night
hal-lēli (f.) tonight
lēla night
illēl (m.) night
hallēla tonight
il-liwēla (diminutive) tonight
illēla tonight
leltēn two nights
illayālī (pl.) nights
lelit gadir the night on which the Koran was revealed, between the 26th and 27th of Ramadan
lēlikī your night
layālikum your nights

LYMN
laymūnī a lemon
LYN
ylin it becomes soft
lān it became soft

LYWN
willīwān large sitting room; estrade, platform

LYY
liyyī fat tail (of a sheep)

MA
mā (negation) not with following verbs and prepositions; no
wmānī I am not
wmāhū he is not
wmālī I don’t have
mālak what is with you? what happened with you?
malhum they have not
mā min there is no
wišmālič what is with you? 
mālič what is with you?
māhī she is not
māmis there is not
māhus there is not
muš no
MAS
ilmāsī Indian peas

MAKU
māku "there is not, there are not

MAMA
māma mother

M'Y
wmitina two hundred
wmiyya (f.) hundred
b-miyya hundred
barba müşiya four hundred
mitān two hundred
mit hundred

MTN
mitina firm, strong
matn side, back

MTY
'ēmata (interrogative, particle) when?
yamta when?
limata till when? how long?
mata when? (Interrogative particle)
at what time?

MTL
mitil similar, as...as, like resembling
mitla like him
mitli like me
mitilhum like them
mitilha like her
mitlak like you

MGD
il-magidi an Ottoman silver coin of
10 piasters

MHL
mihil proper name

MHN
timahhan to suffer, hardship

MHW
miheta to wipe off, erase

MXD
mxadda pillow
mxadditen two pillows
MDD

madd extend, to stretch(out), to lie
il-mdâdî ink, lamp, oil
maddêt I stretched

MDH

'amdaḥ to praise, to eulogize

MDN

maddān captain (of a ship)

MRR

tmurr to pass by, go walk
'amirr I walk
marra (f.) a single time, turn, once
marrâw they passed by
timirr biyya she passed by me
lô marr if he passed
yimurr he will pass
murra bitter, sharp
marrêt I passed
marran they passed
murr (Imperative) pass

MR'
mart il-wilî the master's wife
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<th>Term</th>
<th>Definition</th>
<th>Reference</th>
</tr>
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<tbody>
<tr>
<td>Marta</td>
<td>his wife</td>
<td>no.109.24</td>
</tr>
<tr>
<td>Mrat</td>
<td>the wife of</td>
<td>no.123.7</td>
</tr>
<tr>
<td>Mara (f.)</td>
<td>woman, wife</td>
<td>no.138.6 et pass.</td>
</tr>
<tr>
<td>Martu</td>
<td>his wife</td>
<td>no.194.12</td>
</tr>
<tr>
<td>Miriwwa</td>
<td>the ideal of mahhood, sense of honor</td>
<td>no.184.6 et pass.</td>
</tr>
<tr>
<td>Mirgani</td>
<td>coral, coral-like, coral-red</td>
<td>no.27.45</td>
</tr>
<tr>
<td>Mirgan</td>
<td>small pearls, corals</td>
<td>no.5.29 et pass.</td>
</tr>
<tr>
<td>Mrad</td>
<td>*ibin *sasa head of Jewish community in Baghdad during the years 1831-1842</td>
<td>no.201.63</td>
</tr>
<tr>
<td>Murdixay</td>
<td>proper name</td>
<td>no.124.16</td>
</tr>
<tr>
<td>Marrus</td>
<td>proper name</td>
<td>no.119.55</td>
</tr>
<tr>
<td>Timarša'ti</td>
<td>you become a tyrant</td>
<td>no.175.2</td>
</tr>
<tr>
<td>Il-marag</td>
<td>soup, gravy</td>
<td>no.177.50</td>
</tr>
</tbody>
</table>
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MRWM
marrūm proper name

MZZ
mazza appetizers (taken with drink)
mazzatnā our appetizers

MZH
la-tmāzah to joke, make fun with
mzāh joking, joke

MZL
mizzālū his fortune, luck, cf. Heb. הֵז
mizzāla her fortune
mizzālī my fortune

MSTR
mister master, mister

MSH
'amsah to stroke with the hand, to wipe away, to rub off

MSK
mēski catch, to grasp, clasp, take hold
lamsik I hold
masik musk
misič  musk
msika  hold her

MSKN
il-miskin  poor, miserable, unfortunate

MSCN
il-mascin  poor, miserable, beggar
il-msécin  (diminutive) poor, beggar

MSW
massakum  I wish a good evening to you
misā  evening
jamsa  in the evening
yimsi  to enter into evening

MSS
miss  to touch, to macerate

MST
lamsīt  I comb
missath  he combed her hair

MSKN
miškinta  pledge, mortgage cf. Aramaic מונשינא

no.148.6 et pass.
no.173.16
no.20,233,238 et pass.
no.55.6 et pass.
no.122.7
no.32.2 et pass.
no.61.2 et pass.
no.92.4
no.168.29
no.96.17
no.58.24
no.126.4
no.173.29
mišmis apricot; apricot tree, proper name

MŠY

wtimši to go on foot, walk
mašit 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
maši going; walking
witmaššet I walked
yimšün (pl. ') walking
tmašsit she walked
mašwit walking of;

bmaššak (m.) your walking
mišitak (m.) your walking
timašša he walked
‘amsi I walk
mišēna we walked
mašētū I walked
bmišwitu in his walk
'imsan (imperative) walk
miṣō they walked

MSYH
miṣiḥēnu our Messiah cf. Heb. מִשְׁחָט

MSS
massit suction of, sip of.
massa sucking; sipping
lamissa I suck

MSR
maṣir Egypt, Cairo
misrāna her intestines

MDY
lmidaw to go away, expire (of time)
yimdi he leaves
mada to leave, pass

MTR
matar rain

MTL
bil mātīlī rifle, gun
čalmāṭiliyya rifle, gun

ma'ū with him
ma' with, together with
ma'I with me
ma'a with her
ma'na with us
ma'ık (f.) with you

mi'bāṣī one from the city of Mombasa

1-m'ēdi' marsh Arab
il mi'dān marsh Arabs

ma'tra cave

m'anna necklace
'im'anik your necklace
watma'na to examine carefully
1-mā'ūn dish, bowl, vessel
wimgātū, his wife

mḡāṭī, my wife

mimgūṭin, to suffer from gripes or colic

maftīr, one who concludes the reading from the Law by reading a portion of the prophets, one reading the Haftorah, cf. Heb. מאמור

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

*īmlīnu (imperative) fill it

malyān, full, filled up

wtitlī, she fills
MLH

limlāḥ 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
MLČ
malič king

MMBS
mimbasi one from Mombasa

MN
min from, of, at, since, then
minna from him
minnu form him
minni from ma
minnak from you
min when
minhum from them
min because
mihha from her
minnic from you
minna from here
minkum from you
minnim from them
manf (interrogative pronoun) who? which one?
kull min everyone
man who, which one?

minhu who, whom, whose which 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.
liman to whom?

MNN

mamnûn obligated, grateful, thankful
to somebody, appreciative

MNDL

mandîli kerchief, handkerchief

MN冰冷

timna冰冷 to stop, detain, prevent

MNKY

mankî (P.) I who am

MNY

watmanna to wish, desire
tmannâ he wished
yitmannû they wish
timannêtîc I wished you...
timannêt I wished
titmannâ she wishes
'atmanna I wish
ilminiyya fate, death, destiny
yâ munyatî wish, desire
'âl-mana, mann
MHD
bil-mahad bed, cradle  no.71.11  et pass.
māhūd red  no.124.12  et pass.

MHR
muhraha her dower, ransom  no.35.3
mahrū seal, signet, to stamp  no.95.9
muhra mare  no.177.17

MHL
mōhēl circumciser cf. Heb. הַמֹּהֶל  no.16.13
‘ala mahla slowly, leisurely  no.113.4

MWT
māt to die  no.20.185  et pass.
mayyit dead, lifeless  no.55.11  et pass.
wiymūt he will die  no.56.4  et pass.
win mutt If I die  no.61.3  et pass.
mōt death, decease  no.92.2  et pass.
tmūt you will die  no.99.34  et pass.
mātit gwa‘ī they die from starvation  no.109.9
il mayṭīn (pl.) dead  no.156.31
mōtī my death  no.156.114

M WG
mōgāt billows, waves  no.62.1 et pass.
māga gleam, shine
wilmōg wave

MWD
*āla il mōda fashionable, stylish
*āla mūdak because of you

MWZYQY
müzīqa music, harmonium, accordion

MWSY
mūsa il-kādim a name of the Shiites
Inabī mūsa Moses

MVŚ
mōšī proper name cf.: heb. Mošē

MWL
mal (particle denoting possession) belonging
to; of; for
māluū his
ilmāl property, possessions
mālak (m.) yours
mālātī mine

MWN cf.: NY
bimwāna vessel, container
ilmwání flask, jar

MWH
mayyi il-warid blossom water
māy water
mayyā water
māyi il-balāla
māwi watery blue

MYDN
bil-mīdān field, square

MYZ
'amayyiz appeal to a higher court

MYL
mīl to bend, bend down
māyil bending down
tmīl she bends
wītimāyal she wavers
wīmyālū his wavering
mitmāyil wavering
lmīl hand( of a watch or clock)
yimīl 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-mīmī mother
mīmitū 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
nabdā throbbing, pulse

NB
il-nabā a tree whose wood was used as a spice
nabdīt il-rīhān sweet basil

no.4.4 et pass.
no.189.8 et pass.
no.34.12
no.183.33
no.89.3 et pass.
no.56.30 et pass.
no.59.59
no.129.3
no.160.18
no.89.3, no.156.143
no.69.87
no.96.1
NBL
\textit{inbāl} arrows
no.156.28

NEW
\textit{il-nābī} prophet
no.17.1,16
\textit{linnābī} prophet
no.17.4 et pass.
\textit{binnabī} by the Prophet
no.41.19 et pass.

NTR
\textit{nītar} to scatter, sprinkle on
no.130.41
\textit{wnatīr} prose
no.199.19

NGB
\textit{ngīb} highborn, noble
no.80.2 et pass.

NGF
\textit{ilnagāf} Najaf (town in central Iraq)
no.197.1 et pass.

NGM
\textit{nāgīm} star
no.13.1 et pass.
\textit{nīgmit il-ğbās} morning star
no.15.1
\textit{mağmī} my star
no.45.18
\textit{il-ingūm} (pl.) stars
no.52.13 et pass.

NGN
\textit{bingāna} vessel, basin, copper basin
no.130.62
cf. the Greek aggeon

NGY

tnagīnī to save oneself
nāgiyya proper name, successful
niggahum to save them

NHB

wnahbū to weep, cry, wail

NHR

niharnī to cut the throat, slaughter

NHS

yinhās to bring bad luck
'ānhās to be unlucky, ill-fated
tinhās she is ill-fated

NHL

nhalit to be emaciated, to lose weight
nihal became thin
nahīl thin, slender, emaciated

no. 20.5
no. 123.4
no. 158.48

no. 176.70 et pass.

no. 69.75 et pass.

no. 20.20, 109 et pass.
no. 62.135
no. 20.156 et pass.

no. 63.45

no. 78.5
no. 96.3
no. 156.130
NHN
nihna we  
临na we

NHW
winwāḥī section, region, side, direction  
tinahhā to step aside, withdraw from

NXL:
naxlat palm, date palm  
il-naxil (pl.)date palms
innaxil (pl.) date palms

NXW
lanxāk to be proud, supercilious towards pride
wanxīḥ I ask his sense of honor

NDB
'andib to mourn, lament

NDM
nadāma to repent, regret

tindam she regrets
NDH

nitnaddah to call, to invite

dinidhī call him

NDW

yinādūnak they call you

nādā 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

lilnadīl low, mean, vile

il-naḍīl low, mean

NRGL

il nargīla narghile, water pipe

NRNG

nāringāt il-rayyāna fresh bitter orange
NZ

wnazí'it she took off
názi'a (f.) taking off
názi' (m.) taking off
bilnázi'a tendency, behaviour
niz'óha they took off her clothes

NZL

wnazlil to descend to get off, to land
wnazzal to take off
tinzil she descends
'anzil I descend
ynazzilnī he will bring me down
nazal he descended
nizalna we descended
winzalit I descended
tnizlōn you descend
'anzal he brought down
nazlū they descend
il-názilīn descendents

NZM

nizāma nose ring

NZW

nāza pampered, spoiled
nazātī pampered, spoiled

NSL
nasl descendants

NSM
nassam to blow gently
wnissīm proper name
nasīm fresh air, breath of air
nismiẓ your air

NSW
il-niswān women

NSY
winsētīnī you forgot me
nisānī he forgot me
nisētā † forgot him
nisōnī they forgot me
wnassānī he made me forget
tinsāna you forget us

NŚ' intaṣā to arise, to grow, grow up, to develop
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
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<td>wansidanna</td>
<td>I ask him, I seek</td>
<td>no. 41.2</td>
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<tr>
<td>‘ansida</td>
<td>I ask</td>
<td>no. 45.42</td>
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<tr>
<td>wansidoni</td>
<td>they asked me</td>
<td>no. 59.53 et pass.</td>
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<td>‘anśid</td>
<td>I ask</td>
<td>no. 69.13</td>
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<td>tiniśdūn</td>
<td>you ask</td>
<td>no. 94.9</td>
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<tr>
<td>lanāśid</td>
<td>I ask</td>
<td>no. 140a.42</td>
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<td>nāśid</td>
<td>(Imperative) ask</td>
<td>no. 174.25</td>
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<tr>
<td>niśrólū</td>
<td>they spread to him, unfold</td>
<td>no. 17.10</td>
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<td>wnasār</td>
<td>to hoist up a flag</td>
<td>no. 59.32</td>
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<tr>
<td>il-mansūra</td>
<td>'spread'</td>
<td>no. 69.72</td>
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<tr>
<td>nisar</td>
<td>to scatter</td>
<td>no. 130.48 et pass.</td>
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<td>dinšir</td>
<td>(Imperative) scatter</td>
<td>no. 199.16</td>
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<td>nişṣ half</td>
<td></td>
<td>no. 64.15 et pass.</td>
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<tr>
<td>niṣsa</td>
<td>its half</td>
<td>no. 177.28</td>
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<td>qaynīshbūha</td>
<td>they set it up, prepared</td>
<td>no. 14.5</td>
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<td>nṣabna</td>
<td>we raised</td>
<td>no. 16.8</td>
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<td>nasībī</td>
<td>my share, luck</td>
<td>no. 20.133, no. 70.5et pass.</td>
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<td>mansūba</td>
<td>raised</td>
<td>no. 34.45</td>
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<tr>
<td>nasṣāb</td>
<td>raised</td>
<td>no. 194.6</td>
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<tr>
<td>wil-nasīb</td>
<td>share, luck, chance</td>
<td>127.2</td>
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<td>NSR</td>
<td></td>
<td></td>
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<tr>
<td>nasrāniyya</td>
<td>Christian (f.)</td>
<td>30.60</td>
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<td>nasrānī</td>
<td>Christian (m.)</td>
<td>60.32 et pass.</td>
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<td>nasrī</td>
<td>proper name</td>
<td>135.23</td>
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<tr>
<td>linsārī</td>
<td>saved, a name of a place</td>
<td>168.3 et pass.</td>
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<td>naṣāra (pl.)</td>
<td>Christian</td>
<td>186.27</td>
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<tr>
<td>lilnāširiyya</td>
<td>a city in Southern Iraq</td>
<td>195.1</td>
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<td>nassār</td>
<td>proper name</td>
<td>201.20</td>
</tr>
<tr>
<td>naṣra</td>
<td>help, assistance</td>
<td>201.47</td>
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<tr>
<td>NSF</td>
<td></td>
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</tr>
<tr>
<td>bil'inṣāf</td>
<td>justice, fairness, just treatment</td>
<td>76.3 et pass.</td>
</tr>
<tr>
<td>NDR</td>
<td></td>
<td></td>
</tr>
<tr>
<td>naḍar</td>
<td>to see, to look</td>
<td>34.44</td>
</tr>
<tr>
<td>yintidir</td>
<td>to wait for</td>
<td>62.139 et pass.</td>
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<tr>
<td>wastindirak</td>
<td>I wait for you</td>
<td>52.12</td>
</tr>
<tr>
<td>wilmandirara</td>
<td>a pair of eyeglasses</td>
<td>157.60</td>
</tr>
<tr>
<td>NDP</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tinaddaf</td>
<td>to clean, polish</td>
<td>158.53</td>
</tr>
<tr>
<td>NBM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nādim ḥukum</td>
<td>commander (T.)</td>
<td>157.31</td>
</tr>
</tbody>
</table>
nadim poetry

NTR
yintir to watch, guard
*natin I watch him
*natira I watch him
nātur guard, watchman, warden
wantir I watch

N\textsuperscript{T}
din\textsuperscript{it} (Imperative) describe
yniy\textsuperscript{tun} they say

N\textsuperscript{R}
nātur noria, water wheel

N\textsuperscript{S}
*in\textsuperscript{aasi} to be sleepy, to doze, slumber

N\textsuperscript{L}
ni\textsuperscript{aali}c(f.) your shoes
dan\textsuperscript{al} to curse, damn
wini\textsuperscript{ula} (pl.) shoes

N\textsuperscript{M}
bni\textsuperscript{mit} *immi what an excellent mother; to be pleased with

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
NεNε
ya ni'ni'tī mint, peppermint

NGY
nāga nāga gently, step by step

NFS
il-nafis soul, life
nafsak your spirit
'anfāsī (pl.) my breathes

NFD
nifīditā to shake, shake off
winfaqā he shook her

NF 登
wisnāfi‘ profitable, useful, beneficial
yinfa‘ it is useful
nafa‘ it was useful

NFG
wil-mintifig name of a district in Iraq

NFL
nafil young boy
NFNF
nafnūf woman's dress, gown

NQD
naqda necklace

NQS
manqaṣ decorated dress
niqṣitū she decorated it
bilimnaqqaṣ engraved one
latnāqaṣ I argue with...
naqṣ design, decoration
naqaṣ he sedigned, decorated

NGD
ngida criticism

NGRS
nigrāṣ to paint in different colors, to
colour, with paints etc. to stain
cf. the literary Arabic naqāṣa.

NGS
nagiš design, decoration
wmangūṣ engraved, decorated
mangūṣa (f.) engraved, decorated
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<tr>
<th>Game</th>
<th>Description</th>
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<td>wangis (Imperative)</td>
<td>decorate</td>
<td>no.154.34</td>
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<td>nāgša (f.)</td>
<td>wanting, lacking</td>
<td>no.32.4 et pass.</td>
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<td>nigta</td>
<td>drop</td>
<td>no.124.47</td>
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<td>yingiti</td>
<td>dripping</td>
<td>no.62.28, no.124.62 et pass.</td>
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<tr>
<td>nigal</td>
<td>to remove, carry, transfer</td>
<td>no.58.31</td>
</tr>
<tr>
<td>laï tinkir</td>
<td>to deny, disavow</td>
<td>no.124.2</td>
</tr>
<tr>
<td>wimmakkis</td>
<td>bowing the head</td>
<td>no.197.26</td>
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<tr>
<td>wilmamūs</td>
<td>honor, confidant</td>
<td>no.172.5</td>
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<tr>
<td>linmān</td>
<td>a kind of chickpea tree</td>
<td>no.121.25</td>
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<tr>
<td>nhīfī</td>
<td>robbery, looting, gallop</td>
<td>no.20.135</td>
</tr>
</tbody>
</table>
NHD

il-nahid female breast
wilinhūd female breast
(zōg) nhūdī my breast
binhēdak your breast
nhūda her breast, bosom

NHR

nahar stream, river
wnahrān (pl.) rivers
naharna our river
il-nahār day (opposite of night)
w-nahārf my day

NHY

wyinhī he forbids, he prohibits

NWB

nōba occasion, turn, time, instance
nōb occasion, turn, time
hal-nōba this time
nūbtēn twice
nōbāt (pl.) times
il-nāyib representative
NWH
qaynūḥ he wails, weeps, laments, mourns
nāḥ I wailed
nōḥi my weeping
nōḥ weeping
'ānūḥ I weep
w-tinhī she weeps
witnūḥ she weeps

NWD
nūdī (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
bnāric (f.) your fire
wnāra her fire
binnār in the fire
atnawwa* to be diverse

ilnäga she-camel

il-nögäza excellent kind of rice

niyyäl min,would that, oh that! Lucky he!

ilnul loom

bnä'il a kind of Iraqi folk song

la ynälu to strike, evil occurrence

näim to sleep, to go to bed, to go to sleep

niymüha they put her to sleep

wnimtū I slept

il-nöma sleeping

nnäm we sleep

tinäm she sleeps

ynäm he sleeps

nöm sleeping

il-näyim (m, 'i) sleeping

anäm I sleep
nāmī (Imperative) sleep
wnōmita her sleep.
ilmanām sleeping
nimit I slept
šiynawwim what will put(him) to sleep
bmanāmī during my sleep
tnāmūn you(pl.) will sleep
nāyāmī they are sleeping
nōmāk your sleep
nāyima (f.) sleeping

NWMY
nūmī (coll.) lemon
il-numiyyī lemon
nūmiyyā lemon

NWN
nūna proper name, beauty spot on the forehead, applied artificially by woman

NWY
il-niyyī intention
il-niyyā intention, purpose
bilniyyāt (pl.) planning
nisan  a personal gift sent to a girl, the acceptance of which implies consent to marriage.

NYL

wnilit to obtain, attain, achieve
bnili indigo
bnil indigo color

NYMN

il naymun lemon tree

HA  cf. DW

hal (plus definite article and noun) this one, this particular
hal hilu this pretty one
hal tibul these drums
hal 'arus this bride
hal 'azayim these invitations
hallela this night
hal kbar these big ones

HA

hak (m.) here are.. take it!
whatu give me(us)! let me(us) have..!
di hatuli let me have!
whatill (Imperative) give me
HADA cf. DW

hāda (m.) this

hādi (f.) this

hadōla (pl.) these

HADAK cf. DW

hadāk (m.) that, that one

āš (m.) that

ladāk il-sōb the other side of the river

hadič (f.) that

HAY

whāy this (f.) no.15.17

whāyi this

hayī this

HBS
tihbīs to polish, mill

HBT
hibtōni to beat, strike

HGG

haggagūnna you drove us away from a place

whaggēt I drove away, I ran away
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>ティヘール</td>
<td>to separate from</td>
<td>no. 73.2</td>
</tr>
<tr>
<td>izational</td>
<td>to leave, give up</td>
<td>no. 83.2</td>
</tr>
<tr>
<td>ında</td>
<td>you left me</td>
<td>no. 94.10</td>
</tr>
<tr>
<td>ィガリル</td>
<td>abandon</td>
<td>no. 98.7 et pass.</td>
</tr>
<tr>
<td>الا حرام</td>
<td>attacking, falling</td>
<td>no. 20475</td>
</tr>
<tr>
<td>ティハディック</td>
<td>I set you free, I release, you</td>
<td>no. 4622 et pass.</td>
</tr>
<tr>
<td>ティデーテハ</td>
<td>I set her free</td>
<td>no. 608 et pass.</td>
</tr>
<tr>
<td>ティディ (f.)</td>
<td>let go</td>
<td>no. 6224</td>
</tr>
<tr>
<td>（サヒット）ティダッド</td>
<td>asking for help</td>
<td>no. 6976</td>
</tr>
<tr>
<td>ティッド</td>
<td>he released</td>
<td>no. 862</td>
</tr>
<tr>
<td>ティニ</td>
<td>let me go</td>
<td>no. 1131 et pass.</td>
</tr>
<tr>
<td>ティヘッド</td>
<td>I release</td>
<td>no. 1243</td>
</tr>
<tr>
<td>ティッド (m.)</td>
<td>(Imperative) let go</td>
<td>no. 1771 et pass.</td>
</tr>
<tr>
<td>ティディュับ</td>
<td>eyelashes, fringes</td>
<td>no. 15753</td>
</tr>
<tr>
<td>ティディフ</td>
<td>to approach</td>
<td>no. 1183 et pass.</td>
</tr>
<tr>
<td>ティシュミ</td>
<td>my clothes</td>
<td>no. 1124 et pass.</td>
</tr>
</tbody>
</table>
hdūma  his clothes
thiḥdimīn  you pull down
mahdūma  wreck, demolish, destroy
yihdim  he destroys

HDY
dihdēlī  to sing a lullaby
thaddī  she calms
hādī  guide, leader
il-mahdiyya  a name of a neighborhood in Baghdad
hadwa  lullaby
wahdīlkum  I sing you a lullaby
yihdīnī  he leads me on the right way

HRG
hirgōlū  they shouted for him
nharēğī  we shout in triumph

HRGR
bhirēs  plant, bush, vine
wihrūs  (pl.) plant, bush, vine
hirīs  vines

HRGL
hērgula  (T.) to every flower
HZZ
wihtazzat was shaken, it was jolted to and fro
hizzī (Imperative) make tremble, wave
hazz shaking
tinhizzēn you are shaking
thizzēn you shake
wiyhizzīnī he shakes me
hizzitū she shook him
whizzas (Imperative) shake it
withizzīnī she shakes

HZR
hazzārī nightingale

HZN

HZM
mahzūm fled
minhizim fleeing
danhizim I flee
winhazmu they escaped

HSS
hissā 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-hāḍīm upset; distress, oppression, wrong

tihāḍām she causes grief to

dithāyyām be sorry

mahāḍūm upset, distressed

hāḍīm making upset

ḥūmīf my griefs

yhaffūn they fan

hilālū his new moon, crescent, ornament

ʾihlālī resembling the new moon, crescent-shaped

whall to start, to begin

wahill to pour down tears

halla Bravo! shout, cheer

hallet you came

hlāl new moon, crescent

hillētī you began, started

halbat by nature, of course!

hilākan ruin, destruction, perdition
hlhlōlu they uttered shrill and trilling cries of joy (of women) for his wedding; ululate

halhilī make a trilling sound

hlilhililū they trilled for him

wiyhilhillū he trilled for him

halhalt I trilled
cf. literary Arabic garrada to sing (bird)

ham (P.) too, also, likewise

hamī (P.) also

lihmūm (pl.) worry, care, sorrow, grief

mahmūm worrying

hammi my worrying

hammak your worrying

1-hamayil amulet used against the evil eye

il-himyan (P.) belt, waistband

lihnāna here, in this place
hnāy here

HN
whanā happiness, bliss, good health
wil-haniyya happiness, good health
'tithanna you will be happy
yithanna he will be delighted, enjoy

HNGL
thangīl to jump up and down on one foot, to hop on one foot

HND
lil hindī India,
il-hindi (m.) an Indian
il hindiyā (f.) an Indian
wil-hnūd (pl. ') Indian
lil-hindiyya name of a city in Iraq

HNDM
il hindām appearance, looks, orderliness, trimness

HNDWS
hindistān Hindus' country

HNRY
hindri proper name, Henry
<table>
<thead>
<tr>
<th>HWW</th>
<th>huwwa</th>
<th>it</th>
<th>no.1.5, 33, 20.124</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>huwwi</td>
<td>he, it</td>
<td>no.20.80, 240, 24.22 et pass.</td>
</tr>
<tr>
<td></td>
<td>lō hu</td>
<td>if he</td>
<td>no.96.15</td>
</tr>
<tr>
<td>HWAY</td>
<td>lihwaya</td>
<td>many, much, a lot, very</td>
<td>no.110.3</td>
</tr>
<tr>
<td>HWG</td>
<td>-ahūgan</td>
<td>to be thoughtless</td>
<td>no.156.80</td>
</tr>
<tr>
<td>HWDL</td>
<td>'al hōdalī</td>
<td>nice, spoiled</td>
<td>no.155.3 et pass.</td>
</tr>
<tr>
<td>HWR</td>
<td>lilhōra</td>
<td>lake, lagoon, small marsh, bog</td>
<td>no.59.17 et pass.</td>
</tr>
<tr>
<td></td>
<td>bil-hōrī</td>
<td>lake, lagoon</td>
<td>no.63.41</td>
</tr>
<tr>
<td></td>
<td>huwwāra</td>
<td>volunteer, irregular troops</td>
<td>no.128.1 et pass.</td>
</tr>
<tr>
<td></td>
<td>hiwwertēnī</td>
<td>two troops</td>
<td>no.128.1 et pass.</td>
</tr>
<tr>
<td></td>
<td>huwwārha</td>
<td>his troops</td>
<td>no.128.35</td>
</tr>
<tr>
<td></td>
<td>thawwār</td>
<td>to imperil; throw to the ground</td>
<td>no.128.49</td>
</tr>
<tr>
<td>HWS</td>
<td>hōsa</td>
<td>uproar, confusion, mess, -from shouting, fighting, breaking things, chant</td>
<td>no.58.15</td>
</tr>
</tbody>
</table>
bhōs quiet

HWS
hāysa cow
il-hōs (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
hiyya she, it, they

whiyya (of pluralities not denoting persons) no.20.144
hiyyī she

HY'
intihiyyālic it happened to you

HYB
wlā nihīb we do not fear

HYG
whayyy-git she stirred me up, you awakened
my desire

HYF
wil-hēt 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-hēla sort of dress
hēla 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, rave

HYHT
hayyāt but ho! alas! what an ideal how preposterous!

W
wyōm and a day
wmaʿ and not
wēes 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)ow, Oh! (great surprise, wonder)  no.150.1

WBR
il-wabrī  hair, fur of camels and goats  no.53.5 et pass.

WTR
watar  sinew, cord, tendon  no.187.16

WGB
tūgib  obligation; liability; consent, confirmation  no.178.2 et pass.

WGĐ
lilwğūd  being, existence  no.20.13 et pass.
yoğad  to be found, to exist  no.77.5
il-mawğūd  available, present, around  no.197.12 et pass.

WG`
waga`  pain, ache  no.116.3 et pass.
il-wağ'in cheek
‘ala wağnaṭ (pl.) cheeks
wignita his cheek

wağh face
1-wiğūh (pl.) faces
wiċċ face
wağiḥik (f.) your face
wağha her face
wağiḥu his face

wāhda one (as a numeral), alone, someone,
a certain, person, only
waḥdī I alone

bilwaḥal mud, mire, slough

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
‘awda' he said goodbye
lilīwda’ farewell, leave-taking
dī'ōna let us
da'a he let, left
ma d'ētinī you didn't let me

WDY
widdōnū they took him
waddīnī (Imperative) take me!
waddūnī send me!
lā twaddīnī (Imperative) don't send me
waddī (Imperative) take (transport)
widdētīnā you sent us
ywaddīnī he will lead me
widdētēnū you(f.) sent him
lil-wādī valley, wadi, river
wādī proper name

WRD
warid (coll.) flowers, rose
wardit bistānī garden's flower
biliwrēdī pink, rosy
wiywirdūn they go to the water
mwarrad flowered, embellished with flowers
b-wiridî in my vein
warda rose, flower
wardan (f.) they went to watch
wardu they went to water
di wîrdu (Imp.) Go to the water
il-môrâd watering place, spring, well, source
wardênî (pl.) rose colored
warda ornament
il-wrâd (diminutive) flower
ward 'aṣrafi'
wurûdak your flowers:

WRG
bwarga (f.) leaf, sheet of paper

WRWR
warwar revolver, pistol
warâwir (pl.) revolver, pistol

WRY
warâ behind, back
li warâ backwards
liwrâha behind her
min wara from behind, from the back of
warâna behind us
warāya behind me
warāhum behind them

WZR
ilwizāra loincloth, skirt

WZN
wzānu his weight
wmīzān illēl Libra
mīzānak scales, weight
waznīt il ḫinta a weight(=108.835 kg.)
wilimyazīn Libra

WST
ibwastīt in the middle or center of
bwaṣt in the midst of, amid, among

WSM
wismī brand, tribal, mark or brand, mark

WSF
wasfa 'ala Oh, what a pity! it's too bad! 
Ālas! Alas for him!

no.70.11
no.196.39 et pass.
no.106.2
no.24.15
no.45.19
no.104.1
no.109.17 et pass.
no.159.20
no.141.2
no.158.2 et pass.
no.188.25
no.156.111
no.60.4
WSWS

wiswas  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-wāṣīf  slanderer, informer

WSF

*awsif lik  I describe for you
il-wāṣif  description
wisifa  slave woman, servant girl
bwasifak  describing you

WSL

wāṣal  to arrive
wassilni  (Imperative) bring me
bilwāṣāl  reunion of lovers, communion of lovers
bwāṣāla

wāṣalni  reached me
wāṣalna  we arrived
*awsal  † arrive

Mosul, city in northern Iraq

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.
WSY
il-muwassa bequeth, ordered; willed  no.34.26

WPBH
waḍīna proper name, white  no.39.31 et pass.
il-waḍīah clear, visible  no.120.1 et pass.

WP′
bimawḍī place  no.176.58 et pass.

WP′D
il-waʿad promise  no.54.4 et pass.
ʿawʿadtinī you promised me  no.61.11
waʿdāy my promise  no.79.3
ilwiʿūdī (pl.) promises  no.152.6 et pass.

WPY
wafā payment, fulfillment, redemption,  no.81.3
faithfulness, promise
wla tūfī she doesn't fulfill a promise  no.124.2
tiwāff you (f.) will be faithful  no.149.20

WQT
waqt time  no.20.195 et pass.

WQ′
wṭūqa she falls  no.58.16 et pass.
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<td>&quot;waqa'&quot;</td>
<td>he fell</td>
<td>no.163.13 et pass.</td>
</tr>
<tr>
<td>wnuqaf</td>
<td>we stand</td>
<td>no.29.4</td>
</tr>
<tr>
<td>tūqaf</td>
<td>she stands</td>
<td>no.29.6</td>
</tr>
<tr>
<td>wiqfālu</td>
<td>(Imperative) stand for him!</td>
<td>no.160.15</td>
</tr>
<tr>
<td>wāqifīn</td>
<td>(pl.) standing</td>
<td>no.182.13</td>
</tr>
<tr>
<td>waqfit</td>
<td>she stood</td>
<td>no.183.23</td>
</tr>
<tr>
<td>lwāqfa</td>
<td>(f.) standing</td>
<td>no.186.23</td>
</tr>
<tr>
<td>wiqqiftiha</td>
<td>you(f.) caused her to stand</td>
<td>no.200.20</td>
</tr>
<tr>
<td>wagt</td>
<td>time, moment</td>
<td>no.62.70 et pass.</td>
</tr>
<tr>
<td>yūgad</td>
<td>it burns</td>
<td>no.117.16</td>
</tr>
<tr>
<td>waggāda</td>
<td>fiery, lively</td>
<td>no.130.4</td>
</tr>
<tr>
<td>il mōgad</td>
<td>fireplace, hearth, (especially for cooking)</td>
<td>no.183.31</td>
</tr>
<tr>
<td>twaggi</td>
<td>shā let's fall, drops</td>
<td>no.76.7</td>
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<tr>
<td>wagga'ni</td>
<td>he felled me</td>
<td>no.97.22</td>
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<tr>
<td>wga'it</td>
<td>I fell</td>
<td>no.152.11</td>
</tr>
<tr>
<td>yiga'</td>
<td>he will fall</td>
<td>no.156.123</td>
</tr>
<tr>
<td>wega'</td>
<td>he fell</td>
<td>no.201.7</td>
</tr>
</tbody>
</table>
WGF
wāgifan 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) son
liwlādkim your sons
wlēdna our son
wlād (pl.) children
wild ilzinā a bastard, a moth
il-wālda mother

WL
mitwalla (he is) being madly in love with; enthusiastic about; passionate love
WLF

walif  intimate

wilif  (pl.) friendly, tame, lover

walifî  my lover

wilifâ  hâs lover

wilfây  my friends

wilfî  my intimate friends

wilf  ilğihil  youth’s friends

walifak  your friend

walayifha  her friends

WLH

lwalhân  distracted, passionately in love

WLY

tiwallîf  let her go away

wil  (Imperative) go away, flee, pass

yiwallîf  he will go away

biwläyt  il-gurbâ  stranger’s city

wâlî  governor

mawla  il-mawliyya  master, lord

mawlâna  (our master, lord, patron)

mulayyitên  two ladies

WM’d

wmēt  la  I signaled to him
tūmif she pointed out

WNN
w-wīnīf my moaning, groaning
il-wanna moan, goran
wil-wanīn moan, groan
twinnīn you moan

WNS cf. -NNS
latwannah I enjoy myself
witwannah enjoy yourself
wwansīnī entertain me
twannsūnī 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
wiyyānu with him
wiyyānā with us
wiyyāyī with me

no. 64.75 et pass.
no. 92.7
no. 98.17 et pass.
no. 109.8
no. 129.1 et pass.
no. 38.8 et pass.
no. 64.3
no. 145.8
no. 159.5
no. 190.2
no. 81.1 et pass.
no. 91.14 et pass.
no. 98.3
no. 111.2
no. 156.33
no. 160.14
no. 3.3.4
no. 3.9
no. 17.13,14 et pass.
no. 20.45
wiyyäk with you
wayyäha with her

WYL
welû woe to him
welî woe is me
ya wilha woe to her
wyylâh woe is me
ya wêl woe
bil-wêl with distress

WYN
wên where, what place?
wênî where is she?
wënâk where are you?
wimmên from where?

YA
yâ O! Oh! (vocative and exclamatory particle)
yâ marḥaba welcome
yâ niswân Oh women!
yâ mâma Oh mother!
yal sidqân oh friends!
yarabbî Oh my God
yâmâ how many times

no.20.139 et pass.
no.34.31 et pass.
no.45.16
no.45.22 et pass.
no.74.1 et pass.
no.95.7
no.133.14
no.158.28
no.1.48 et pass.
no.13.2
no.89.18
no.140.38
no.1.9, no.2.9, no.9.1 et pass.
no.10.4
no.17.7, 11
no.18.3
no.18.7
no.20.24, 28
no.34.36, et pass.
yal tinišdūn  Oh! You who are asking for  no.94.9
yā man  Oh! you who. . .  no.151.2
yā the Lord cf. Heb. ̣OTH  no.168.13 et pass.

YAS

yāsa (P.) a royal mandate  no.201.1

Y'S

la tiy'asīn don't give up hope  no.94.4

YBS

yabbas to make dry, to dry  no.57.24

YDY

bīdēna with our two hands  no.1.65, no.24.19
bīdha with her hand  no.20.150
bīdīha her hands  no.27.2
bīdu his hand  no.38.5 et pass.
bīdā her hand  no.38.5 et pass.
bīdak Your(m.) hand  no.38.6 et pass.
bīdī my hand  no.38.7 et pass.
bīdayya with my hand  no.145.16 et pass.
yadātī my hands  no.170.12

YSR

yisritī my left( hand)  no.89.10
YŠMG
yašmāg a man's, head-dress or kerchief
of white cloth with red or black
diamond-shaped embroidery
no.89.29
yašmāga his hat
no.156.113

YLG
il yalag (T.) vest, waistcoat
no.140a.27

YMM
cf. ("MM")
wyamm beside, by, near, next to
no.69.33 et pass.
yammāčin (pl.,) near you (f.,)
o.69.36
yamna near us
o.145.25
yammak there, near you
no.157.44
yamma near him
no.196.25

YMN
il-yamīn right, right side
no.14.8
il-yimna right side
no.69.10 et pass.
yimmāy on my right hand
no.89.9
yamīn oath
no.81.2
yāmīn oath
no.20.170,234

YHD
il yhūd (coll.,) the Jews, Jewry
no.20.15 et pass.
yhūdī Jewish, Jew
no.20.30,219 et pass.
il-yahūdiyya (f.,) Jewess
no.20.213 et pass.
YWSF

Yusèf  Joseph

'abû Yusèf  nickname for one whose name is  Jacob

YWM

yöm  day

halyöm  today

liyyâm  (pl.)  days

yôma  his day

wibyöm ilkôn  the day of resurrection

YYZY

yêzi (invar., an exclamation)  enough, sufficient

that's enough, wait, hold on

no.31.13 et pass.

no.39.14

no.10.9, no.11.7 et pass.

no.2.1,2, no.20.85 et pass.

no.20.21

no.136.2

no.167.1 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 gomā 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 Tiberia 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 it is 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 Hilla.

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 preceeded 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 skies,
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,
Mağid 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.
‘Abbâs became bitter,
Crying and asking for help from the fellows,
Oh my dear steamship!

I saw him in the coffee-house of ‘Igêl.
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 Ґănî.
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.

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!

no. 124:

0 "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.

0 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.

0 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.
0 wind, carry the jar!

0 Mordecai, may God help you!

Throw the diee, and it will stop resting on its edge,
And I will bring you into the palace.
What brought you to sell necklaces?
0 wind, carry the jar!

0 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 'Abd al-Razâq,

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 Ṣāliḥ, 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 Ṣāliḥ, 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.

O the one tattooed on her forehead!
A creature of God,
Equal to (the city of) Ḥalab and Sālmin,
And Copān ʿOgli 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!

O tattooed wearer of the wide belt,
The dove that brings happiness!
I will sleep a night in your embrace,
And quench the fire.

Hurry, hurry!

O tattooed on the navel,
Your kiss is a pearl,
Equal to polished gold,
To Gopən Əgli and his men!

Hurry, hurry!

O 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!

O beautiful one wearing the ring,
Come to me quietly!

I will dance ďōpī 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 ġopān ʹOglij 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 Marrūm, 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 čopî 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 Ġopâh Ėglî 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 Miḥil, you have become haughty!
The pretty one has disappeared, was late, and did not come to me
O my son Miḥil, you have become haughty!

He wears a hat,
He takes off the hat.
Help us, oh God!
O pretty boy!
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