

ORAL POETRY AND NARRATIVES
FROM CENTRAL ARABIA

V

VOICES FROM THE DESERT

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Vol. V

Voices from the Desert



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Glossary, Indices, and List of Recordings



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El Ultimo Suspiro del Moro

PREFACE

Sixteen years ago I set out from Riyadh towards the tribal areas of Tēbah and ad-Dawāsir in Central and Southern Najd with the purpose of collecting and studying their oral traditions. Since then, many of the poets, transmitters, and informants whom I recorded and with whom I discussed the poems and narratives presented in these volumes, have passed away. Saudi Arabia has not been unaffected by the turmoil in the wider Middle East. Yet the country has shown remarkable cohesion and so far its system has withstood the jolts from outside.

The area's cultural and social characteristics often seem to get obscured rather than illuminated by the sensationalist media attention for its wars, civil strife, and power struggles. For a more balanced view one might focus on the underlying cultural factors. I am certain that nowadays education and electronic media have an even greater impact on Saudi opinion than was the case when I started my involvement with the oral culture some twenty years ago. But regardless of the passions that have been stirred of late, one may reasonably assume that the continuity of Arabian oral culture, as evidenced by these volumes and other studies, will prove its tenacity even in this time of unprecedented civilisational pressures. A medium of expression and conventions that have evolved gradually and remained distinctly Arabian over a thousand years and more, will not transform into something completely different overnight. On the contrary, chances are that in the coming period the people of the area, the Arabs, will have opportunities to rediscover their commonalities within a framework of diversity and to breathe more freely, culturally speaking, than before. In other words, they may regain what they lost due to the imposition of borders and state apparatuses following World War I. Had they been among us today, Alois Musil, Von Oppenheim, T.E. Lawrence and other students of Middle Eastern tribal systems on whose work I have relied, would be fascinated onlookers.

In his *Seven Pillars of Wisdom* Lawrence spoke of his intention to use a 'ladder of tribes' in the British campaign to scale the Ottoman citadel. The new borders drawn by the colonial powers cut across tribal systems and created new divisions which often did not correspond

to social and cultural realities. Therefore, these borders have always seemed artificial and weak in terms of legitimacy to the new countries' inhabitants. There is an alternative view to tribal systems as a ladder to be climbed by outsiders. One might see a colourful carpet of many strands and taking on many hues, spreading across borders and shading off into other cultures – a carpet that allows the area's inhabitants to take pride in their diversity within a shared cultural framework. This is what they may rediscover once they have gained a measure of freedom from the physical and mental yokes imposed from the outside and inside. It would be a discovery of narrative, poetic and other cultural threads knitting them together from Bayhan in Yemen to the rim of the Anatolian highlands, across the Arabian peninsula into Syria and Iraq.¹ The oral traditions collected in these volumes, and in many other works devoted to the exploration of Arabian oral culture, attest to the existence of a common identity. In spite of appearances to the contrary, this common identity is more entrenched and permanent than the political and ideological currents at the surface. Letting this fact speak for itself is the driving force behind the collection and edition of *Voices from the Desert*.

If this seems like a romantic project, so be it. Without it, I would hardly have felt the fascination for a subject that always made me return to it with sweet expectation and delight. Humility inspired by God's awesome presence, pride in the noble traits of kinsmen and friends, endurance in the face of adversity, joy at the advent of rains and other divine blessings, exultancy at the marvels of composed speech and God's creation. These are some of the themes dear to the heart of ad-Dindān, Ibn Batla, and others, as they have been to Arab poets before them. One does not have to live in a tent in the desert to feel inspired by their work. Nor do we have to share their values and sentiments to recognise in their words some of our own intuitions. Opening myself to their experience and immersing myself in their voice was a tremendously rewarding adventure.

This collection of oral traditions might be called *mukhadram*, a word that originally denotes 'a person who lived both in the pre-Islamic days (the so-called Time of Ignorance) and in the Islamic period', for the collection bridges a comparable period of transition. Its memory extends to a period preceding the imposition of strict Wahnabi rule on the Bedouin tribes and the transformation of the Saudi principality in Riyadh into present-day Saudi Arabia. It reaches back to the days when nomadic animal husbandry and cultivation of date palms were the mainstays of the economy, and camels were the only means of

¹ Cf. Vol. III, 323; Vol. IV, 719.

transportation and well traction. But it also includes many records of the modern Arabia of oil, cars, asphalted roads, large-scale subsidised wheat-growing, rigid Islamic doctrine, and even an acknowledgment of women's voice in domestic life (in the poetry of the poet and transmitter Bkhētān, the collection's pre-eminent *mukhadram*). However, the women themselves and their point of view, independently expressed, are conspicuously absent. At the time of my research in Najd, particularly in the extremely conservative rural and tribal milieu where I stayed, there was no way I could have mingled with women and recorded their voice without endangering the entire project and perhaps my life. Only a female researcher could have attempted this. Verses composed by Bedouin women, a number of which have been included in the collection, are mostly edited by men. Therefore it is hardly surprising that more often than not this poetry reflects the male perspective and is meant to reflect on their kinsmen's glory. Yet one also comes across many pieces in which one senses the presence of a distinct, personal female voice.

This interplay of the conventional and formulaic with the personal and individual gives research into Arabian oral culture its particular flavour and special fascination. As with the veil, conventionality can be used in infinite, ambiguous ways. It is used to give expression to a wide range of purposes, varying from rigid adherence to the social norm to playful allusions that turn convention on its head. Examples of the entire range can be found in these volumes. Similarly, the concept of honour occurs in a gamut that ranges from religious and social group values to a poet's individual honour as an old-fashioned rebel against modern political correctness. In all cases, the *majlis*, the Arabian daily social gathering, is the arena in which these values gain, keep, or lose currency, whether within the limits of received opinion or in chuckling sympathy for the deviant view.

Yet, predominantly, honour is presented as a group value. Mühig al-Ġannāmi, ad-Dindān, Nābit, Bandar ibn Srūr, are not outsiders seeking modernity and "enlightenment", but tribal poets who for one reason or another have difficulty in adapting to the new norm. They feel alienated by officially sanctioned change, whether it's the government's ban on raiding other tribes, the imposition of Wahhābi norms on music and other aspects of Hījāzi culture, or the sudden increase in the presence of foreigners, no matter how circumscribed by Islamic restrictions. Their resistance casts them into the role of anti-hero. In consequence they become the subject of secret admiration and the kind of sympathy accorded to those fighting valiantly a battle obviously lost. Their honour is of a quixotic and exceptional kind. It arouses the curiosity of wider society, because of its poignant expression which appeals to traditional taste. To the society at large

it is a bittersweet memory of what once was, but, alas, is no more. For those reasons it is preserved by oral memory.

Generally speaking, oral culture as a conventional vehicle of social interaction is predominant in illiterate or only partially literate environments. Therefore it is not surprising that the texts in these volumes indicate a mental attitude that is socially very conservative and obsessively drawn towards the past. Finding creative responses to the challenges of the wider, modern world is not its concern. The fact that I have invested much effort and love into documenting this side of contemporary Arabian culture does not mean that I take it to be representative of this culture as a whole or somehow approve of its bias and limitations. Rather, I have felt attracted to it as a matter of personal predilection, because of its often neglected and historically interesting parallels with classical Arabian poetry and culture, and last but not least because at the time of recording it did represent the outlook of a sizeable body of Arabian tribal society: its attachment to a past that was distinctly its own, neither particularly wedded to ideology, with the exception of the brief period of the *ikhwān*, nor enamoured of the idea of doing away with tradition and adopting the Western ways.

Most of the transmitters were rather advanced in years at the time of recording in 1989. This means that they were in their prime in the 1950s and 1960s, before the oil-boom transformed the face of the Arabian peninsula beyond recognition. Their taste was formed by parents whose prime may have been in the 1920s and 1930s, before oil began to flow. This is the modern *mukhadram* period reflected in these volumes. It is a measure of sudden change that many of the images and much of the vocabulary may now be more outlandish to a new generation of Saudi city-dwellers, born from parents with tribal and provincial roots, than it would have been to Bedouins and villagers of past ages. In earlier centuries living conditions were harsh and simple. The pace of change was very slow and incremental. A sense of timelessness and continuity prevailed. All these factors nurtured expression that creatively integrated culture, human emotions, and nature. Though to our taste it may be lacking in complex development, in suspense and intellectual daring, and indeed in immediately recognisable relevance to the modern condition in most parts of the world, it is this very 'ecological' quality that in my opinion makes for a considerable part of its charm.²

Honour played an important part in maintaining social equilibrium – a perpetual process of negotiation that allowed each free-born man to preserve his self-esteem in spite of vast differences in power and

² A term I borrowed in this context from prof. Clive Holes.

wealth. In these volumes the term 'desert code' has been used as a rather loose description for a wide variety of customs, beliefs, and practices centred on the value of honour. The desert code was primarily associated with the Bedouin way of life, whereas the life of the inhabitants of oasis towns and villages was supposed to be regulated by the injunctions of Islamic law. In fact, the boundaries between the customary codes of the desert and the Islamic laws of the settled areas in many cases were probably as blurred and fluent as those between individuals, groups, and (sub)-tribes fitted into the social categories of *ḥaḍar*, settled folk, and *badu*, the Bedouins.³ Rather, the desert code does not contrast with Islamic law, but with the autocratic culture that prevailed in the Ottoman and other centres of power on which the desert areas bordered.⁴

Adherence to the desert code helped people to mediate inequalities in power, prestige, and wealth. It was meant to promote a sense of equality among tribesmen, regardless of the afore mentioned inequalities. The ideal was that each man should be allowed to keep his honour intact, notwithstanding the relentless struggle for economic survival in an environment of structural scarcity.⁵ A Bedouin's options were limited: sufficient rainfall on one's own territory or that of one's tribal allies; drought and enduring its consequences while praying to God for relief; or raiding other tribes' possessions and gaining access to their grazing land by force or humbly seeking their permission. Yet another option was to seek employment with those who had more dependable sources of income, such as the villagers who worked their camels, *suwāni*, to draw water from wells to irrigate their fields and palm groves or those who engaged in trade for their livelihood.⁶

However, the Bedouins' dream was a cornucopia of milk and meat when plentiful rains allowed the herds to fatten on the spring pastures. Pious Bedouins, like ad-Dindān and Ibn Batla, may have entertained notions of Paradise and Hell closely resembling those of the *Rwala* as described by Alois Musil. Paradise is a place where it rains regularly, where is abundance and good pasture, where the moon shines all the time and the favourite pastime is raiding hostile tribes which live in hell: a place scorched by the sun, where rains are rare and people are subservient to the government.⁷

³ Vol. IV, 126.

⁴ At courts ruled by dynasties that originated in or were in close contact with the tribes of the desert, such as Ibn Raṣḥīd in Ḥā'il, Ibn Saud in Riyadh, and the *Sharīf*s of Mecca, who figure prominently in these traditions, Bedouins felt quite at ease.

⁵ A good example is the story about the battle between ad-Duwāsh and Ibn Gwēd over grazing rights, IV, 539, 550-559.

⁶ For example, the story of Ibn Sh'awa of Gḥaṭān, Vol. IV, 335.

⁷ *The Manners and Customs of the Rwala Bedouins*, 674-675.

With the exception of the fate reserved for enemy tribes, this picture is similar to the one drawn by ad-Dindān in his poetry.⁸ Fat, preferably blubbery, is the blessed condition. *Mirdim* and *mirtidim*, meaning ‘covered with layer upon layer of fat’, as a result of plentiful grazing are words that express a Bedouin’s delight.⁹ It is not only used for camels, but also as a description for heavy bunches of ripening dates.¹⁰ In both cases these signs of a healthy condition and abundance depend on the availability of sufficient water. As the season of rain approaches, the Bedouin incessantly scans the horizon for the flicker of distant lightning that heralds the arrival of clouds. Again, the same description is applied: a *mirdim* cloud towering up like the layers of a fat camel’s huge hump and therefore a *ḥagūg*, ‘a cloud that is clearly going to make good on its promise of rain’.¹¹ In the poet’s imagination these clouds are like pregnant camels. Shaken by the thunder’s rumble and torn open by lightning bolts, ‘they explode with water as if struck by a quake.’¹²

The arrival of the clouds and rains is not an event caused by blind natural forces, but is part of God’s design, ‘He Who allots sustenance to all creatures, whether in heaven or on earth.’ ‘At His command, pronouncing B and E, the rains start falling // On the dead ground, stirring it to life at His wish and will.’ Hence, the need for faith and prayers asking Him ‘to open the gates of munificence’. That is, ‘clouds at night, lit up by lightning’s flashes, // Clouds replete with moisture driven by His order from their place of origin.’¹³ As the clouds burst open they not only release their water, but also the seeds of the grasses and plants. ‘Along with the precipitation, God sent down the fresh annuals’ seeds, // Saying, “Bring your blessings to the rain-fed lands!” // Just three days later camels, some sprightly and some staid, graze at will, // Left to roam as they please by herdsmen each following his fancy, // The land, before a barren waste, attired itself in green sprouts // And burst into blossom after God had washed away its crust of dirt.’¹⁴

The poet revels in the spectacle of violent rains and torrents that

⁸ Especially his poem in Vol. I, 139-141. See also Vol. III, 39, on Ibn Batla’s similar view of Paradise.

⁹ Cf. Vol. IV, 461, “She [the camel] could hardly walk so heavy was she, she was covered with layers of fat (*mirdim*). She could hardly move and if you wanted to put your hand on her shoulder you couldn’t find it, so big was her hump. She had become incredibly fat!”

¹⁰ E.g. Vol. IV, 134.

¹¹ Vol. I, 99.

¹² Vol. III, 223.

¹³ *Ibid.*, 151-153.

¹⁴ *Ibid.*, 179.

are unleashed and soak the earth which had been thirsting and pining for rain (*raġāb*). ‘Its torrent rips open the thirsty ground parched by a relentless drought, // While its impact causes the flanks of the sand-dunes to crumble and cave in.’¹⁵ ‘On the morrow of the floods everywhere the same spectacle: // Swept up by the racing water, the big iguana lizards lie helplessly atop the bushes.’¹⁶

In the desert fecundity is a brief season that must be seized upon and enjoyed to the full. As the camels frolick, the poet’s thoughts drift towards the good things of life: the company of kinsmen ‘whose favourite pastime is spinning a yarn’ in the case of Ibn Batla¹⁷, while ad-Dindān prefers the company of his beloved. ‘Liquid honey cannot bear comparison to the words from her lips, // Even the milk of fattened camels is not as sweet as her speech.’¹⁸ Yet in the end, as people would say, ad-Dindān was fated to remain wedded to his camels alone. Defiantly, he offers all his tribe’s beauties as ransom for his favourite black-haired she-camel with its placid gaze. Their peachy cheeks would make perfect hides to stitch on his camel’s pads wounded by sharp stones. ‘Walk and step on the soft cheeks of the belle of Āl Barāz, // Tread them firmly, they are the patches for your bruised and bleeding soles! // They are my gift to you as a token of respect and tender love, // For I cannot bear seeing you suffer from pads wounded by sharp stones.’¹⁹

While the *mukhadram* poet Bkhētān takes his wife Mishā’il on a vacation trip to the Holy Mosque in Mecca, travelling in a ‘Ford pick-up truck type 66’, and then quarrels with her,²⁰ ad-Dindān takes his beloved she-camel to Mecca – ‘On your back I rode to Mecca, initiating you into the pilgrimage’ – and then quarrels with her: ‘How could you fail to remember and return these favours bestowed upon you?’²¹ In anger, Bkhētān steps on the accelerator of his car: ‘I climb into my GMC truck when my heart feels heavy // And relax when I hold its steering-wheel in my hands. // Then I do as I like, driving to Kuwait or the Iraqi border.’²² In similar conditions ad-Dindān takes his camel for a trot: ‘By God, there is only one way to dampen the flames of a thirsting heart: // To roam the desert on swift camels running their best [...] // Until the end of my days this will be my

¹⁵ Vol. I, 109.

¹⁶ Vol. III, 161.

¹⁷ Vol. III, 179.

¹⁸ Vol. I, 141.

¹⁹ Vol. III, 235.

²⁰ *Ibid.*, 303-305.

²¹ *Ibid.*, 233.

²² *Ibid.*, 315.

heart's deepest desire: // To feel the cool air stream over my face as I ride on their backs.²³

No matter what the subject, the voice of the desert stems from the heart and gives expression to the heart. The heart is poetry's origin and thereto it returns. The poet's heart may feel despondent because of adversity in love or life's affairs, because of the ruinous effects of drought on his animals. But like the scorched earth it revives with amazing resilience at the slightest sign of hope: 'Ah, wretched broken heart that has strayed and gone to ruin, // Yet breaks into a light trot when his darling deigns to speak to him.'²⁴

Venting his spleen on top of a prominent mountain, the poet vows to stop speaking in verse. But it is a promise he cannot keep. 'Though he had sworn never to sing anymore, he could not resist the inner urge. // In my breast my heart fluttered like a falcon chick flapping its wings, // Once it feels strong enough to fly from its nest.'²⁵ Beset by troubles, the poet feels that his 'heaviness of heart spoils his appetite for life: Woe unto a heart swarmed over by creeping young locusts, // Wave after wave alighting on the heart's branches at dusk.'²⁶

Composition does not start as a voluntary process. 'From every nook and cranny the verses advanced on me.'²⁷ As the raw material presents itself, the poet picks and chooses whatever suits his taste and moulds it with a craftsman's precision and art. The origin of inspiration as such, however, remains shrouded in mystery. In one verse ad-Dindān goes as far as stating that divine inspiration is the source of his compositions. 'The verses dictated to me by the Merciful I understood, // As they responded to one another's melody and marched on me in battle array.'²⁸

Ad-Dindān was considered a harmless oddball, someone of not entirely sound mind who could hardly be held responsible for his actions. One day, in the camp of a desert police station in the Haḍb ad-Dawāsir, I witnessed one of the desert rangers 'read the Qur'ān' over ad-Dindān's friend, the vagabond poet Nābit. The proceedings seemed half in jest, but the message was clear: Nābit was seen as 'possessed' and someone who could not be judged in the same way as responsible, reasonable men. To some extent the same held true for ad-Dindān. This explains

²³ Vol. I, 173.

²⁴ Vol. III, 225.

²⁵ Vol. I, 173.

²⁶ *Ibid.*, 127.

²⁷ *Ibid.*, 133.

²⁸ *Ibid.*, 129. 'Deciphering the writing on his mind's tablet without having been taught to read', in the phrase of ad-Dindān, Vol. III, 68; 'With my tongue performing as pencil and my heart as its scroll', in Ibn Batla's verse, *Ibid.*, 35. Thus the two poets summarise the process of inspiration and oral composition.

why ad-Dindān got away with some of the things he said and which by Wahhābi standards should be condemned as very unorthodox or even sacrilegious. Indeed, ad-Dindān himself believed that he communicated with spirits and jinns.²⁹

No matter what the source, a poet in the throes of inspiration cannot be held accountable for forces beyond his control that make him suffer his mental agony. ‘Ah, poor heart, as if slit on a skewer and slowly roasted, // Its twigs as if cauterized by a red-hot branding-iron. // His breast feels like a mortar close to fire’s blaze, // Beaten cruelly for no other reason than to make him scream.’³⁰ Inspiration and the ability to mould it into exquisite verse are a poet’s gift. His art gives expression to emotions that hold sway over each man’s heart: love, fear and despair, hope. Nothing can stop the poet from doing so: ‘He who finds fault with me for loving, may he lose his sight, // And be forced to walk as a blind man with those who love him least.’³¹

These poets are deeply pious men, who would not think of skipping even one obligatory prayer as long as they are physically capable of performing it. Yet, unlike the brand of Islam propagated by some of their more “politically aware” fellow-tribesmen, their religiosity did not have even the slightest ideological or crusading edge to it. Their faith, though vigorous and deeply held, had been naturally integrated into their life, along with other cultural influences, such as the poetic traditions with which they have grown up.

It is probably true for all parts of the world that when religion becomes strident, culture is in danger. Logically, this points to the importance of fostering culture, for its own sake but also as a social barrier against the excesses of religious puritanism when it is given full scope and unleashed at people’s lives. Unchecked it will respect history nor culture and, like a fire, start feeding on itself. This is what happened in the period of unprecedented religious effervescence caused by the movement of the *ikhwān*, deliberately created by King ‘Abd al-‘Azīz as a unifying force, when many “converts” set fire to manuscripts in their families’ possession. Hence the unique value of oral tradition as a source, no matter how imperfect, of historical knowledge and the vehicle of popular culture.

In the olden days, the ‘Days of the Arabs’ as they are often called after the supposedly anarchic pre-Islamic period of Arab history, raiding other tribes was seen as a chivalrous sport and a legitimate way of supplementing one’s income and making a livelihood. Booty was considered as God’s sustenance. Tribesmen would tell their adversaries,

²⁹ Vol. III, 65.

³⁰ Ibid., 217.

³¹ Ibid., 225.

‘Sometimes we are robbed, the next time it is your turn.’³² When I wished to record these stories, transmitters would often preface their narratives and poems about this period with some praise for the new Saudi order that put an end to these practices.³³ This may be seen in the context of the traditional opposition in Islam between *taqwā* and *ḥamīyah*, ‘godliness’ and ‘tribal pride’. The older generation had seen tremendous improvements in their condition thanks to the discovery of oil in conjunction with an unprecedented long period of political stability. They were sufficiently aware of the contrast with the earlier situation to be grateful. Having signalled for the record that from a religious and political perspective what they were about to start narrating should be seen as a cautionary tale, they felt free to indulge in their tribal enthusiasm in what followed. Again, it seems unlikely that such a distinctive and ancient feature of Arabian culture will disappear in the foreseeable future.

As a poet of the Dawāsir put it, ‘Tales come and go like camels moving to and from the well, // Or buckets being hoisted up and dropped down its shaft.’³⁴

Some of these bucketfuls have been collected in this series. Without the help and encouragement of my colleagues and friends in the field of Arabian oral culture, dialectology, and classical Arab literature, foremost among them dr. S.A. Sawayan whose brilliant scholarship and unrivalled knowledge have set the standard in the field, this work would not have come to fruition. These scholars follow in the steps of the classical *rāwīyah* by drawing up the water, emptying the buckets into the reservoir and examining the contents in detail, before releasing it to irrigate and fertilise the fields of Arab imagination. *Ya-māl as-sēl*, ‘May they be inundated by a torrent!’

³² Vol. II, 159, 207.

³³ Vol. IV, 155.

³⁴ *Ibid.*, 119.

INTRODUCTION TO THE GLOSSARY

As announced in Volume 4, the series *Oral Poetry & Narratives from Central Arabia* is hereby supplemented with a consolidated Glossary, comprising the accumulated and integrated data of the 4 volumes' separate glossaries; indices for subjects, tribal names, and proper names; and a list of recordings, containing the original recordings of the poets and transmitters, in the order of the published texts in the previous 4 volumes, to be downloaded as MP3 files at www.brill.nl/kurpershoek.

This Volume 5, therefore, provides a research tool for students who wish to track themes and subjects through the various volumes and to gain a better understanding and more vivid impression of the field work experience underlying this work. Moreover, the Glossary not only refers the reader to those parts of the Text where the explained lexical items occur; it has been extended with numerous samples and examples from works and studies by Saudi and other Arab collectors and scholars as well as Western sources. In compiling this glossary, and in other respects, I have followed the methodology applied by dr. S.A. Sawayan who for many years has been setting the standard in the study of Saudi oral literature and to whose unrivalled knowledge and generous advice I remain deeply indebted. Borrowings from dr. S.A. Sawayan's glossary to his *The Arabian Oral Historical Narrative* have been marked with *Glos.*

Thus, this consolidated Glossary might be a step further towards the compilation of a dictionary dedicated to the vocabulary used in Najdi poetry and narratives (acknowledging the fact that Najdi popular poetry, also called Nabaṭī poetry, has its own artistic idiom which has kept pace with the dynamics of historical and social change, but is nevertheless in many respects distinct from ordinary speech). The Glossary presents abundant evidence of close parallels between the idiom of Najdi poetry and a very broad range of lexical material found in the great dictionaries of the classical Arabic heritage. Clearly, in these fields there is great scope for further research.

For the system of transcription, the characteristics of the Najdi dialect and the linguistic and prosodic features of the Text, the reader is referred to the previous volumes and other relevant works cited in their chapters on these aspects.

As far as the Glossary is concerned, a few points may be repeated here. The references to the text are illustrative and not inclusive of all instances where the word occurs. In the borrowings from some of the sources editorial discretion has been exercised in adapting them to the transcription system used in this work. Because of uncertainties or ambiguities in the original rendering of some words in the works by Musil and Hess, the form in which these data have been included in this work does not represent more than a good guess. English quotations and translations have been abridged, corrected or modified where this seemed appropriate. Explanations of items are not always identical to those given in the sources: meanings, synonyms, related forms and explanations have been added, others omitted. If sources broadly concur in their explanation of an item, references have been grouped together. The abbreviations used for references to these sources are listed at the end of this note.

The lexical items in the glossary are placed under the radicals of the root, so that each root constitutes a separate entry. The order of the entries, and to some extent the arrangement of the items within each entry, are those of the Arabic alphabet and dictionaries. CA *ḏ* and *ẓ* having merged into *ḏ* in the dialect of Najd, *ḏ* has been allotted the place of *ẓ* in the alphabetical order. Within each entry I have generally adhered to the practice of CA dictionaries, i.e. the verb and the derived stems come first, followed by the nouns. This arrangement has been applied with sufficient flexibility to allow for other considerations. For instance, in many cases verbal forms are followed by participles and other nouns if this seemed desirable from a semantic perspective, e.g. to highlight their related meaning as distinct from other verbal forms and nouns that would have separated them in a more rigorous adherence to the principles of sequence. If a verbal form has a semantic range which is unrelated and additional to the one given under the initial item, the same form is repeated and followed by an explanation of its meaning and that of its derived forms. Thus, under the root *jzy* the verb *ajza* 'not to drink' comes after the nouns derived from *jiza* 'to reward'; under the root *jnb* the verb *ajnab* 'to travel south' comes at the end of the entry together with other items related to the meaning 'south'; under the root *jwr* the verb *jār* 'to wrong, oppress' comes after the verb *jār* 'to protect s.o. as a neighbour' and other verbal forms and nouns within its semantic range; under the root *hmy* the forms with the broad meaning of 'to protect' (CA *hamā*) are followed by those with the meaning of 'to be hot' (CA *hamiya*), etc.

The following symbols are used for the transcription of the oral text and other examples from the Najdi dialect and its poetic idiom (see also the notes on the notation symbols in vols. I-IV).

Consonants:

ʾ	ء	<i>t</i>	ط
<i>b</i>	ب	<i>d</i>	ظ ض
<i>t</i>	ت	ʿ	ع
<i>t</i>	ث	<i>ḡ</i>	غ
<i>j</i>	ج	<i>f</i>	ف
<i>h</i>	ح	<i>g</i>	ق
<i>x</i>	خ	<i>k</i>	ك
<i>d</i>	د	<i>l</i>	ل
<i>ḍ</i>	ذ	<i>m</i>	م
<i>r</i>	ر	<i>n</i>	ن
<i>z</i>	ز	<i>h</i>	ه
<i>s</i>	س	<i>w</i>	و
<i>š</i>	ش	<i>y</i>	ي
<i>ṣ</i>	ص		

Vowels:

Short: *a, e, i, u*

Long: *ā, ē, ī, ū, ō*

Diphthongs: *aw* (mostly monophthongized as *ō* or *ā*), *ay* (mostly monophthongized as *ē*).

Final vowels are always long and therefore are transcribed without macron, except in transcriptions of classical Arabic (CA) in the Glossary and elsewhere.

The transliteration of literary Arabic uses the same symbols for the consonants with the following exceptions:

<i>th</i>	ث
<i>kh</i>	خ
<i>dh</i>	ذ
<i>sh</i>	ش
<i>ḏ</i>	ض
<i>ẓ</i>	ظ
<i>q</i>	ق

While an introduction into the linguistic characteristics of the Najdi dialect is helpful, students who have experience with Hans Wehr's *Arabic-*

English Dictionary or other dictionaries of written Arabic will have no difficulty in accessing this Glossary through the notation symbols used for the transcription. One difference that should be noted here concerns the *hamzah* and its disappearance as a functional phoneme in the dialect. In this and other cases I have generally followed the example of the practical solutions adopted by S.A. Sowayan to cope with the methodological problems that present themselves when one attempts to systematize the Najdi dialectal lexicon (on these subjects the reader is referred to Sowayan's *Nabaṭi Poetry, the Oral Poetry of Arabia*, 1985, and *The Arabian Oral Historical Narrative, an Ethnographic and Linguistic Analysis*, 1992). In some cases the vocalic onset connected with the original *hamzah* is still found in initial position, as in *axad* and *akal*. However, even as the initial radical of the root, the *hamzah* often changes to *w*, as in *wimar* (CA *amara*); and it also happens that the initial *hamzah* is dropped and a final vowel is added to form the root of a defective verb: *xada*, *kala*. When the initial glottal stop of a verbal form is preceded by a prefix, the *hamzah* disappears and the vowel of the prefix is lengthened (*tākil* <CA *ta'kul*); and when a suffix is added or the word is the first member of a construct phrase the initial glottal stop and its accompanying vowel are dropped, as in *halillih* (= *halin lih*) and *hal an-nijāyib* (<*ahal* <CA *ahl*). This is also the case when the word with the initial *hamzah* is preceded by a word ending in a long vowel or when it takes an inseparable preposition, as in *bi-halha*. Nevertheless the *hamzah* has been retained as an initial radical in the arrangement of entries in this glossary when one or more derivatives of the root still have the original *hamzah*. Thus the verb *wimar* will be listed under the entry *'mr* (because the noun *amir* also occurs in the text), not under *wmr*. If not, the initial radical in the alphabetical arrangement is *w*: *wakkad* (CA *akkada*) will be found under the entry *wkd*. The medial *hamzah* has been replaced by a lengthening of the preceding short vowel. Where the long vowel becomes an *ā* and it is not possible to determine on the basis of other derived forms whether the radical is *w* or *y*, the *hamzah* of the classical root is given as the medial radical of the entry. Thus *yfāfi* is found under the entry *f'fy*.

Finally, particles are listed according to the order of their consonants, while initial and final *a* and medial *ā* are treated as *alif*.

The system of references to the text is identical with the one used in the glossaries to the four volumes. Here these references have been bracketed together per volume in the order of volumes; e.g. in <2/3,8/a><423,605><B2/33,Bx6/27,N1/11><P6/15,B/23,N/119,Mx2/53,C/32> each cluster <> contains symbols that refer to sections of

the text where a certain lexical item occurs in respectively volumes 1, 2, 3, and 4. The difference in the symbols used for each volume enables the reader to identify in which volume(s) the references can be found. It should be noted that the symbols B and N are used both in vols. 3 and 4. The distinction is, however, that in vol. 3 the symbols B and N are followed by two different numbers divided by a slash (for the number of the poem and the verse), while in vol. 4 there is only one number (for the consecutively numbered paragraphs).

References to items found in the pages and notes of the introductions to the 4 volumes are marked by the number of the volume and page (e.g. iii, 67).

In all volumes symbols may also refer to lexical items in the footnotes to the para concerned (this may involve some searching, e.g. in the case of the word *ḥamāṭah* <M/a>, as most of the page concerned, p. 262 of vol. 4, is devoted to notes).

The references to each individual volume can be traced as follows.

Volume 1

The number before the slash indicates the number of the poem and the number(s) (or letter of the alphabet) after the slash the number(s) of the verse(s) in the poem; the number immediately before the next slash is again the number of a poem and so on. The number after a semicolon refers to a short narrative section that introduces the poem of that number. A letter of the alphabet immediately after a number refers to the paragraph of a longer narrative section that introduces the poem of that number. E.g. <3/5;;5,8/a,9/2,3,4,33b> means that it can be found in verse 5 of poem no. 3 (3/5), in the short narrative introduction to poem 5 (;5), in the first verse of a poem to which Dindān's poem no. 8 was a reply (8/a), in verses 2, 3 and 4 of poem no. 9 (9/2,3,4), and in the second paragraph of the narrative introduction to poem no. 33 (33b).

Volume 2

The text has been divided into short paragraphs and those paragraphs have been consecutively numbered from the beginning of the text to its end (1-707), with a new paragraph number for each verse of poetry. Reference is made to lexical items found in the poems, verses, and narrative sections of the text by adding the numbers of these paragraphs, e.g. <423>.

Volume 3

A lexical item's place in the text is indicated first by a reference to one of the four sections into which the text has been divided, one for each of the four poets (the verses by 'Aydān have been included in the Introduction):

- B: Ibn Batla (pp. 140-213)
 D: Ad-Dindān (pp. 214-245)
 N: Nābit ibn Dāfir (pp. 246-251)
 Bx: Bkhētān ibn Dāfi (pp. 252-323)
 A: verses by 'Aydān ibn Rājīs (pp. 118-120)

The symbol for the poet is followed by the numbers of the poem and the verse(s) concerned, e.g. Bx6/4,10,9/5,D2/6 refers the reader to an item found in the fourth and tenth verses of poem no. 6 and the fifth verse of poem no. 9 in the section of the text devoted to the poetry of Bkhētān ibn Dāfi, and the sixth verse of ad-Dindān's poem no. 2.

Short narrative introductions to the poems are referred to by letters, e.g. B1/a = paragraph *a* of the narrative introduction to Ibn Batla's poem no. 1.

Volume 4

A lexical item's place in the text is indicated first by a reference to one of the sections into which the text has been divided:

- P: Camels & Palm Trees (pp. 192-227)
 B: The Time of Ibn Badrān (pp. 234-255)
 M: *Muṣliḥah* 'Peace Poem' (pp. 262-281)
 N: Traditions of Āl Nāhiṣh (pp. 284-341)
 H: The Poetry of Ibn Ḥuṣn (pp. 344-373)
 Mx (1-4): Defending the Wādi and Honour (pp. 384-535)
 G: Ibn Gwēd, the Bedouin Chiefs (pp. 550-629)
 C: The Coffee Caravan of the Wudā'in (pp. 640-679)
 S: The Perspective of a Settled Tribe (pp. 686-713)
 O: The Ugly Knight (pp. 716-719)

In the sections P and H, the poems are numbered separately and the number of the poem is followed by the number of the verse(s) concerned, e.g. P4/8 refers to verse no. 8 of poem no. 4 of section P. The other sections are numbered from the beginning until the end of the section and in addition the verses of the poems are numbered separately. In the Glossary only the consecutive numbering of these sections is given. In Mx each of the four sub-sections has its own numbering, e.g. Mx2/

4 is paragraph 4 of sub-section no. 2 of Mx. Short narrative introductions or concluding remarks to the poems are referred to by letters in P and H, e.g. P1/a = paragraph *a* of the narrative introduction to poem no. 1 of section P.

In references to other sources the following abbreviations are used for the names of the authors and the year of publication (full titles are given in the Sources of Reference in vols. 1-4):

Bul	Bulayhid, Muḥammad (1972)
Doughty	Doughty, Charles M. (1936)
Faraj	al-Faraj, <u>Kh</u> ālīd ibn Muḥammad ad-Dawsarī (1952)
Fas	al-Faṣṣām, Maḥbūb ibn Sa‘d ibn Midwis (1989)
Fawzān	al-Fawzān, ‘Abdallāh Nāṣir
Glos	Sowayan, Saad Abdullah (1992, Glossary)
Hess	Hess, J. J. (1938)
Ḥu	al-Ḥuqayl, ‘Abd al-Karīm ibn Ḥamad ibn Ibrāhīm (1989)
IngCa	Ingham, Bruce (1990)
IngSal (1993)
JohnDoi	Johnstone, T. M. (1961)
JohnDoii (1964)
JohnDo (1964)
JohnEa (1967)
JuA	Junaydil, Sa‘d ibn ‘Abdallāh ibn (1981)
Ju <u>K</u> ha (1987)
JuMu (1978)
JuSa (1988)
<u>K</u> haAd	<u>K</u> hamīs, ‘Abdallāh ibn Muḥammad ibn (1982)
Lane	Lane, E. W., <i>Lexicon</i>
Lisān	Ibn Manzūr, <i>Lisān al-‘Arab</i>
Lughod	Abu-Lughod, Lila (1988)
Mandīl	Mandīl ibn Muḥammad ibn Mandīl Āl Fuhayd (1981-1984)
Maws	as-Sa‘īd, Ṭalāl ‘Uṭhmān (1987)
Musil	Musil, Alois (1928)
Palva	Palva, Heikki (1978)
Ph	Philby, H.St.J.B. (1922)
Proch	Prochazka, Th. (1988)
Rad	Raddās, ‘Abdallāh ibn Muḥammad ibn (<i>Shā‘irāt</i> , 1984-85)
Raswan	Raswan, C.R. (1945)
Sow	Sowayan, S.A. (1992)

Sow (1982)	Sowayan, S.A. (1982)
Su	as-Suwaydā', 'Abd ar-Raḥmān ibn Zayd (<i>Min <u>shu'arā'</u> al-Ḥabal</i> , 1988)
SuFa (1987)
Thaq	<i>ath-Thaqāfah at-taqlīdiyyah fī al-Mamlakah al-'Arabīyyah as-Su'ūdīyyah</i> , vol. 7 <i>al-ma'ārif al-juḡrāfiyyah</i> .
'Ubūdī	al-'Ubūdī, Muḥammad ibn Nāṣir (<i>al-Amthāl</i> , 1979)
Wehr	Wehr, Hans (1976)

Other abbreviations:

CA	Classical Arabic (i.e. lexical material found in Lane, <i>Lisān al-'Arab</i> , and other dictionaries, including Wehr's dictionary of Modern Standard Arabic).
coll.	collective
contr.	contrary
dimin.	diminutive
expl.	explained
f.	feminine
fem.	feminine
fol.	following
genit.	genitive
imp.	imperative
imperf.	imperfect
inf. n.	infinitive noun
lit.	literally
m.	masculine
masc.	masculine
n. un.	<i>nomen unitatis</i>
o.s.	oneself
part.	participial noun
pass.	passive
perf.	perfect
pl.	plural
pl. mult.	plural of multitude
pl. pauc.	plural of paucity
q.v.	<i>quod vide</i>
s.	singular
sing.	singular
s.o.	someone
s.th.	something
s.v.	<i>sub verbo</i>
syn.	synonym

GLOSSARY

- abadd* *abadd, abdan*, an affirmative exclamation, ‘absolutely, that is the truth’ <668,706> (CA *abadan* ‘always, forever, ever’).
- ^{’br} *ibrah* pl. *abār, myābir* ‘needle, knitting pin’ *Maws*, i, 206 <281> (CA *ibrah* pl. *ibār, ibār*).
- abk* *abk* is short for CA *lā aba laka*, meaning ‘may you have no father’ (as an expression of praise or love). Literally this expression is an imprecation, but in common usage it has the meaning of an endearment. It occurs as a particle at the beginning of a phrase with the meaning of ‘look here’ and conveys the sense of mild exasperation with the other <371,384,490,602,685> <Mx2/119>.
- ^{’bw} *ibu; yiba* ‘father, daddy!’ <N/62> (CA *ab* ‘father’; *yā abatī* ‘O my father!’).
- ^{’ty} *ata, yāti* ‘to come, arrive’ <B13/7> <O/10>. According to Bkhētān, the verb is more commonly used by Gḥaṭān and Yām, as in *at bi-š-šāy* ‘Bring the tea!’ <B/29>. *ētīn bi-darbi* ‘Come, ladies, and wait here for me’ <H/4a> (CA *atā*).
- ^{’tr} *itar* ‘footprints, track, trace’ *Glos* <P8/10,N/180,H5/12,G/211,Mx2/76>, pl. *ātār* <Mx3/6>. *ala tarīh* ‘on his traces’ <B/30>; *b-iṭarna* ‘on our traces’ <269> (CA *athar*).
- itir* particle expressing a sudden realization. It introduces directly the subject of a sentence or takes a pronominal suffix which agrees with the subject, *Glos* <675> <B4/a,B5/2, Bx11/15> <H5/10,G/178>.
- ^{’tm} *iṭām* ‘sin, fault, offence, misdeed’ <N1/1> (CA *iṭm* pl. *āṭhām*).
- ^{’jr} *ajir* pl. *ājār* ‘reward, recompense; recompense from God for righteous conduct; price, rate, fee’ <688><B5/11,6/12> (CA *ajr* pl. *ujūr, ājār*). *ājūr* pl. *awājūr* ‘worry, headache.’
- ^{’jl} *l-ajil* ‘for the sake of, because of’ <P6/c,H3/b,C/37> (CA *li-ajli*). *ajal* ‘well, then, in that case’ *Glos* <632>; *ha-ajal* ‘Look here!’ <H4/a> (CA *ajal* ‘yes, indeed!’) . *ājāl* ‘appointed time, moment of death’ <P7/11,M/33> (CA *ajal* pl. *ājāl*).
- aḥḥ* *aḥḥayyḥ* a word expressing feelings of being hurt and pain, *Rad*, i, 390 <572>.

ʾxd *axad, xada* ‘to take’ <173,324>; ‘to seize, conquer; to rob, plunder, despoil’ <9/2,18/22,33/37><045,048,051, 055, 080><B8/3,9/35> <P8/17,N/1,2,3, H1/30>; ‘to take as a wife, to marry a woman’ <33j><290,579,705>. *xadōhum* ‘they took them, robbed them’. *ixd* ‘take’ (imp. m.s.)! <365, 370,480>; *xidha* ‘take her’ <030>. *ixdaw* ‘they were robbed, taken, captured’ <B/29>; *yūxad* ‘it is taken’ <B3/20>. *yūxdo* ‘they are robbed’ <32a>. *xada maʿ* ‘to take a road, route’ <N/11>. *la xad minnih* ‘he did not put any questions to him’ <053>. *xadaw lhum wagt* ‘they took some time, stayed awhile’ <464>; *xadaw luhum fatrah* ‘they took their time, they continued doing s.th. for a certain time’ <N/45>; *xadēna lna šwayy* ‘after a short while we’ <G/149>; also simply *xadaw* <M/38>; part. *āxid* ‘alāha ‘he married a wife in addition to his other wife or wives’ <633>; *āxidtin hi w-iyyāh nisf as-sanah* ‘for half a year she and he’ <633>. *ixīd* pl. *axāyīd* ‘spoil, plunder, loot; herd captured from the enemy’ *Musil*, 556, 577 <051>; *axadhūm ixīdīn jayyidah* ‘he looted them completely’ *Musil*, 577. (CA *akhīdh* ‘taken, captive’). *māxid* pl. *māxīdn* ‘taking as spoil, seizing’ <2/23,26> <N/121,Mx4/2> (CA *mūkhīdh*). *māxūd* ‘taken, seized, robbed’ <32d>. *māxūdah* ‘a female who lost her virginity’ *Musil*, 197.

ʾxw see *xwy*.

ʾdb *addab, yiddib* ‘to train; to punish, chastise, discipline’ <B/26,Mx2/49>. *ādāb* ‘training, exercise’ <B/18> (CA *addaba*).

ʾdm *idmi* f. *idmiyyah* pl. *idāmi* ‘gazelle, small whitish gazelle’ *Hess*, 85; *Glos*; ‘the gazelle of the *harrah* country which is of greater bulk than the *ʾifri* of the *nifūd*’ *Doughty*, ii, 164 <8/3,11/8><D14/4,N2/8,Bx5/22> (CA *admā* f.pl. *udm* ‘of a colour intermixed, or tinged, with whiteness’, applied to a gazelle). *wdām, īdām* ‘liquid sheep butter, gravy (*mrigah*), condiment, any liquid into which a loaf of bread (*gurs*) is dipped’ <25/22><206><Bx5/10><S/17> (CA *idām* ‘condiment, fatty ingredient’). *mūdīmāni* ‘man, human being’ <515>. *ya-llāh ya-ʿālim xafīyyāt al-asrār, ya-ʿālimin ma yiṭrig al-mūdīmāni* ‘O God, You know what is concealed as secrets, You know what worries beset man’, *Faraj*, 200 (CA *ādāmī* ‘human being’).

ʾdn *īdān* ‘call to prayer’ <Bx12/11> (CA *adhān*). *īdn* pl. *adān* ‘ear;

- flukes of a spearhead' <461> (CA *udhun* pl. *ādhān*).
- ʿdy *āda, yūdi* 'to harm, hurt' <M/95> (CA *ādhiya*).
- ʿrt *urṭa* 'Calligonum comosum' <33/42><Mx3/27> (CA *arṭā* 'a kind of bush growing in the sands')
- ʿrk *ārīci* f. *ārīyyah*, pl. *awāric* expl. as 'light-coloured camels bred in the south, in the area of Taṭlūt, the camels of the Gḥaṭān tribe, without much fur, somewhat more yellowish or reddish in colour than the 'ufr, white camels'; 'a kind of camel, used for carrying burdens, raised in the south; their colour is 'afar, white' Hess, 75; 'the whitish 'Arqiyya of the Bisha and Najran tracts, a beast which cannot stand the cold, and is, therefore, seldom seen in the upper provinces' Ph, ii, 160 <N/7,37,67,Mx1/55,4/3,S/133> (CA *ibl ārikah* pl. *awārik* 'camels feeding upon the kind of tree called *arāk*').
- ʿsd *isūd* 'lions' <30/11,14,33/22>.
- ʿsr *istaysar* 'to surrender, to give o.s. up as a captive; to seize and bind a captive' *Musil*, 190 <091> (CA *ista'sara*).
- ʿss *sās* pl. *sīsān* 'basis, origin, breed' *Musil*, 292 <21/17,30,25/12><Bx2/6,9,6/17,10/11><N/4> (CA *asās*).
- ʿšy *ašša, yišši* 'to set upon (dogs)' <B7/15>.
- ʿšl *išlah* pl. *išyil* 'thoroughbred mare' <33/17><291,323,370><Mx2/27>; *išl* 'thoroughbred camel' <012>.
- ʿkl *akal, kala* 'to eat' <B11/c,N2/13>; *kalēt* 'I ate' <9/13>; *yākil, tākil* 'he, she eats' <12/9><579> <Bx7/12> <N/190>; *klitih* 'she ate it' <Bx1/6>. *kalan* 'they (f.pl.) they ate'. *iklōh* 'eat (imp. pl.) it!' <380>; part. pl. *āclīn*; 'having s.th. to eat, have means of subsistence; eating; consuming, exploiting' <666> <M/85> and *mākil* <B/7>, pl. *māklīn* <N/45>; 'to swallow; to be forced to accept' <N/27>; 'to consume, pervade, eat up, destroy' <N/169>; 'to enrich o.s. at the expense of, exploit' <Mx2/120>. *akkal, yičīl* 'to give to eat, provide s.o. with means of subsistence' <M/85>. *mkūli* 'what I eat, my food' <G/94> (CA *akala*).
- alann, alinnik* 'I hope, wish that you', similar in meaning to 'asāk <6/11,9/5,14/8> <S/156> (perhaps from CA *alā inna* as in *alā innahum* 'now surely they').
- ʿmr *wimar, yāmīr*, part. *wāmīr* 'to order, to decree' <9/8,12/17> <349,506,668> <D4/2,3><P8/13,C/34,150> (CA *amara*). *amīr*

- ‘business, affair, matter’ *Glos* <9/5,16/1><322>; *b-amr allah* ‘by God’s decree’ <13/22>.
- ^{ʾml} *ammal* ‘to postpone, defer payment; to extend credit to’ <B5a> (CA *ammala* ‘to expect, raise hopes’). *yittimal bi* ‘it seems to me, I felt as though’ <6/6> (similar to the Egyptian *ithayya-lī*).
- ^{ʾmm} *umm sālim* ‘desert lark’ <B5/22>. *yimām* ‘leader in prayer’ *Hess*, 153, ‘the formula used in addressing the Wahhābi prince Ibn Su‘ūd’ *Hess*, 89 <18/22><197><B11/7><C/127,146> (CA *imām* ‘imam, prayer leader; leader’).
- ^{ʾmn} *wīman*, *yāman* ‘to be safe, protected’ <M/54,B/38,H1/24, P1/17,9/8,16,Mx1/35,3/40>. *amman*, *yimmin* ‘to safeguard, assure; to protect’ <B2/29,9/34><Mx2/83,3/60>. *wāmin* ‘secure, safe’ <B12/4><Mx3/38>. *mimminnah*, *mwammīnīn*, *mimminnīn* ‘protectors’ <B2/25,7/24><N/181>. *maymūn* ‘reliable’ <M/2> (CA *ammana*). *imānah* ‘responsibility, trust’ *Glos* <378>; ‘s.th. given in trust, entrusted to’. *imānt allah ḥumm imānatk*, an expression used to adjure s.o. to carry out a task by reminding him that his charge has also been entrusted to God’s care <378,384>.
- ^{ʾns} *annas*, *yinnis* and *ōnas*, *yūnis* ‘to sense, feel; to be touched, hurt by’ <Bx11/26><Mx4/61>; ‘to hear’ <Mx3/26>; *awnast*, *ōnast min maraḍ*, *ḥarārah* ‘I feel ill, have a fever’. *mannis*, *ma annis* = *mūhi*, *m(a) ūhi* (see s.v. *wḥy*) ‘what I feel’ (CA *ānasa*, *annasa* ‘to see, hear, feel, be sensible of s.th.’). *mistānis* ‘companionable, friendly, being sociable with; feeling good, happy, agreeable’ <B4/12> (CA *anīs*).
- ^{ʾny} *zānāt al-awāni*, *xfāf al-awāni* ‘nicely, lightly caparisoned’ <065>; *awāni* ‘the various parts of a car’ <Bx2/1,10/3> (CA *inā* pl. *awāni* ‘vessel, receptacle’).
- ^{ʾhl} *istāhal*, *yistāhil* ‘to deserve, be worthy of’ <G/16,206> (CA *istaḥala*). *ahal* pl. *ahāli* (with foll. genit.) ‘inhabitants, people of; possessors of; worthy of’, sing. *rāʿi*, *Glos*. *tmāris bi-halha* ‘they (the she-camels) run at a strong pace with their riders’ <6/23>; *hal an-nijāyib* ‘the riders of thoroughbred camels’ <26/25>.
- ^{ʾwy} *māwa* ‘resting place, last abode’ <Bx7/23>; *mawāwi* ‘resting places’ <B2/33> (CA *awā* ‘to seek refuge, shelter’; *maʾwā* pl. *maʾāwī* ‘retreat, shelter, abode, resting place’). *awa*, *yāwi* ‘to

have mercy, consideration for' <674> (CA *awā, ya'wī l-* 'to be compassionate for, feel pity for').

awīyy *awīyy, away* = *ayy w-allah* an exclamatory particle, expressing admiration and praise *Su*, i, 114; iii, 132; *ʔuA*, 53 <P4/21>.

ب (b)

bal *bāl* 'heart, mind'; *hawa al-bāl* 'sweetheart, heartthrob, darling; fancy, pleasure' <292><P1/2> (CA *bāl* 'state, condition; heart, mind').

btt *batt* 'to be decisive, absolute; to tolerate no objections (e.g. a host when trying to prevail on s.o. to remain as his guest)' <Bx5/5> (CA *batta* 'to cut off, sever'; *batta ʔalāq al-mar'ah* 'he made the divorce of his wife absolute so as to cut her off from returning'; *batta yamīnah* 'he had his oath take effect, he executed it'). *bitāt* (pl.) 'the axles of the wooden rollers suspended above a well, which turn with a creaking sound when the camels used for drawing water begin to pull the ropes' <8/5,9/27,19/10,24/7><Mx3/7>.

btr *bātīr* 'cutting off, severing, amputating' <G/84>. *mabtūr* 'irrevocable' *Musil*, 431. *bitr al-fxūd* '(camels with) thighs like they have been clipped, cut away' *Musil*, 292 (CA *batara* 'to cut off, amputate'; *abtar* pl. *butr* 'cut off, amputated').

btʿ *bitaʿ, yabtaʿ* 'to raid fearlessly at night' *Hess*, 98; the general meaning is 'to go about one's business resolutely, without wavering'. *bitūʿ*, also *bātiʿ, bātūʿ* pl. *buwātīʿ* 'daring, resolute, persevering, decisive' <6/31>; 'a resolute hero, a brave rider who does not shrink from the fight' *Musil*, 634; *Hess*, 98 <560><S/36>. *gšār al-btūʿ* 'waverers, irresolute men' <153> (CA *bātiʿ* 'strong').

btl *bi-t-tibātīl* 'one after the other, each one separately' <8/12> (CA *tabtīl* 'separation'). *bitīl* 'a small boat, a kind of dhow' <S/24> *Hu*.

btt *batt* 'to spread, scatter' <C/81> (CA *baththa*).

bjh *bajīh* pl. *bjūh* 's.o. who exults, is happy, contented' *Su*, iii, 24. *mitbajīh* 'happy, exulting, joyous; s.o. who is in a confident, bragging mood, anticipating s.th. confidently and with joy'

- <072,093><Bx8/10><P4/23> (CA *bajih* ‘rejoicing, glad, happy’; *mutabajjih* ‘braggart’).
- bjr* *bijar* ‘knots, tangle’ <Mx2/31>. *bijrah* ‘knotty wool.’ *bijrān* ‘knotty, dishevelled’ <Mx2/38> (CA *bujrah* ‘a swelling in the navel; a knot in the belly, the face, the neck’).
- blr* *baħr* ‘sea, great river’ <B7/6>; ‘large quantity of water’ <D5/8><C/137> (CA *baħr* ‘sea, great river, large quantity of water’).
- bxt* *abxat* ‘luckiest, most fortunate’ <B13/25> (CA *bakht*).
- bxs* *baxaš* ‘to know, be knowledgeable, expert’; *bāxiš*, *bixīš* ‘expert in, having expert knowledge’ <P6/6>; *abxaš* ‘more expert, knowing better’ <Bx14/6>. *baxaš* ‘sole of the foot’ <12/12> (CA *bakħašah* pl. *bakħaš* ‘flesh on the inside of the foot, under the hoof of a camel’).
- bxl* *bixīl* ‘avaricious, greedy; miser’ *Hess*, 169 <060,234> (CA *bakħīl*).
- bdd* *bidd* ‘a tribal section, clan, a group of people; people’ <11/19><Mx3/32>; *biddik* ‘your own people’ <B9/36><Mx3/32>; ‘separated, set apart; just, exactly, of all’; *biddat al-‘ālam* ‘of all people’ <B6/6>; *bidd l-amdār* ‘of all lands’ <B7/26> (CA *bidd*, *bidād*, *biddah* ‘a lot, set portion, piece or thing given instead of another thing’). *bidāyid* ‘in streams, scattered’ <B/34>. *badd* pl. *biddān*, *abdād*, *bdūd*, *bidāyid* ‘a pillow, a stuffed lining that is put under the *‘itab* saddle so that the wooden props do not hurt the camel’s back’ *Musil*, 68-69 <21/31,26/2><N/99> (CA *bidād*, *badūd* ‘stuffed lining put underneath a camel’s saddle’). *badd* short for *fi ma ba’d* ‘later, in the time to come’ <B9/25>. *la badd* ‘definitely, certainly, without any doubt, inevitably’ <P4/5> (CA *lā budd*).
- bdr* *bādar*, *ybādir* ‘to meet s.o. promptly, hasten to s.o. (e.g. to welcome him, assist him in dismounting, offering hospitality, etc.)’ <P6/18> (CA *bādara*).
- bd^c* *bida^c* ‘to do s.th. for the first time, be the first to do s.th.; to invent, devise, create; to compose a poem’ <B13/2><N/64,H4/1,G/59>. *bad^c* ‘composing, composition’ <N/178>. *mabdū^c* ‘newly invented, created, composed’ <P6/21> (CA *bada^ca*).

- bdl* *tibaddal* ‘to change, alter, take on a different character’ <B7/33>. *bidal* ‘in lieu of, in compensation for’ <33b> (CA *badal* ‘a substitute; compensation’).
- bdn* *bidan* pl. *abdān* ‘a vest, robe before the sleeves or gussets are sewn on’ *SuFa* <C/142> (CA *badan* pl. *abdān* ‘body, trunk; part of the garment that lies against the back and the belly, without the sleeves and gussets; short coat of mail’).
- bdw* *baduw* coll. <126,230,273,588>, sing. *bduwi* pl. *bidwān*, *buwādi*, *bidāwi*, *bidāwīn*, *bduwīyyah*, *bdāh* ‘Bedouins’ <3/18,17/11><144,274,285,484><B4/7><N/20,127,199,M/7,P9/11, H5/10, Mx2/35,B/17> (CA *badw*, *bādīyah* ‘Arabs of the desert, Bedouins’, sing. *badawī*).
- bdy* *bida* ‘to climb, ascend; to start doing s.th., set out’ *Glos*, <034,035,039><2/10,5/1,11/1,14/1,24/1><B4/2,6/2,7/1><B/34,P9/1,C/56,154,Mx2/78,S/31>; ‘to appear’ <P7/2>; part. *bādi* ‘going to; climbing, ascending, beginning, starting; towering, high, visible; coming, approaching’ *Musil*, 150 <2/8><N/93,101,Mx3/2>; ‘traveller by night, visitor (= *sāyir*)’ *Musil*, 248. *mabda* pl. *mibādi* ‘a climb, ascent; mountain, elevation’ <3,5/2,14/2><Bx4/16><S/89>; ‘beginning, start’ <13/2> (CA *bada’a*). *bida lih* ‘it occurred to him’ <9/3> (CA *badālah* ‘it’, i.e. an opinion or idea, ‘presented itself to him’). *abda* ‘to reveal, show; to disclose, recite a poem’ *Musil*, 283.
- bdd* *badd* ‘to defeat, overcome, get the better of’ <Mx1/68,2/12> (CA *badhdha* ‘to outstrip and overcome; to get the better of, beat s.o.’).
- bdr* *bidar*, *yabdir* ‘to sow’ <33/52>. *badr*, n. un. *badrah*, pl. *bidrān* ‘seed-corn; all that is sown’ *Hess*, 114, *bdīrāt* (pl. dimin.) ‘seeds’ <B6/23> (CA *badhara* ‘to sow the seed’). *bidr* pl. *bdūr*, *bidrān* ‘child’ <G/9> (CA *badhr* ‘seed; progeny’); *bidārah* ‘childhood’ <15/1>.
- brḥ* *birḥah* ‘bridge of the camel’s nose’ <5/6>.
- brj* *baraj*, *yibrij* ‘to provide relief, give succour’ <N/94,P6/3,S/20> (CA *barija* “to appear;” *barija amruh* ‘his state became ample in respect of eating and drinking’).
- brḥ* *barrah*, *ybarriḥ* ‘to dig, dig out.’ *barāḥ*, *barrāḥ* ‘wide, open space; what is plain, open, evident’ <3/14,4/14,16/5,31/8><435>

<B3/1,N2/8> (CA *barāh* ‘wide, spacious tract of land without trees, herbage or habitation’). *al-bārḥah* ‘last night’ *Musil*, 513-514, 575 <21/1> (CA *al-bārḥah*); *al-bārḥat al-awwalah* ‘the evening before last’ <048>; *al-bārīḥ* ‘yesterday, the day before’ <053,313, 630,636,671><B/26>.

brd *barḍa* ‘hail, hailstones’ <4/22,27/8>; *barad* ‘crystals of frozen dew’ *Musil*, 144 <P7/6> (CA *barad*). *barād* ‘cool or cold wind’ <262>; ‘coolness’ (CA *barḍ*). *bārūd* ‘gunpowder’ <456> <N/117,P4/32,H2/31,C/180,193,M/69,Mx2/80,G/141>. *buwārḍi* ‘gunman, rifleman’ <Mx2/66>.

brr *barr* ‘to treat with affection, sympathy; to show one’s kindness by offering tasty or special food and drink’ *Musil*, 481 (CA *barra* ‘to behave towards s.o. with gentleness, try to please s.o., show kindness’); *barrētha* ‘you pretend, claim, boast that you have performed a deed of kindness, piety by acting as you did’ <H1/47>. *libarrar* ‘to make a trip, jaunt into the desert.’ *barr* ‘goodness, kindness, gentleness, beneficence’ <3/5> (CA *al-barr*, one of the names of God, ‘the Merciful, Beneficent’); *birr* ‘exemption (from being impregnated)’ <6/18> (CA *birr* ‘benevolent, kind treatment, conduct’). *mabrūrah* ‘a mare, raised carefully and treated with great affection by its owner, so that it is always in excellent shape for the hour of need (e.g. to overtake robbers driving away his camels),’ cf. *Doughty*, i, 304, ‘They milk first for the mare and then (often in the same vessel) for the nomad household’ <H1/16>. *barr* ‘land, land outside the town, open desert’ <12/4><B5/20><P8/9,Mx1/102>; *barrīyyah* ‘coffee beans which are brought overland from Yemen’ (CA *barr* ‘land, open country’), pl. *abrār*. *burr* ‘wheat’ <P6/19,Mx1/11,2/14,N/167> (CA *burr*). *birūr* ‘gunpowder’ <B13/27> (CA *barūr* ‘berries of the *arāk*-tree’).

brz *barraz* ‘to bring near, keep near, ready to be picked up at any time’ <B5/7>. *bārīz* ‘s.o. who sets himself apart, gets up from his seated position in the assembly of men and goes a little distance, e.g. to have a confidential conversation with another person’ <S/97>; *ana lya kaṭrat l-ašāwīr ma ašūr // w-ḥalaft ma āti bārzīn ma da‘āni* ‘When men are deliberating feverishly I keep aloof: // I swear never to join uninvited any of those who [withdrawing to a little distance from the main assembly] con-

fer in private’, a verse by Šālīḥ ibn Hadlān of Gḥaṭān, in as-Sudayrī, *Abṭāl min aṣ-Šaḥrā’*, 173 (CA *barraza*, *abraza* ‘to resolve upon journeying’).

br̄m *bur̄um* pl. *barāṭim* ‘the drooping lips of the camel’ <S/67> (CA *bir̄ām*, *barāṭim* ‘s.o. with huge lips’).

br̄c *barraʿ* ‘to uncover, bare one’s head’ <N/104>. *bārīʿ* ‘excellent, outstanding, superior’ <4/17>. *mbarraʿāt*, *mibārīʿ* (pl.) ‘uncovered, without veils’ <6/28><N/60>.

brg *barrag* ‘to think, ponder, investigate’ <6/3>; *barrig bi-dārik gabil ma tittihim jārik* ‘search your own house before accusing your neighbour (of theft)’ *ʿUbūdī*, 260; *ma fi tabriḡ* ‘there is no doubt’ *ǦuA*, 106 (CA *barraqa baṣarah* ‘he looked hard, intently’). *tibārag* ‘to flash, glitter, shine,’ inf. n. *tibēriḡ* <B/24>. *barg* ‘āmin ‘born in the same year of she-camels covered by the same stallion’ <7/14>. *abrag* ‘a mountain whose slopes are partly covered by sand, dark rock partly covered with reddish sand’ *Musil*, 676, 677 <31/10><407> (CA *abraq* ‘s.th. in which are two colours, black and white’). *barg*, *bāriḡ*, *barrāḡ* pl. *br̄uḡ*, *barāriḡ* ‘lightning; a cloud flashing with lightning’ <142,499><B2/18,3/8,7/21,D4/4,5/2,14><P7/3,9/4,5,Mx1/8,3/6,G/165> (CA *barq* pl. *bur̄uḡ*; *bāriḡ* ‘clouds having lightning’). *bērag* pl. *biyāriḡ* ‘flag, banner, standard’ <H1/37,P10/a> (CA *bayraq* pl. *bayāriḡ*). *abrag* pl. *burgān* ‘a mountain whose slopes are partly covered by sand, dark rock partly covered with reddish sand’ *Musil*, 676, 677 <D7/2> (CA *abrag* ‘s.th. in which are two colours, black and white’).

brk *barrak* ‘*ala* ‘to cause to kneel down’ <G/10>. *bārak* ‘to bless, give one’s blessings to’ <D4/8>. *brikah* pl. *brikāt* ‘blessing’ <B6/23><P5/2> (CA *barakah*). *bārik* pl. *br̄ūk* ‘a camel lying down upon its breast’ <262><B2/34> (CA *bārik* pl. *bur̄ūk*). *mabrak* ‘a place where camels lie down’ (CA *mabrak*). *mabrūk* ‘blessed, fortunate’ <263> (CA *mubārak*).

brm *baram*, *yibrim* ‘to twist, to fasten’ <18/20>. *ibtaram* expl. as ‘to press o.s. against, cleave (to the back or side of the mount)’ <G/14>. *istabram* ‘to keep firmly in one’s hands, to hold tight’ <4/4> (CA *barama* ‘to twist, twine; to establish’). *bir̄m* expl. as ‘a low sand-hill (of treacherous, soft sand)’ <A/4>.

brmn *burmān* explained as ‘the angles of the eyes’ <9/12>.

brhz *ibrahazz* ‘to pale’ (said of the darkness of night).

bry *birī, yabri* ‘to be restored to health, be cured, to recover’ *Musil*, 513; ‘to heal’ *Musil*, 190 <C/22,Mx1/13,G/238> (CA *barīʾa* ‘to be, become free, cleared from, in a state of immunity; to be quit of, not responsible for; to recover from an illness’). *abra* ‘to cause to recover, cure, heal’ <C/70> (CA *abraʾa*). *bara* ‘to trim, sharpen’ <C/131> (CA *barā*). *bārāhum* ‘he declared himself quit of them, separated himself from them, and no longer accepted any responsibility for them; he left them to their fate’ <N/57> (CA *bāraʾahum*). *barāt* ‘immunity, freedom, being quit of, being clear of having any responsibility for, any part in’ <S/114>; *lōb al-barāh* ‘piece of white cloth tied to a lance planted in front of the tent as a sign that the inhabitant is free from blood guilt’ *Hess*, 92; *radd barāwi, radd al-bara* ‘annulment, cancellation of the truce’ <147> (CA *barī* pl. *barāʾ, burāʾ, abrāʾ, abriyāʾ* ‘clear, quit of, free from, not responsible for’; *barāʾah* ‘being free, quit of’). *bara, yibra* ‘to walk alongside’ <2/15><484>; *yabra lha* ‘he stops and waits till joined (by the protecting troop)’ *Musil*, 549 <N/51,H1/39,Mx3/25>. *bāra, ybāri* ‘to accompany, walk alongside’ (e.g. a mare being led alongside the camel on which its owner rides in order to keep her from becoming fatigued and save her energy for battle) <33/39><019><B2/29,8/9><P8/10,G/67,115> (CA *bārāh* ‘he vied with him, imitated him; competed with him in running, tried to outstrip him’). *tibāra* ‘to vie neck-to-neck for speed’ <501,502> (CA *bārāh* ‘he vied with him, imitated him; competed with him in running, tried to outstrip him’; *tabārā* ‘to vie, compete for’). *ṣidīg mbāri* ‘accompanying friend’, *KhaAd*, 324.

bzr *bizr* pl. *bzūr* ‘grains; seasoning, herbs used to flavour food’ <N/137,S/105> (CA *bizr* pl. *buzūr* ‘seeds of herbs or plants, grains; seeds used for cooking, seasoning food’).

bzz *bazz* ‘cloths, stuffs, garments of linen and cotton’ <N/115> (CA *bazz*).

bz^ʿ *biza^ʿ* ‘to act freely, boldly’; *biza^ʿ ala rāyih* ‘he stated his opinion freely, boldly, without consulting anyone’ *SuFa*. *bizāʿah* ‘boldness, independence, energy’ <P5/7>. *bazzāʿah* ‘men who speak, act freely, boldly, independently, graciously’ <M/66> (CA *bazūʿa* ‘to behave nicely, graciously’; *bazāʿah; bazi^ʿ* ‘nice, speaking freely, without shyness’).

- bsṭ* *bast* ‘breadth, width, length’ <27/12> (CA *bastah*).
- bsm* *mbēsim* dimin. of *mabsim* ‘front teeth, mouth’ <D5/4> (CA *mabsim* pl. *mabāsim*).
- bšt* *bišt* pl. *bšūt* ‘a cloak; light-grey mantle shot with yellow’ *Musil*, 120 <9/15><N/169,C/142>. *bšēt* ‘a light cloak, woman’s cloak’ <Bx11/32>.
- bšr* *baššar*, *ybaššir* ‘to bring, announce glad news’ *Musil*, 309; *Glos* <255><B3/13,14><G/3>; *baššrih* ‘bring him the glad tidings!’ <Mx2/36,105>. *bāšar* ‘to attend to, conduct, apply o.s. to, take in hand’ <B5/17><N/140>. *tibaššar*, *tibāšar* ‘to rejoice at good news’ <076><D7/11><Mx2/30,3/12,S/92>; *abšir* ‘rejoice, be of good cheer; expect a hospitable reception, expect good news, care will be taken to fulfil your wishes’ *Glos* <054,067><Bx6/5><N/46,M/6,H4/a,S/136>; *tabširi bi-l-fakk* ‘know, rejoice at the fact that I will free you (f.s.), deliver you from danger’ <164>; *ibširu bha* ‘expect the good thing to happen, rejoice in the knowledge that they (the booty) will be yours.’ *bišir* ‘bringer of glad tidings’ <256><B3/14><Mx3/24>. *bšārah* pl. *bišāyir* ‘the reward given to the bringer of good news’ <255><D8/5>; ‘glad news, tidings’ *Musil*, 289, 405; *Maws*, i, 81 <187> (CA *bashshara* ‘to announce a joyful event’; *abshara*, *abshir bi-khayrin* ‘rejoice at the announcement of a good event’; *bashūr* ‘announcer of a joyful event’; *bishārah* pl. *bashā’ir* ‘good news, a gift to him who announces a joyful event’).
- bšš* *bišāšah* ‘cheerfulness, joy, pleasure’ <M/51,G/146> (CA *bashsha* ‘to be cheerful in countenance’; *bashāshah*; *bashsha lah* ‘he met him kindly, behaved in a free and easy manner, cheerfully towards him’).
- bṣr* *ibtīṣar* ‘to be discerning; to understand, comprehend’ <21/18>. *biṣar* ‘eyesight, vision’ <30/8><D2/16,3/3,5/12><Mx4/49>. *bēṣar* ‘perception, discernment, understanding’; *ma fiḥ bēṣār* ‘it cannot be cured, it is a hopeless case’ <D2/3>. *buṣrik* ‘as you see fit, as suits you, as you like; whatever you think best; it is up to you’ <33j>. *mitbaṣšir* ‘discerning, understanding’ <C/58> (CA *baṣar* pl. *abṣār* ‘vision, eyesight; discernment’). *biṣārah* pl. *biṣāyir* ‘insight, discernment’; *ṭayyibīn al-biṣāyir* ‘men who have a good insight in things, discerning, perceptive men’ <180> (CA *baṣārah* pl. *baṣā’ir*).

- bṭḥ* *tibāṭaḥ* ‘to drop to the ground, throw o.s. on one’s stomach (e.g. in order to seek cover and to take aim in a gunfight)’ <Bx2/b,8>. *inbiṭaḥ* ‘to fall, drop to the ground’ <G/83>. *minbaṭaḥ* ‘lying down on one’s stomach’ *Musil*, 64. *baṭḥa* pl. *bṭāḥ* ‘a wide, sandy watercourse; a shallow river bed’ *Musil*, 676 <17/6><B9/2> (CA *baṭḥā* pl. *bṭāḥ* ‘a wide watercourse in which are coarse sand and fine pebbles’).
- bṭr* *bēṭār* pl. *biyāṭār* ‘craftsman, artisan; blacksmith, maker of metal ornaments’ *Musil*, 197-198 <H2/29> (CA *bayṭār*, *bayṭar* ‘farrier; one who practices the veterinary art’).
- bṭṭ* *ybaṭṭiṭ* ‘he gives s.o. a thrashing, beats him’ <33k> (CA *baṭṭa* ‘to slit’; *ḍarabah fa-baṭbaṭaḥ* ‘he struck him and cut his skin or head’).
- bṭl* *buṭl* ‘anything wrong, false, untrue’ <B6/16> (CA *buṭl*).
- bṭn* *bṭān* pl. *biṭn* ‘girth’ *Glos.* *bṭānah* ‘a camel’s hair rope forming a belly girth’ *Musil*, 69, 353. *min yimiss al-bṭān* ‘those who pull the belly girth’, i.e. the raiders, Bedouins <19/22> (CA *biṭān* pl. *butn* ‘the belly girth of a camel’). *bāṭin* ‘broad and deep valley without any channel’ *Musil*, 676 <O/7>. *al-bāṭinah* ‘coastal plain of Oman’; *buwāṭin* ‘camels raised in Oman; they are “of great force and stature” and much esteemed as mounts,’ *Doughty*, ii, 489 <S/87> (CA *bāṭin* ‘water-course’).
- bṭy* *biṭa*, *yabṭi* ‘to be slow; to remain a long time (in a certain condition or mood)’ <571,573><D10/5,Bx4/19>. *abṭa* ‘to take a long time; to be late, slow’ <Mx1/a,N/178> (CA *abṭa’a*). *tibāṭa* ‘to be impatient with, to wait impatiently, anxiously for’ <571>; ‘to exercise patience’, e.g. *tatibāṭōn mi’i* ‘you have to wait with me (despite your impatience)’ <047>; *yṭibāṭōn nijādih* ‘they wait impatiently for the food to be ready’ <135>; *wla tibāṭāni* ‘do not lose patience, wait patiently for me’ *Su*, ii, 133. *biṭa* ‘slowness, lateness; delay’ *Musil*, 458; ‘a long period (e.g. of absence, separation)’ <Bx13/16>; ‘*ala l-biṭa walla ‘ala s-sir*’ ‘whether you wish to prolong your stay or wish to depart quickly’ <053>; *biṭa as-sirbāl* ‘a quiet, regular pace that the camel maintains with the help of the rider’s monotonous singing’ <6/24>; ‘*igb al-biṭa* ‘after a long time, absence’ *Su*, ii, 107. *mubṭiy* ‘a long time ago’; *mubṭiyin* ‘*anh al-haya* ‘rain absented itself for a long time, it had

not rained for a long time' *KhaAd*, 313; *mubtiyin minni salāmih* 'it has been a long time since I last received his or her greetings' <11/13> (CA *abta'a* 'to take a long time, remain for a long time, to come late, to tarry'; *istabta'ah* 'he deemed him slow, tardy'. *but'*, *biā'*; *baḥ'* 'tardy, slow, late').

b^d *bā'ah* pl. *biāyī'* 'goods, merchandise, wares' <P1/11> (CA *biā'ah* pl. *baḍā'ī'*).

b^j *ba'aj* 'to slit open, to open a gap, to cleave' <B/14,30> (CA *ba'aja* 'to slit, rip, rend; to disclose, reveal; to cleave, furrow, trench').

b^d *bi'd dār* 'how far is the land' (i.e. a wish that it were near) <N1/14>; *min al-bi'd* 'because of the distance covered' <P6/15> (CA *bu'd* 'remoteness, farness; distance'). *mib'id* 's.o. who goes far (in raiding, riding for many hours on end)' <Mx1/2,2/40>; *mib'idīn al-miṣābīh*, see under *ṣbh*.

b^r *bi'ir* pl. *ebā'ir*, *ba'ārīn* 'camel' <006,012,375,418,588,611> <B1/19><N/120,G/4,146,Mx2/91>. Bkḥētān held the view that with the 'Tēbah, *ebā'ir* means 'camels' collectively; *ba'ārīn* is used by the Dawāsir with the meaning of 'male camels' (CA *ba'ir* pl. *abā'ir*, *abā'ūr*, *ab'irah*, *bi'rān*, *bu'ur*).

b^{gm} *baḡām* 'the agitated state of a rutting stud' <Bx5/13> (CA *baḡama* 'to utter yearning cries').

bġy *baḡa*, *yabġi* 'to want, desire, covet; to want to reach, make for, head for' <6/20><108,348,376><M/17,83>. *baḡah* 'wrong, revolting, offensive act' <C/2> (CA *baḡā* 'to seek, want, covet; to overpower, oppress, act wrongfully, unjustly, arrogantly'). *bāḡyin fi* 'coveting, desiring, lusting after' <C/34>. *yibūn ad-Duwāsir* 'they are aiming at, have targeted, want to get at the Dawāsir' <N/87>; *mabġi* 'what is desired' *Musil*, 217. The *ḡayn* is mostly dropped in the imperfect, see *Glos* 249. The particle *bi-* which is prefixed to the imperfect to give it a future meaning is derived from *yabi*, *yibi*, 'he wants, wishes to' *JohnEa*, 143, 152, 163, 169, 247 <M/37>; *b-yiṣiddūn* 'they want to, are going to depart' <N/89>. This also explains the sense of volition conveyed by the prefixation of this particle. In the dialect of 'Tēbah the forms *abi*, *tabi* etc. frequently become *aba*, *taba*, as in *aba* 'alāha 'I want to travel on her back', *taba tadbaḡ*

- lik* ‘you will kill’ <313>, *taba tagʿid* ‘she will stumble, become jaded’ <375>. When these forms are used as auxiliary verbs, with the meaning of ‘he will’ or ‘he wants to’, the final weak radical is generally elided, as in *nab-nḡazi*, *nab-nṣayyih*, *ab-aḡazi* or, with a pronominal suffix attached, *yabha tamšī* ‘he wants her to walk’ <383>; *yibāh yiṣliḥ* ‘he wants him to make peace’ <507>; *abāk timmha li* ‘I want you to accomplish this for me’ <055>; *tabāh yʿāyin fīha* ‘she wants him to look at her’ <100>.
- bgr* *bgirah* ‘cow’, coll. *bigir* <669,670,686>. *baggār* ‘cattle-owner, s.o. who rears cattle, cows’ <B7/15> (CA *baqar* ‘bovines, cattle’; n. un. *baqarah*).
- bgʿ* *bagʿa* ‘the world, life and its vicissitudes; evil fate, misfortune, disaster; violent death’ *Musil*, 389 <30/12><B3/6> (CA *sanah baqʿā* ‘a barren year’; *baqaʿathum ad-dāhiyah* ‘the calamity befell them’).
- bgl* *abgal* ‘to bring forth plants, herbs; to become green with plants’ <B3/9,10> (CA *abqala* ‘to produce plants, herbs’). *bāḡil* ‘breaking through, coming through (camel’s eye-teeth)’ <B11/1> (CA *bāqil*).
- bgy* *biga*, *biḡa* ‘to remain, stay, continue to be’ <044,105,161><B/32,N/148>; *ibḡūl* (pass. of the IV form) ‘may you remain, be preserved, be left untouched, live long’ <Bx8/1>. *bāḡi* ‘remaining; the rest’ <287,559,623,685> (CA *baqiya*; *abqāh allāh* ‘may God preserve him, prolong his life’).
- bkr* *bukrah* ‘early morning’ <B5/21>; *bācīr* pl. *bkūr* ‘early in the morning’ <B1/19><S/90>; *bikir* ‘early part of the day’ <13/5>; *tabcūr* ‘hastening, going early’ <B3/19> (CA *bakkara* ‘to do s.th. early’; *bukrah*, *bakar* ‘early morning, first part of the day’). *bikr* pl. *bkūr* ‘virgin’ <Mx1/71> (CA *bikr*). *bakrah* pl. *abkār*, *abākūr*, *bkār* ‘a young she-camel of 2-4 years old that has not yet borne young’ *Hess*, 76; ‘a young she-camel between her first and eighth year of age’ *Musil*, 334, 548 <15/4,19/11,33/30><096,624> <B7/12,A/8><H2/7,Mx3/6,G/32,S/36> (CA *bakrah* ‘a young she-camel’). *awwal tibakkirha*, said of a palm tree, ‘bringing forth fruits for the first time.’ *bākūr* pl. *buwācūr* ‘a staff; a stick provided with a cord at one end, the other being bent in a semicircle’ *Musil*, 127; *Hess*, 105; ‘a brand in the shape of a staff’ <9/18><056,057,058><D14/1>.

- bks* *būks* ‘a wagon-type car’ <270>.
- bky* *bića, yabći* ‘to weep, to cry; to bewail’ <160,593> (CA *bakā*).
- blt* *blātīn* ‘breaker points (of a car’s engine)’ <Bx11/3> (French *vis platinées*).
- blj* *ablaj* ‘brave, courageous, bright-faced’ <C/190,P1/17> (CA *ablaj* ‘bright, fair in countenance; generous, cheerful; clear, manifest, bright’).
- bljk* *balājīk* ‘guns made in Belgium’ <Bx1/3>.
- bld* *balad* ‘to become tired, stop from exhaustion (a horse in battle, owing to oversweating or because it was so weakened by heat and thirst that it could not escape from the pursuing enemy)’ *Musil*, 518. *bilūd, bilūd* ‘a horse that lags behind a *sābig*, a swift thoroughbred’ <33/11> (CA *balūd*). *btūd* ‘abode, country, place where one lives; land, ground’ <33/52> (CA *butūd* inf. n. of *balada*).
- bls* *balas* ‘to inform’. *balāyīs* ‘treachery, information given to the enemy, spying’ <307>. *bilūs* ‘one who spies on people and divulges their secrets’ *Su*, ii, 35-36. *ballās* pl. *balātīs, balāsīn* ‘enemy spy’ <Bx2/4> (perhaps related to *ibltīs* ‘Satan’).
- blt* *baltah* <405> expl. as *šalfa*, ‘spear, lance’ (however *Lane* gives the vernacular meaning ‘battleaxe’).
- bl^ʿ* *bālū^ʿ* pl. *buwālī^ʿ* ‘one who eats immoderately, voraciously; s.o. who lives off his fellows without contributing anything himself’ <6/9> (CA *balāʿa* ‘to swallow’).
- blft* *balfēt* expl. as an expression indicating the great unlikelihood of s.th. <Bx 8/10>; *ya-balfēt inni asawwi al-hājah dī* ‘I can never do it’ (perhaps from Eng. ‘to bluff’).
- bll* *ball* ‘to moisten, wet’ <D3/2>. *blāl* ‘moistness’ <105>. *mablūl* pl. *mibālīl* ‘moist, moistened’ <8/8> (CA *balla* ‘to moisten’; *bilāl* ‘moisture, water’; *mā fī siqāʾih bilāl* ‘there is no water left in his skin’).
- balla* ‘just, only’ *JohnDoi*, 278; synonym of *mēr* or *ma gēr* ‘just like that, without any particular reason’ <17/2><N/2,186,G/63,P6/c,Mx1/100,2/101,O/8>.
- blm* *ballam, yballim* ‘to muzzle; to keep an animal’s mouth shut with the help of ropes or straps in order to prevent it from uttering a sound’ <B/25> (CA *ablama* ‘to be silent, hold one’s tongue’).

- bly* *bala, yabli* ‘to pester, afflict s.o. with; bother s.o.’ *Glos* <6/9><B1/2,7/2,D10/6>; *balēt bih* ‘you pestered, afflicted him with’ *Glos* <6/9>. *ibtala* ‘to afflict, visit, try’ <P5/10>. *bala, balwa* pl. *balāya, balāwi* ‘affliction, calamity; trial, tribulation, misfortune, terrors of war; disease’ *Musil*, 513 <33/12><145> <21/29,29/3><B13/17><N/82,Mx1/5,G/124> (CA *balā*’, *balwā*, *balīyyah* pl. *balāyā*).
- bn* *bint* pl. *banāt, bniyy, bnayyāt* ‘daughter, girl’ *Glos* <15/5><098, 140,244>. *bnāxi* (= *ibn axx*) pl. *bināxi* ‘relative, kinsman’ *Glos* <418,419,420,423,569>.
- bndg* *bindag* pl. *banādiǧ* ‘gun, rifle’ <B5b><N/3,B/32,C/5,H/18,G/152>.
- bnz* *banz* ‘accelerator pedal (of a car)’ <Bx4/1> (*banzīn* ‘petrol’).
- bng* *mabnūg* synonym for *dahuw* ‘leather bucket’ <2/11> (CA *mabnūq* ‘something joined to something else’; *banīqah* ‘any piece that is added in a garment or a leather bucket to widen it; loops into which buttons are inserted’).
- bnn* *binn* ‘coffee beans; coffee’ <6/12><471><D2/8,Bx5/10> <P6/17,H2/16,G/30,C/103,S/136>. *bannah*, ‘sweet, pleasant fragrance’ *Musil*, 141 <12/25,13/12>.
- bny* *bana, yabni; banna* ‘to build, construct; to pitch a tent’ <195>; ‘to become built, put on’ <1/9>; ‘to be heaped up’ <23/3>; ‘to compose (a poem)’ <B9/3>; *ma yabni* ‘*alēh sanām* (camels) with a prominent hump’ <C/138>; *byūtin tbanna* lit. ‘tents are being built; the pitching of tents’ *Musil*, 250. *bany* ‘prominence, height, sand-hill’ <H1/48>. *bna* ‘verses, poetry’ <H/1>. *bāni* ‘high, towering’ <D7/6>. *mabna* pl. *mibāni* ‘building; foundation; tent’ <21/30><Mx2/35>.
- bht* *bihtān* ‘slander, false accusation’ <P11/1>; *nāsin yi’iṣūn fi kidbin w-bihtāni* ‘people who live in lies and falsehood,’ a line by the poet al-Hadhīyah (CA *buht, buhtān* ‘slander, false accusation; lie, untruth’).
- bhj* *bahaj, yabhaj* ‘to be glad, to rejoice’ <18/11><B2/32,D1/10> (CA *bahija* ‘to become happy, joyful, glad’).
- bhr* *bhār* ‘spices added to the coffee (like cardamom)’ <Bx7/16> (CA *bahār* ‘a certain plant of sweet odour; perfume’). *abhar* pl. *ebāhir* ‘back, fore part of the spine’ *Musil*, 285 <C/140> (CA *abhar* pl. *abāhir* ‘aorta; the back’).

bhl *wagt al-abhāl* ‘time in the morning or evening when the *šamlah*, the netting around a she-camel’s udder, is removed in order to allow the calf to suckle’ <A/8>; *imbahalat an-nāḡah* ‘the *šmālah* was taken off the she-camel’ (CA *bahala an-nāḡah* ‘he left the she-camel without a *širār* bound upon her udder to prevent her from being sucked’).

bhm *bihīmah*, *bahāmah* ‘beast, (stupid) animal’ <25/7><A/13> (CA *bahūmah* ‘any animal that does not discriminate’). *baham* ‘small goats until the age of *jafir* and lambs until the age of *ḡilīy*’ *Hess*, 82 <647,648> (CA *bahm*, *baham* ‘young lambs and goats’). *mibham* ‘solid; impenetrable’ <D10/6><C/133>; *tall as-slūk al-mibhīmāt al-abār* ‘threads firmly and finely knitted with pins’ <281> (CA *mubham* ‘closed, locked, solid, without any fissure in it’).

bhy *baha* ‘empty, flat plain’ <6/20> (CA *bahiya* ‘to be empty’).

bwj *bāj*, *yibūj* ‘to traverse, cross a vast expanse of desert’ *Musil*, 147 <20/1><D2/10><N/98,Mx1/47> (CA *al-bā’ijah* ‘a vast expanse of sand’); *bāj aḡ-ḡalām* ‘darkness descended’ <D5/5>. *inbāj*, *yinbāj* ‘to become resplendent, to appear in its lustre; to dawn’ <30/13> (CA *bāja al-barq* ‘the lightning appeared and flashed’).

bwr *bār*, *yibūr* ‘to attract no purchasers, to find no market, to be unsaleable; to lie fallow, uncultivated; to be in little demand; stagnant, dull’ <B11/6>; *flānah bārat* ‘no one has wanted her as a wife’ *Hess*, 136; ‘to deceive, dupe, let s.o. down’ <Bx6/20,12/9><P5/a,N/57,S/113>; *burti* ‘you (f.) let me down, duped us, left me in the lurch’ <D8/2>; *birtu bna* ‘you let us down, duped us, left us in the lurch’ <190>. *ybawwir nsākum* ‘(this lack of manly virtue) is the reason that your women remain unmarried, are not desired’ <306>; *ybawwir ḡarīmih* ‘(a man who) makes his wives unattractive, who frequently marries and divorces’ *KhaAd*, 450. *bōrah*, *bārah*, *bōr*, opposite of *ma’rūf*, ‘deception, treachery’ <B5/9,D8/2,Bx13/10> (CA *bawr*, *būr*). *tibāwūr* expl. as *ma’alēna xlāf* ‘we have experienced no adversity, misfortune; we are alright’ <B3/14>. *bawwār* ‘unfaithful, deceiving’ <B5/9>. *bāyir* ‘unfaithful’ *JuKha*, 157; ‘ineffectual, vain, bad, corrupt’ <B13/10><N/174>; ‘a squeamish fellow who loves to loiter in the tent most of the time. No girl would marry such a

man voluntarily. Once married, his wife prefers other men; nor can he ever rebuke her for this, as she would run away and he could never get another wife. The wife, who has no wish to bear him a son, looks around for others; such a wife is called a *ṭimūḥ*’ (q.v. under *ṭmḥ*) *Musil*, 344 (CA *bāra* ‘to be corrupted, ineffectual’; *bārat as-sūq* ‘the market was stagnant, dull’; *bārat al-ayyim* ‘the woman, widow is without a husband, was not desired, remained long in her house without being demanded in marriage’; *bā’ir* ‘a man who does not do anything right, loses his way’).

bwš *bōš* ‘all the livestock of an encampment’, also *dibaš*, *Hess*, 62; ‘*bōš* is the same as *tarš*, herds of camels’ *Musil*, 159, 247 <209> (CA *bawsh* ‘a mixed company, assembly’).

bw^c *bā^c* pl. *bā^cāt* ‘fathom, span of the outspread arms’ <B4/10,D5/15><P4/7,Mx4/42> (CA *bā^c* pl. *abwā^c*).

bwg *bāg*, *yibūg* ‘to commit treachery against’ *Musil*, 448; *Glos* <33i><517><Bx14/18><N/3,M/36>, see also under ‘*ty. bōg* ‘treachery’ <B11/a,11/8>; *bōgt al-bēt* ‘disgracing of the tent’ *Musil*, 442. *bāyīg*, *bawwāg* ‘faithless, treacherous, traitor’ (e.g. said of one who attacks a friend) <D9/10>. *bāgōhum bōgāh* ‘they attacked them treacherously’ *Musil*, 449. *al-būgān sūdān al-wjīh* ‘those faithless ones, those blackened faces’; *rā^c al-bōg ma yarga fōg al-ēlāb* ‘a faithless one will never rise above the dogs’ *Musil*, 449 (CA *bāqa*, inf. n. *bawq*, ‘to treat s.o. wrongfully; to come upon s.o. unawares; to rob s.o.’). *būg* ‘*ad^mih* ‘the hollow part of his bone’ <D5/13> (CA *būq* ‘horn, bugle, musical pipe’).

bwl *bōl* ‘urine’ <21/16> (CA *bawl*).

bw̄m *būm* ‘owl’ (CA *būm*). In popular belief the qualities of the owl are the opposite of those of the falcon: cowardice, inability to perform noble feats, stealthiness and lack of ambition. Also, the *būm* flies under the cover of darkness instead of broad daylight, hunting for repulsive prey like rats and insects instead of rabbits and other game, and it inhabits places like ruins (*xarāb*) instead of high, lofty summits. A man who is compared to a *būm* cannot be depended upon in difficulty and is of no use to the tribe. *al-būmah šārat ġirnāsah* ‘the owl became a hunting falcon’ ‘*Ubūdī*, 282 <394>.

bwn *bān* ‘the ben-tree’ <5/4> (CA *bān*).

bwh *bāh, yibūh* ‘to be confused, perplexed; to be weak, insipid, meaningless, without substance’ <218>. *bawwah allah ma‘ānīh* explained as ‘may God render his actions null and void, meaningless’ <218>. *bāyih, bawwāh* ‘a man without a heart, devoid of sympathy, gratitude, and even of morals’ *Musil*, 478. *ṭārat būhatih, ṭāyritin būhatih* ‘utterly confused, perplexed’ (CA *būhah* ‘a weak, confused, fickle man; stupid’).

bww *baww* ‘stuffed skin of the slaughtered calf and given to its mother to smell and sniff at so that she continues to yield her milk’ *Hess*, 78; see also *ḡr* <G/167> (CA *baww* ‘a skin of a young unweaned camel stuffed with straw, which is brought near to the mother of the young camel that has died in order that she may incline to it, and yield her milk’).

byt *bāt, yibāt* ‘to spend the night, sleep at night’ <047,048,053,095>, part. *bāyit* <N/131>. *biyāt* ‘an attack after midnight, after the appearance of the morning star (an act that is considered shameful, since the enemy is asleep at that time)’ *Musil*, 524, 531; a *biyāt* is a stratagem followed by a weaker adversary who is more keen on winning a victory than on gaining honour (CA *bāta, yabāt, yabūt; bayāt* ‘a sudden attack upon the enemy at night while they are heedless’). *mibyāt* ‘overnight stop’ <B1/21> (CA *mabūt*). *bēt* pl. *byūt* ‘Bedouin tent’ <010,132,195,205>.

byh *bāh, yibīh* ‘to become manifest, to become public knowledge (said of s.th. that was previously hidden and secret)’ <16/1,17/5><N2/1>; pass. *bīh* ‘it has become manifest, divulged, revealed’ <5/3> (CA *bāha, yabūh* ‘to become apparent, manifest; to reveal, disclose’; *bāha mā katamt* ‘what I concealed became apparent’). *bayyah* ‘to expose, reveal, unveil’ <33/3><D9/2>. *bāyih* ‘exposed, disclosed’ <16/2>. *mistibāh* ‘s.th. that is divulged and thus becomes a source of embarrassment to the person concerned’ <16/13>. *yatlibk al-bayhah* ‘he asks your forgiveness (said when communicating to s.o. the news of someone’s death)’ to which the response is *allāh yibīh fīh* or *minh* ‘may God grant him forgiveness’ <N/46>.

byd *bād* ‘to wear off, decay’ *Glos*; ‘to perish, to come to an end, pass away’ <064,074><D2/3><N/178> (CA *bāda*). *inbād* ‘to

come to an end, pass away' <N/97>. *bīdi* pl. *byādi* 'a woollen cloak worn in winter' <9/21> <695>. *bēda* pl. *bīd* 'empty, waterless desert' <7/3,27/13><D4/2> (CA *baydā* pl. *bīd* 'waterless, level desert; plain tract without herbage').

byr *bīr* pl. *byār* 'well' <243,414,435> (CA *bīr*).

byḏ *bayyad* 'to whiten'; *yimnan tbayyid wajh rā'īha* 'a right hand that whitens the face of its owner', i.e. his honour is untainted thanks to his valour <21/26>; *bayyid allah wajhik* 'may God whiten your face, honour' (said to s.o. who has rendered assistance or entertained the speaker hospitably) *Hess*, 169; *Glos* <30/22><372> <Bx7/a>, contr. of *sawwid allah wajhik* 'may God blacken your face', said to s.o. who has refused to render assistance, *Hess*, 169; one said, *bayyad allah wajh Sgayyān*, and another said, *sawwad allah wajh Sgayyān*, then a third man said, *kullin yiddi miba ma ywājih* 'everyone goes by his own experience' (information by Bkhētān). *bēda* 'a white flag flown in honour of s.o.'s chivalrous, noble acts' <170><D7/12,20,Bx3/13,4/17><N/181,C/187,Mx2/19,3/15>, pl. *bīḏ* <Bx6/19>. 'A white flag is also flown by a grateful enemy in honour of its benefactor. Whoever has been saved from certain death in a raid or in a fierce fight or when being pursued, then on his return he flies a white flag in front of his chief's tent and says: "So-and-So, may Allah whiten his face, *flān bayyid allah wajhik*"' *Musil*, 452 <B7/28>; *byād* 'whiteness, white flag' <D7/20>. *al-bēda* 'the sun' <M/48>. *bēda* pl. *bīḏ* 'white' <6/27>; 'beautiful woman, both fair of skin and pure of character' *Glos* <28/3,30/22><303><N/104,H4/3,Mx1/71>; *bīḏ al-xdūd* 'women with white cheeks, fair women' <197> (CA *baydā*). *bēda al-lhadah*, see s.v. *lhd. bīḏ al-mahāgīb, šīb al-ḡawārib wa-l-mahāgīb* 'the camels' shoulder blades are grey and they have white spots below their belts because they are on the road all the time; the shoulder blades rub against the cushion on which the rider rests one foot while the other foot touches the *mahāgīb*, the spot covered by the breast girth, which holds the saddle behind the forelegs on the breastbone' *Musil*, 298 <33/36>. *bwāda* '(name of) a light-coloured she-camel, little white she-camel' <D8/a,Bx14/32> (CA dimin. *buwaydā*). *bēḏ* 'eggs' <28/6> (CA *bayḏ*). *bīyād* 'a country of a white colour'

Musil, 641, <435><B/23,H1/29> (CA *bayād al-arḍ* ‘empty land’; *bayādah* ‘an expanse of empty land’).

by^c *bā^cah* = *bay^cah* ‘attack, onslaught’ <D2/18> (cf. CA *bā^ca fulān* ‘*ala bay^c fulān* ‘to wrest s.th. from s.o.’).

byn *bān*, *yibīn* ‘to appear, to be clearly visible, rise up so as to be clearly visible, to be plain, clear’ <016,182,510,577><D5/5,Bx3/13><M/30,G/48>, also *tibayyan* ‘to become clear, visible, manifest’ <071>. *la bān lih šayy* ‘he has nothing to show for himself’ <016>. *bayyan* ‘to show, demonstrate, make clear’ <P9/14,C/64>. *bayyin* ‘clear, visible, manifest; particular’ <631><B/44>; also *mitbayyin* <P8/6>. *bayyināt* ‘what is between two edges, sides; the abyss, chasm, maws of war’ <M/82>. *biyān*, *biyānah* ‘open, flat land where men and animals are visible from a great distance’ *JuA*, 159 <226>. *nāyfat al-biyān* ‘towering, visible, prominent mountains’ <039> (CA *ṭawīl bā’in* ‘excessively tall’).

ت (t)

tb^c *tiba^c* ‘to follow, come after; to trail behind’ <023,298>. *istatba^cat risanha* ‘(the mare walked around aimlessly, following the other horses) trailing her reins, i.e. riderless’ <568> (CA *tabi^ca*). *ittibā^c* ‘order, succession’ (CA *ittibā^c*). *tābi^c* pl. *tibbā^c* and *tibi^c* pl. *tbā^c* ‘following, attached, adjunct’ <P4/2,10,6/12> (CA *tābi^c* pl. *tubbā^c* and *tabi^c* pl. *tibā^c*). *tib^c* ‘a young calf’ (because it follows its mother constantly). *mitbā^c* pl. *mitābi^c* ‘winding trail (leading to an unknown destination)’ <32/15>; *ḡabiyy al-mitābi^c* ‘hidden roads or tracks’ <6/32>.

txtx *taxātīx* ‘empty deserts’ <26/6> <D15/1><G/228>.

tara *tara* a presentative article, functioning in almost the same manner as CA *inna*, see *Glos* and *JohnEa*, 241, 248 <9/17> <636,660>; *tarāni* = *innanī*. *tarāni Šlēwīḥ* ‘indeed, truly I am Šlēwīḥ’ <085>.

trb *trāb* ‘earth, dust’ <12/22,30/6,26> (CA *turāb*). *mitribīn ar-rāy* ‘weaklings; despicable fellows’ <6/10> (CA *mutrib* ‘rich; without want’). *tarāyib* (pl.) ‘front part of the flanks or belly of a camel’

- <6/28,9/24,33/21> (CA *tarībah* pl. *tarā'ib* 'part of the breast, the ribs that are next to the collarbones').
- trs* *tiras* 'to fill up (e.g. a car's fuel tank)'. *matrūs* 'filled up'. *trūs* 'plenty, full of, overflowing with, abounding with' <B8/2>.
- trf* *mitrifāt* (f.pl.) 'delicate, tender' <7/15,15/5>; *tirf al-banāt* 'tender maidens' *Musil*, 562 (CA *mutraf* 'one enjoying a soft, delicate life of ease and plenty').
- trk* *tarak* 'to leave, to leave alone, to leave behind, to abandon' <058,387,444>. *tarrak* 'to leave, desert s.o.' <073> (CA *taraka*).
- t'b* *ta'ab*, *at'ab* 'to fatigue, wear out, tire' <092,279,388> <B1/32,9/33><G/49> (CA *at'aba*). *mit'ibīn* (pl.) 'wearing out, tiring out, exhausting' <33/36> (CA *mut'ib*).
- t'y* *tā'a* 'to call to a horse' *Faraj*, 179. *tā'aw* 'they called "eyh, eyh" (to a horse)' <32/5>; 'if I call a mare, I say of myself: *at'i*' *Musil*, 379.
- tfg* *taffāg* pl. *tiffāg*, *tifāfiḡ*, *tifḡān* 'gunman; sharpshooter, marksman' <N/128,Mx4/78,G/139,192>; *tfaḡah* pl. *tifaḡ*, *tifḡān* 'rifle' *Hess*, 105; *Musil*, 625, *Glos* <B9/15,D10/3><C/26, Mx4/84>.
- tgn* *tigan* and derived forms, see s.v. *tkn* (cf. s.v. *wlk*).
- tkk* *intakk* 'to be tight, cramped; to be anguished, depressed' <B7/2>. *takkah* 'oppressed feeling in the breast' (CA *takka* 'to trample, crush'; *tikkah* 'waistband').
- tkn* *tikan*, *yatkin* 'to speak the truth, render faithfully'. *matkūn* 'fortified' <B2/32>. *itkān* 'honesty, sincerity' <Bx12/17>. *tuknah* syn. of *ṣidg* 'truthfulness'. *flān rajjālīn tikānih* 'so-and-so is a reliable fellow' (CA *atqana* 'to render firm, strong, solid').
- tlz* *tilāz* expl. as 'together, in a pair, next to each other' <H5/12>.
- tl'* *matla'* 'watercourse in the upper part of a valley, gully, ravine' <B13/16><Mx1/102> (CA *tal'ah* 'watercourse').
- tlf* *atlāf* 'destruction, ruin, loss' <Mx1/70,2/77>. *talf* explained as 'quick, rapid'; *talfin rdūdih* 'firing its shots in rapid succession' <B4/23> (CA *talaf* 'ruin, destruction, damage').
- tll* *tall*, *yitill* 'to pull hard' <281>; 'to pull along' <275>. *tall* 'a pull, tug, jerk' <4/16><281>; *ya-tall galbi* 'how my heart is pulling at its moorings', in poetry usually followed by one or more similes expressing the anxiety and suffering of the poet

<6/8> (CA *talla* ‘to throw down; lower the rope into the well’).
tlāl ‘spittle’ <P3/5> (CA *talal*, *tillah* ‘moisture’; *talla* ‘to sweat’).
tly *tala*, *yatla* ‘to follow (e.g. a leader), come after, trail’ <136,239,
 469><B8/10><H2/13,20,26,P6/19,G/49>. *istatla* ‘to cause
 s.o. to follow, come behind’ <D4/11> (CA *istatlā* ‘to make s.o.
 follow; to expect, await’). *tāli* pl. *tuwāli* ‘the following, what comes
 later, the last, the end’ <12/18,18/3,26/8,16><705><B2/
 4,Bx9/5><N/97,C/10,14>; ‘offspring, issue’ <G/77>; *ya-gaṭʿ*
tāli ‘may he be cut off from offspring, have no sons’ <Bx9/20>;
tālīh ‘what comes after, the last, the end’ <D4/5>; ‘till the last
 one’, i.e. all of them <B9/26><C/73,G/82>; *at-tāli minna luhum*
 ‘we shall fight them till our last man’ <B10/a>; *yiridd awwalha*
 ‘*ala tālīha* ‘he returns the first one to the last one,’ i.e. ‘he rounds
 them up, takes them all and keeps them together’ <P1/15>;
tālīha ‘its end, outcome’ <21/14>; *min tālīha* ‘to the very last
 one, all of them’ <054>; *min tāli* ‘thereafter; as of late, recent’
 <20/5> <D1/9>; *yōm ja tāli* ‘finally, at last’ <P6/4>; *atla* ‘the
 last’ <287>; *atlāhum* ‘the last one of them’ <317><Bx9/5><G/
 149>; *fi atlāh* ‘behind it; at its end’ <2/18,14/16>; *tāl an-nahār*
 ‘at the end of day’ <23/14>; *tāli al-lēl* ‘the latter part of night’
 <620><O/4>; ‘the rear (of a camel train or group of warriors,
 which is the most exposed and vulnerable to enemy attack)’
 <408><H2/10>; *ḥām at-tuwāli* ‘the protector of the rear’ <348>.
 In a construct phrase also *tāl* as in *tāl ar-rikāyib* ‘the rear of the
 group of mounted camels; the rear (of a camel train or group
 of warriors, which is the most exposed and vulnerable to enemy
 attack)’ <26/14><081,104,527,537,555, 594>; *tāl al-*
maʿāšr ‘the rear of the herd of pregnant she-camels’ <P8/11>.
mitli pl. *mtāli* ‘a she-camel that gives birth at the end of winter
 or in the early *šēf* season’ *Hess*, 77 (CA *talā*, *yatlū* ‘to follow,
 walk behind’).

tmk *tammak*, *ytammīc* ‘to look down on, to feel superior to, to
 look down one’s nose at’ <669> (CA *tamaka* ‘to be tall, el-
 evated’; *tamaka as-sanām* ‘the hump was fat, bulging’).

tmn *tamm*, *yitimm* ‘to be, become complete, finished, done; to
 be performed, accomplished, fulfilled; to perform, fulfil, do’
 <055> (CA *tamma*).

tmn *tūmān*, *sirwāl tūmān* ‘a kind of drawers embellished with a

- red hem worn by cavalrymen' *Hess*, 127 <427>, pl. *tuwāmīn* <Mx4/35,109>.
- tnr* *tannūr* pl. *tanānīr* 'oven made of clay in which the bread is baked' *Hu* <N/145>.
- tnk* *tank* pl. *tuwānik* 'petrol tank of a car' <Bx10/6>.
- thm* *thāmi* 'red locust from the Tihāmah litoral of the Red Sea', a recurrent image in poetry conveying the meaning of countless, unstoppable numbers of something (e.g. warriors, violent emotions etc.) <2/4,18/24,25/4,33/13><D7/17><G/215>.
- tēj* *tījān* 'stars, stripes or other insignia on a uniform, marks of distinction' <9/29> (CA *tāj* pl. *tījān* 'crown').
- twl* *atāwīl* 'a kind of plant, herbage, especially *ḥirbit* (CA *ḥurbuth*), a dark plant with white flowers that grows in hard plains and is considered excellent grazing' <14/19> (CA *ta'wīl* 'a kind of herbaceous plant on which camels like to graze').
- taww* 'just, just now, recently, only a short time before' <1/3,4/20,9/24,16/6,33/19><Bx6/17,10/3><H2/23>. This adverbial of time takes a pronominal suffix, as in *tawwha miṭwā'* '(a mare) only recently, just broken in, trained' <543>; *tawwih* 'just now' <Bx7/20><P6/21>; it is also used as an adverb of place, *taww al-manā'ir* 'before the valiant men' <B3/5>, *tawwik* 'before your eyes' <B3/26>; *ma tawwik illa ha-l-majlis* 'here is only this *majlis* for you (as a place to lie down and sleep), we have no other room for you' (CA *tawwah* 'a short period'; *tawwan* 'right away, at once, just now'); see also *Glos*.
- tyh* *tāh, yitīh* 'to lose one's way, to stray' *Musil*, 318, 399 <Bx14/24><P8/15,Mx4/23>. *tayyah* 'to let camels free to wander as they wish; to leave free to do as he wishes, to go wherever he wants' <B2/26>. *tāyih* pl. *tiyāha* 'wandering around' *Musil*, 520 <Mx3/35>. *mtayyahāt* 'she-camels that are left to wander free by themselves in the desert (because their owners are so strong that no one dares to rob them)' <492>. *tāyhāt jdūdha* 'whose forefathers are lost' i.e. 'of unknown ancestry' <33/6> (CA *tāha, yatīh* 'to deviate from, lose the way; to be confused, perplexed, confounded', part. *tā'ih* 'deviating from, losing the way').
- tayy* *tayy al-bint* 'that girl' <G/150> (CA *tā* = f. of *dhā*, dimin. *tayyā*).

ث (t)

tbr *tabbar* ‘to (cause s.o. to) lag behind, to falter’ <33/11>. *intibar* ‘to stay behind, to be prevented from moving on with the others (e.g. because one’s horse falters); to stay behind, remain in a place’ <696> (CA *thabbara* ‘to restrain; debar, prohibit s.o. from attaining his desire’). *tibārah* ‘a second-rate horse, not a thoroughbred horse; a mare that limps and stumbles’ <391>; ‘anything that falters, is deficient, ill-conceived’ <B13/5,22>. *tbur* ‘perdition, destruction, death’ <S/83,111> (CA *thubūr* ‘perdition, loss, irrevocable destruction’; *mathbūr* ‘expelled, accursed, punished’).

tdy *tady* ‘breast’ <G/104> (CA *thady*).

trr *mintarr* ‘dispersed; coming in droves, great numbers’ <3/17> (CA *tharra* ‘flowing, releasing water in abundance’).

try *tāra* ‘to threaten, seek revenge’ *Glos* <G/221,237>. *yiba t-tuwāri* ‘This is revenge for’, shouted by the men avenging the death of a kinsman as they pursue the men of the offending tribe on the battlefield <245,317>; *yiba t-tarāya flān* as he swings his lance in battle the avenger cries ‘We want to take revenge for So-and-So’ *Hess*, 92; *aba t-tarāya* ‘“Far be the revenge!” cries the avenger when he has fulfilled his duty’ *Musil*, 609, 615; *aba t-tuwāriyyāt*, *Glos*. *tārāt* ‘revenge’ <M/34>. *mtārah* pl. *mtārāt* ‘the shouts by men eager to take revenge, to avenge the death of kinsmen earlier fallen in battle against the enemy tribe’ *Hess*, 92 <389,555><Mx4/35,P9/6>; *mtitārīn* ‘having avenged themselves’ *Musil*, 605 (CA *thar* ‘blood revenge, retaliation, revenge’). *trayya* ‘Pleiades’ <N/102> (CA *thurayyā*).

tʿl *titaʿal* ‘to pour with rain’ <D4/3>. *taʿal* pl. *tʿul* ‘water-hole’ *Sow* (1982), 69; ‘rain coming down in sheets, showers’ <D6/3>. *taʿal* ‘small, little’ *Hu*; ‘a little water’ *SuFa*, 111. *tʿul* was explained to me as ‘curtains of rain under the clouds’ <142> (*mutʿil* ‘spread, scattered, sprinkled’). *taʿalah* ‘fox’ <B/28>; also *taʿal* <N/160> (CA *thuʿalah*).

tʿy *taʿa, yaʿa* ‘to make mischief, to rampage’ (CA *athā* by transposition of the root consonants).

tġb *tġbat an-naḥar* ‘the socket between the collarbone and the

- neck' <005>. *ṭagab* pl. *ṭigbān* 'a crevice in a rock or a small hole in a rocky gully, where rainwater gathers' *Musil*, 683 (CA *ṭhaḡb*, *ṭhaḡab* 'a puddle remaining after rains in a watercourse, a cavity in the mountains filled with rainwater').
- ṭgm* *ṭagāmah* 'hoariness' <N1/8> (CA *ṭhaḡām* 'a kind of plant with a white blossom to which hoariness is likened').
- ṭfn* *ṭafnah* pl. *atfān* 'the callous protuberances on the camel's stifle-joints, i.e. between the thigh and the shank; the lower portion of the fore part of the knee on which the camel rests when lying down' *Musil*, 371 <2/9,3/15,9/32><344> (CA *ṭhafinah* pl. *ṭhifān*, *ṭhafināt*).
- ṭgl* *ṭiḡīl* 'heavy, unbearable' *Glos*; '(a tray) heavy with food' <B7/17>. *mitāḡīl* 'heavily-laden camels' <8/13>. *ṭḡāl* expl. as *ḡda* 'horseshoes' <Mx4/5>.
- ṭll* *ṭālat* 'to do, put three (things)' <Bx4/9>; *yṭālīt* = *yajmah* 'he gallops, bolts' <32c> (CA *ṭhallatha* 'to make it three').
- ṭl'* *ṭala'*, *yatla'* 'to bleed' *Maws*, i, 440 <Mx1/89>.
- ṭlm* *matlūm* 'broken, dented'; *riš matlūm* 'broken-winged' <597>. *ṭlūmih* 'ala *l-gōm* 'he inflicts losses, misfortunes on the enemy' <598>; *tabdi* 'alēh min al-*liyāli ṭlūm* 'the nights will visit upon him disasters, misfortunes' *KhaAd*, 362 (CA *ṭhalama* 'to break the edge; to make a gap, a breach in').
- ṭm* *ṭam* = *fam* 'mouth' <25/10>.
- ṭmd* *ṭimad* pl. *aṭmād* 'a small pool of water left by rain in hard and level ground; a cavity in which the rain water collects; rain water that remains beneath the sand'; it is also called *mšāš*, *Musil*, 681 <13/11><N/203> (CA *ṭhamad* 'a small, round hollow or cavity in which the rain water collects and from which men drink during two months of the spring season, but which fails when the summer comes'). *ṭmēdi*, syn. of *mutl* 'shot, small lead pellets' <Mx1/7>.
- ṭml* *ṭimāyil* 'bellies' <9/30> (CA *ṭhamīlah* pl. *ṭhamā'il* 'remains of water, food etc. in the belly of the camel'), *ṭimīlah* pl. *ṭimāyil* 'a small depression in a rocky riverbed into which the rain water runs under the gravel' *Musil*, 684; 'water-hole hidden under the ground, often in the soft loam under the gravel of a dry torrent channel' *Doughty*, ii, 322.

- tnm* *tnāmah* ‘a kind of plant, not eaten by camels except in times of scarcity’ <O/7> (CA *thumām*).
- tnn* *matmūn* ‘valued at, worth’ <S/32> (CA *thaman* ‘price, cost; value’). *timān* ‘the four lower and the four upper incisors’ *Musil*, 561; *bu timānin* ‘a woman with glittering front teeth’ <11/14> <N2/9>. *šaff at-timāni* ‘the row of the front teeth’ <123> (CA *thamāniyah* ‘eight’).
- tnđ* *tinādi* ‘the fleshy parts of the breast, also shoulders’ *Musil*, 613 <332> (CA *thady*, *thandu’ah* ‘breast, flesh of the breast’). *mṭandyāt aš-šidār* ‘big-breasted’ <275>.
- tny* *ṭana*, *yaṭni* ‘to fold; to double; to bend’ *Glos* <D4/9><G/222>; ‘to pay back, settle accounts with’ <H1/34,C/77>, *ma’ād yiṭniha* ‘(he has been hit so hard that) he is unable to retaliate, pay back in kind’ <G/74>; ‘to turn around to defend s.o. against a danger, a pursuing enemy’ <S/28>; ‘to defend, ward off’ <P10/6,Mx3/14,G/34>; *min yaṭni* ‘he who remains cool in danger and checks the advance of the enemy’ *Musil*, 173, 264; ‘to repeat, do again, double’ <M/21>; *iṭni ‘ala* (imp.) ‘repeat it, offer it a second time to’ *Musil*, 103; *w-iṭnih li-* ‘pour out (the coffee) once more for’ <154>; *iṭnu salāmi* ‘repeat (imp. pl.) my greetings’ <Bx10/10> (CA *thanāh* ‘he turned him back’). *ṭanna* ‘to tie, shackle, fetter’ <B6/14>; ‘to double, repeat’ <D12/4,Bx2/11>; *ṭann bih*, *ṭannih* ‘repeat it (e.g. greetings, pouring another cup of coffee)’ <M/21,H2/21>; *yṭanna* (pass.) ‘it is doubled, repeated’ <26/16,28/3>. *tiṭanna* ‘to bend, stoop, be folded, doubled’ <P9/13,G/132>; ‘to be fettered’ <Mx2/43>; ‘to stay somewhere’ <S/34>. *inṭana*, *yinṭini* ‘to withdraw, retreat, turn back’ <33/47><B9/19,10/11> <H1/50>; ‘to defend’ <S/27>. *miṭṭanni* ‘planted, fixed’ <Mx4/85>. *timatna* ‘to go through, march through’ *Musil*, 570. *tiṭanni* ‘(the act of) defending, warding off’ <8/13>.
- at-ṭāni* ‘the rest, the other(s)’ <387>. *matniy* ‘double’ <9/2><D7/12, Bx10/8> (CA *mathniy* ‘double, folded’). *ṭanwah* ‘coffee dregs boiled for a second time and offered to persons of lesser importance’. *ṭanwi* ‘my wish, vow, curse’ <B7/10> (cf. CA *thanā šadruh* lit. ‘he folded his breast’, ‘to conceal enmity, hatred’).

maṭnāh ‘waist, middle’ <17/8><N/91,B/30,G/152,206> (CA *miṭhnāh* ‘folded middle part’); *miṭāni* ‘middle parts; folds; joints’ *Musil*, 131 <19/11,33/30>; *al-fāṭir umm al-miṭāni* ‘a big-waisted large she-camel’ <121,122>; *wla hūb min sumwa kbār al-miṭāni* explained as *wla hūb min xaṭw al-gibāyil dāt fxūdīn kibīrah* ‘he does not hail from one of the big tribes with many subdivisions’ <516> (CA *miṭhnāh* folded middle part). *ma bih miṭāni* ‘there is no return to it’ *Musil*, 183. *miṭāni* also means ‘conditions’ <353>; *miṭāni aš-širīf* ‘the conditions imposed by the *Sharīf*, i.e. that the first filly born from the mare he gave as a present be returned to him <292>; *bīc miṭāni* ‘an agreement between two partners that a mare will belong to one of them but the first and second colt to the other’ *Musil*, 376; see also Palva, H., *Artistic Colloquial Arabic*, 33, note 46, on the *maṭāni* deal (CA *istathnā* ‘to except, to set s.th. aside, apart for o.s.’).

tanāya ‘the four lower and four upper incisors’ *Musil*, 175 <Bx13/11>; *ṣāf at-ṭiniyyah* ‘a beauty with white front teeth’ <559>; *adb at-tanāya* ‘a beauty with a sweet mouth’ <133> (CA *thanīyah* pl. *thanāyā* ‘the central incisors in the fore part of the mouth’). *ṭiniyyah* pl. *ṭinyān* ‘a two-year old ewe’ *Glos*; ‘a she-camel in its fifth year’ *Hess*, 74; ‘a she-camel in the fifth year, when it is known as *ṭiniy* (f. *ṭiniyyah*), meaning “changing teeth”, it grows new incisors’ *Musil*, 333 <561>; *ṣafran ṭiniyyah* ‘a white mare growing new incisors’ <413>. *ṭiniyyah* also means ‘gap’ *Musil*, 462.

atna ‘to praise, eulogize’ <30/27><G/41>; *tana* ‘praise, eulogy, commendation’ <33/32><P6/5> (CA *athnā* ‘to praise, speak well of’; *thanā*).

twb atāb ‘to repay, reward’ <B11/10> (CA *athāb*). *tuwāb* ‘recompense, reward, requital’ <B7/8,9/21> (CA *thawāb*). *maṭyūb* ‘rewarded, deserving of recompense’ <Bx6/24>. *miṭābah* ‘place to which one returns time after time’ <B7/33> (CA *mathābah*). *tōb* pl. *tyāb* ‘gown, garb, clothes’ <29/5,30/5><440,447><M/20,68,B/18,C/95>. *twēb* dimin. of *tōb* ‘garment, piece of cloth; a man’s white shirt reaching to the heels’ *Musil*, 118-119 <9/15> (CA *thawb*).

twr tār, part. *tāyir*, ‘to rise, to get up, be stirred up’ <182><C/43,135,P8/12,Mx2/56,69>; ‘to fire, to explode’ <099,401>

<H2/31>; *tīṭūr* ‘she (the camel) stands up on both fore and hind legs’ *Musil*, 355; ‘to go in pursuit of robbers in order to retrieve the stolen possessions of s.o. or redress a wrong committed against s.o. who is in one’s protection’ *Hess*, 94 <Mx2/49,M/35>; *jī‘l ma yiṭūr* ‘may he not be able to get to his feet’ (a curse) <S/112>. *istitār* ‘to call for revenge, urge s.o. to redress a wrong’ <M/38>; *tuwār* pl. *tuwāyir*, *tiwar* ‘s.o. who sets out to do so’ <B13/14><Mx2/56>. *tawwar*, *ytawwir* ‘to fire at’ <642,643><B4/22><G/205>; ‘to raise, stir up’ <Mx4/8>; ‘to rouse, to make s.o. or an animal rise up from his resting position, to get s.o. moving’ <H3/e>; ‘to set off, to depart, to start on a march’ *Musil*, 641 <10/6,18/17,19/9><017,377,632>; ‘to recoil from in disgust (camels when forced to drink foul water)’ <Bx1/10>; *al-ḡazuw tawwaraw* ‘the raiders started out for’ *Hess*, 99; *tawwirūni* ‘Wake me up!’ <267>. *mtawwir* ‘one who departs, sets out’; *al-ḡazuw tawwaraw* ‘the raiders started out for’ *Hess*, 99 <370>. *tuwār* ‘the season in autumn when the fields are sown again after the harvest and are in need of irrigation’ <Mx2/111>.

ج (j)

ja see *jy*.

jbb *jabb*, *yjibb* ‘to cut off; to dock a horse’ <M/68>. *majbūbah* ‘a mare whose tail has been cut short’ <G/93> (CA *jabba* ‘to cut off’).

jbr *jibar*, *yajbir* ‘to heal, restore to health; to set (broken bones), to splint, put in splints’ <30/1><B5/19><P9/8>. *jabbār* ‘healer, bonesetter’ *Doughty*, i, 252 <B5/19,7/20>. *ya-llāh ya-jābir* ‘*adīm kill maksūr* ‘O God, You who heals each broken bone’ *Musil*, 304-305. *mjabbir* ‘one who puts a fractured bone in splints’. *jbārah*, *jībārah* pl. *jibāyir* ‘splints for fractured bones’ *Hess*, 148 <B13/18>. *majbūrah* ‘a woman forced into marriage against her will’ <610>. *jabbār* ‘a high-handed, tyrannical person’ *Doughty*, ii, 629. *yōm jabbār* ‘the name of a certain year when rains followed a long period of drought’ <664>. *mjabbir* ‘one of a violent temper’ *Musil*, 618 (CA *jabara* ‘to set a bone; to restore s.o. from a state of poverty to wealth or sufficiency; to force, compel s.o.

- to submit to'). *tijbbār* 'thundering force' <Bx7/11> (CA *tajabbara* 'to demonstrate one's power'). *jabbārah* pl. *jībābīr* 'tall date palm' <H2/8,P5/a> (CA *jabbārah* 'tall palm tree, above the reach of the hand; palm tree that has reached its utmost height').
- jb^c* *mjabba^c* 'curtailed, shortened' (the Bedouins shorten a horse's tail one year after its birth) <7/8>. *jab'a* 'a kind of rifle with a short barrel' <B4/16><Mx1/91> (CA *imra'ah jubbā^c* 'a woman of small stature'). *jābī^c* 'breaking, shattering' <643>.
- jbl* *jibal* pl. *jbāl* 'mountain' (CA *jabal* pl. *jibāl*). *jbillah* 'nature, disposition, temper' <Bx9/20> (CA *jibillah*).
- jbn* *jībīn* 'forehead, brow; low line of the neck, chest, upper part of the breast' = *manḥir* (cf. <28/6>) <15/9,17/9><D5/4,12/6> (CA *jabīn*).
- jbw* *jībuw* expl. as 'bull' <S/42>.
- jby* *jība* 'the sides of a well; the earth around the well; an open cistern' *Musil*, 678 <18/5,9,33/53><B13/3,A/2><H1/33>. *jābiyyah* 'a shallow pit in the earth in which water for camels is poured' *Musil*, 678 (CA *jabā* 'place where a well is dug; the brink of a well; the ground around a well').
- jtt* *jūtīl* 'young palm trees, shoots of palm trees, what falls from palm trees' (CA *jathūth*).
- jtl* *jūtīl*, *jatīl* 'great quantity; copious, abundant' <3/11,9/4,13/11,17/8><D4/6,6/5><P7/4>; *jatīlin tkassar* 'anh rūṣ al-miṣfārīg' 'hair so thick that it breaks the teeth of combs' *JuA*, 166 (CA *jathl*, *jathīl* 'much, abundant, thick, dense').
- jtm* *mijātīm* (pl.) 'lying (in puddles) on the ground' <12/19> (CA *jathama*, 'to cleave to the ground').
- jhr* *juhr* pl. *jīhrān*, *jīhūr* 'burrow, hole' <S/107>; *jīhūrah* <Mx4/48>. *jīhrān ar-rida* 'holes where evil lurks; dangerous, evil matters that a wise person avoids, leaves untouched' <P8/21> (CA *juhr* pl. *juhrān*, *ajhār*).
- jhm* *jīhīm* 'hellfire; fiery fire' <5/8> (CA *jahīm*).
- jxx* *jīxx* 'watermelon' <Mx2/94>.
- jdb* *jīdb* 'drought' <N/199> (CA *jadb* 'drought, barrenness'). *jādūb* pl. *juwādīb* syn. of *ridīf*, 'rear rider' <Mx2/10>.
- jdd* *jadd* pl. *jdūd*, *jiddān* 'grandfather, forefather, ancestor' <453, 702><Bx3/4><N/76,C/72,87,S/62,G/77> (CA *jadd* pl. *ajdād*,

- judūd*). *jiddah* ‘newness, freshness (of plants)’ <D4/8><Mx1/71>. *jīdīdah* pl. *jīdāyid* ‘a coin worth about five riyals’ <N/179,186>. *jāddah* pl. *juwādd* ‘camel tracks, paths through the desert trodden by camels’ *Hess*, 61 <Mx3/42> (CA *jāddah*, *juddah* pl. *jawādd* ‘beaten track, road, way’; in poetry the pl. occurs without *tashdūd*). *lāni min jiddi* explained as ‘I am besides myself (with rage, grief etc.)’ <32/14>.
- jdr* *jḍār*, *jīḍrah* pl. *jīḍāyir*, *jīḍrān* ‘wall, mountain’ <4/10, 21/17><396><B13/1><B7/34,D14/6><N/138,P5/5,6/22>; also *mījādīr* *JuA*, 226 (CA *jadr*, *jīḍār* ‘wall’; *jāḍrah* ‘wall made of stones’).
- jdl* *jīdal*, *yajdil* ‘to carry.’ *jadwal* ‘irrigation ditch’ <P1/3,G/234> (CA *jadwal* ‘streamlet, whether natural or formed artificially, for irrigation’). *jādūl* pl. *juwādīl* ‘the winding traces marking the paths of the camels on the pasture grounds’ *Hess*, 61, similar in meaning to *jāddah* pl. *juwādd* ‘the traces marking the caravan roads, path trodden out by camels in the flat desert’ *Musil*, 678; ‘going into various directions’, as in *wa-l-galb min manšāh ḡādin juwādīl* ‘because of her departure my heart was torn apart, ran off into all directions’ *JuA*, 48; *mjōdīlāt* ‘(she-camels) keeping on the path trodden by camels for centuries past’ *Musil*, 337. *juwādīl* also means ‘incessant, streaming, pouring (rain)’ <14/15>. *jīḍīlah* pl. *jīḍāyil* ‘plaited tresses of women’s hair’, also *mījādīl* <15/8, 29/8,33/20><D11/7>; *jādīl* ‘a shapely woman’ *Su*, ii, 90 (CA *jadīl* ‘firmly twisted’; *majḍūlah* ‘a woman small in the belly and compact in flesh’).
- jdy* *jīda* ‘power, means, resources’ <8/13> (CA *jadā* ‘profit, utility, avail’).
- jdb* *jīḍab*, *yījḍib* ‘to pull; to exert attraction on, tug at the strings of one’s heart’ <564><B2/32>; ‘to attract, lead s.o. to; to bring about’ <B5/28,D2/8><M/31>; ‘(to make s.o.) migrate to; to move in the direction of, to attack’ <32a><B3/a><G/32,210>. *tījādab* ‘to flock, crowd together, to move in one group towards’ <629>. *injīḍab* ‘to be attracted to, flock to’ <Bx6/13>. *jādīb* ‘pulling, exerting an attraction on s.o.’ <615>; *jādīb* ‘reports of rainfall which trigger the tribe’s migration’ <B5/21>. *majḍūb* ‘pulled’ <D11/11>. *jaddāb* ‘attracting’ <B5/27>. *jīḍābah* syn.

- of *wagt*, ‘drought’ <B7/30><Mx4/25>. *jīd̄bah* ‘stolen she-camel’ <M/43>; ‘low ridge’ <Mx1/29> (CA *jadhaba* ‘to draw, pull’).
- jdd* *jadd* ‘to tear, rend, cut’ <Bx11/18><Mx1/44> (CA *jadhdha* ‘to cut off, cut in pieces’).
- jd̄* *jīda* pl. *jīd̄’an* ‘brave, fearless youth; strong young man’ <24/8,26/14><664,676><D2/16,10/5>. *jīd̄* ‘stem, trunk’ <N/20> (CA *jadha* ‘youth, young man; one who is light-witted like a youth’; *jīd̄* ‘stem, trunk’).
- jd̄y* *jādi* syn. of *gāšir* ‘falling short, faltering, limping’; *zabn al-jādyāt* ‘protector of the horses that falter and lag behind’ <H1/17, Mx1/44>. *tijaddat xṭāha* ‘their pace grew slow’ *Musil*, 626.
- jr̄b* *ajrab* ‘to treat a mangy camel’ <Mx2/9>. *mjarrib* ‘an experienced warrior’ <32/3><B6/28, N1/7><Mx1/6,70, S/150>. *mjarrab* ‘an excellent weapon, a tried sword’ <157> (CA *jarab* ‘mange, scab’ *Thaq*, vi, 256-259; *jariba wa-ḥariba* ‘may he have the scab and be robbed of his wealth’; *mjarrab* ‘one whose qualities have been tried, one who has proved himself’).
- jr̄h* *jarrāh* = *jāriḥ* ‘ripping, tearing, cutting’ <B3/16> (CA *jāriḥ*).
- jr̄d* *jīrd* (coll.) ‘palm branches (stripped of their leaves)’ <7/7, 12/23, 19/14, 30/20><P1/3, 3/1, G/10, S/87> (CA *jarīd*). *jīrd* (pl.) ‘short-haired’ <6/25><B7/12, D2/11><Mx3/6, 4/5, B/36> (CA *ajrad* pl. *jurd* ‘having short and fine hair’, a sign of excellent origin in a horse and any similar beast). *jarād* ‘swarms of locusts’ <3/2, 33/13><143, 327><D6/3> <N/113, 134 > (CA *jarād* coll. ‘locusts’). *jardah* pl. *jrūd* ‘troops, armies’; *jardah* ‘armed men who advance against the enemy force as soon as they have received news of its approach’ *Hess*, 99 <33/14, 31><B10/7, Bx8/8><H1/40, P1/19, N/22, B/22, Mx1/67, C/98>. *jarrad* *jrūd* ‘he sent troop after troop of warriors’ *Musil*, 602.
- jrr* *jarr* ‘to draw; to drain; to pull, tug, jerk; to drag along; to bring in, to fetch, to bring about s.th.’ <12/3><294><B2/24, 5/27><N/26, M/33, 34>; ‘to lead an army’ <G/127>; *yjirr šnūn*, see s.v. *šnn. jarr galbi* ‘the pull at my heart’s strings’ <618>. *jarr al-jmū* ‘he brought a large troop, a strong army into the field’ <451>; *jarr aš-šōt* ‘to bellow, howl, roar’ <2/8><G/184, Mx1/35>; *jarr al-ḡawāni* ‘he was singing’ <S/4, 10>; *jarr al-‘awa* ‘he

- howled' <G/228>. *mijarr šamlah* 'the cause of what was to follow' <N/89>. *jarr* 'the side and channel of a water-course' <3/13><B2/2><G/216,C/160,174> (CA *jarr* 'foot, bottom of a mountain'). *jirrah* pl. *jarāyir*, *jarar* 'footsteps, tracks, traces' *Hess*, 61; *Glos* <3/11,15><008,442,686><B5/21><N/25,C/48> (CA *jarrah*, *jurrah*); *xadōhum bi-l-jirrah* 'they tracked them by following their traces' <442>. *jarāyir* (pl.) 'crimes, sins, offenses, outrages' <B13/8> (CA *jarrah* pl. *jarā'ir*). *jarrah* pl. *jarrāt* 'a large army' <3/18,18/14><Bx3/7><Mx1/22,G/203>; *hal al-jirran* explained as 'tribal chiefs who lead the *gōm*, the enemy troops, in war' <459>. *jirrah* pl. *jarāyir* 'a large body of warriors, a force that routs the enemy; the rout itself' *Hess*, 99 and *Glos* <628,630> (cf. CA *jaysh jarrār* 'a large army that leaves a continuous track while marching'). *jir* 'rein' *Musil*, 563. *minjarrah* 'dragged, trailed along' <3/10> (CA *injarra*). *majrūr* pl. *mijārūr* 'a young weaned camel that is taken away from its mother and slaughtered' <P4/17>. *mijtarr* 'ruminant, camel' <H2/32> (CA *mijtarr*).
- jrz* *jaraz* syn. of *barāh* 'a featureless plain' <B4/20> (CA *ard juruz*, *jaraz* 'land in which is no herbage, barren desert').
- jrš* *majrūš* pl. *mijārūš* 'stripped of, abraded; nasty, unpleasant, hurtful' <H1/51>. *jarš* 'invective.' *mjarrišāt* 'sensitive spot at the upper ribs' <S/44> (CA *jarasha* 'to bruise, pound, rub off, scratch').
- jr^c* *jarāt al-ḥanān* 'moaning of she-camels' <P10/1>. *jrā^c* expl. as *mijās al-fitīl* 'matchlock or the iron rod used to ram the powder into the gun's barrel' <P4/32> (CA *jarā^ca* 'to swallow, gulp; to pour down, toss down').
- jr^f* *jurf* pl. *jurfān* 'a crevice, steep river bank, steep flank of a sand-hill' *Musil*, 571, 678 <3/12><338><S/113> (CA *jurf*).
- jrm* *mijrim* 's.o. who flees from his own tribe to escape punishment for a crime and puts himself under the protection of another tribal authority' <N/183,Mx1/56> (CA *mujrim*). *jarrām* *garrām* 's.o. who has a pact with s.o. else to consider o.s. as the other in questions of blood money or vengeance (slaughtering a sheep for that purpose creates a permanent bond, a handful of coffee beans a bond for a specific purpose)' <Mx2/99>. *jirm*, also *jiff*, 'body' <B5/15> (CA *jirm*, syn. of *jasad*).

- jʾmd* *jʾrmūd* ‘a strong, muscular fellow’ <33k> (CA *jʾrmūd* ‘a hardy, strong one’).
- jʾrhd* *jarhadiyyah* ‘empty desert’ <B/41>. *mijrihidd* ‘empty, barren’ <5/9><Bx4/3> (CA *ajrahaddat al-ard* ‘the land was wide and barren, a land in which no plant or herbage grows’).
- jʾry* *jara, yijri* ‘to run, hurry’; *jara li-* ‘to happen to s.o.’ <280,590>; ‘to occur to’ <407>. *jāra, yjāri* ‘to run side by side with, to keep pace with, to accompany’ <022>. *tijarra* ‘to dare; to be undeterred; to visit repeatedly (at the risk of making a nuisance of o.s.), without feeling shy or embarrassed’ <D10/7, Bx14/7> (CA *tajarra* ‘a to dare, venture, risk, hazard’). *majra* pl. *mijāri* ‘barrel of a gun’ <D3/1><C/42> (CA *majrā* ‘watercourse, channel’). *mijri* ‘making s.th run, course through’ <S/19,144>.
- jʾzr* *jizāriyyah* pl. *jizāriyyāt, jizāri* ‘headscarf, kerchief, headcloth of women’ Hess, 129 <273>.
- jʾzʿ* *jizaʿ, yajzaʿ* ‘to fear, to be apprehensive; to pass, cross towards’ <21/13><M/84>. *jaziʿ, jazʿān* ‘fearful, apprehensive’ <Bx13/12><Mx4/99>; *jazzāʿ* ‘anxious (e.g. not to fall short of expectations)’ <P4/3> (CA *jazaʿa* ‘to pass across; to become impatient; to lack the strength to endure’). *jizzāʿ* ‘what hurts, renders s.o. angry; what upsets, spites’ <32/13>.
- jʾzl* *jizil* ‘generous, munificent; plentiful, in large measure’ <13/20><B4/5, D4/1><N/5> CA *jazl, jazil*).
- jʾzm* *jizam* pl. *jzūm* ‘rope made of palm-fibre’ <B10/9>.
- jʾzy* *jiza* ‘to reward, to requite’ <17/1><B7/8, Bx6/28, 11/14><S/2>; *jiza an* ‘to do without, have no need for’ Musil, 83. *jāza* ‘to requite, pay back’ <S/44>. *jiza* ‘reward’ Musil, 359-360 <219><B13/25>; ‘repayment; punishment, beating’ <353> (CA *jaza* ‘to requite, recompense, reward’; *jazā* ‘requital, repayment; a satisfaction, good for good, evil for evil; reward; punishment’). *ajza, yijzi* ‘not to drink’; *al-jmāl jāzīn* ‘the camels do not drink’ (in winter when there is sufficient moisture on the herbage on which they pasture) Hess, 80; ‘(camels) not drinking, feeding of the sappy spring herbage’ Doughty, i, 260 (CA *jazaʿat al-ibl bi-r-ruḥb an al-mā* ‘the camels were satisfied with green pasture so as to be in no need of water’). *mijzi* ‘(gazelle or other desert animal) able to do without drinking water’ <7/13>; also

jāzi pl. *juwāzi* ‘animals like gazelles and jumping mice that are able to live through the summer without tasting water’ *Hess*, 85; *Musil*, 538 <33/9,33/48>.

j[‘]sm *jīsīm* pl. *jsūm* ‘large, big, bulky’ <B6/20> (CA *jasīm*).

j[‘]ṣṣ *jūṣṣ* ‘gypsum, lime’; *jūṣṣah* ‘room in which dates are stored’ <N/198> (CA *jūṣṣ* ‘gypsum’).

j[‘]ḍr *jaddār* pl. *jḍūr* ‘uneasy, worried, restless, angry, vexed’ <Bx7/24><S/99> (from CA *ḍajira* by transposition of the consonant roots).

j[‘]ḍḍ *jadd*, *yijidd* ‘to howl, scream, roar; to be fidgety, restless, nervous’ *Musil*, 623; *Su*, i, 139 <P8/10,G/80,124>. *jidd* ‘nervousness, fidgetiness; howling, screaming’ *Su*, ii, 113 (perhaps from CA *ḍajja* through transposition of consonants).

j[‘]ḍ[‘] *jidda[‘]* ‘to roll, to throw down; to lie down, lie sideways’; *jāda[‘]* ‘to lie by s.o.’; *injidda[‘]* ‘to lie sideways’ *Musil*, 224. *jad[‘]* ‘rolling down, lying down, being thrown down’ <149>. *majḍū[‘]* ‘thrown down, lying down on the ground’ *JuKha*, 32.

j[‘]ḍy *tijāda* ‘to shrink from, shy away, turn away from’ <426> (CA *jāda fi al-qitāl* ‘he fled from the battle’; *jāda ‘an al-ḥaqq* ‘he deviated from the truth’; *jayd* ‘inclination, turning from s.th.’).

j[‘]d *ja[‘]ad* pl. *j[‘]ūd* ‘plaited and combed hair’ *Musil*, 560; *KhaAd*, 263 <33/21><Bx8/2><Mx2/45, M/68,G/163>. *naggād al-ja[‘]ad* ‘a man passionate in sexual intercourse, thus dishevelled the woman’s hair’ *Musil*, 560; this must be a misinterpretation, for this common epithet refers to the woman ‘loosening her long tresses’ (CA *ja[‘]d* ‘curly, twisted hair’). *jā[‘]id* pl. *aj[‘]ād* explained as ‘a skin used as a cover on the camel saddle’ <071>; ‘blanket made of the skin of a black goat with long fine hair which is spread on the saddle’ *Musil*, 354 (CA *ja[‘]d* ‘curly, twisted hair’).

j[‘]r *j[‘]ayrah* ‘she-hyena’ <B11/c><Mx1/42> (CA *ja[‘]ār*, *jay[‘]ar*).

j[‘]l *j[‘]l*, *j[‘]lih*, *ya j[‘]l*, *yaj[‘]al* lit. ‘may it be made to happen by God’, followed by a clause describing the wished-for event <9/34,10/8,18/5,21/10,26/20><198,679><B3/18,7/13,D1/12,5/12,13,N1/16,Bx9/15,13/5><N/63>. *yaj[‘]alha ma tijni fik*, an expression of endearment, lit. ‘may God not allow her (the world, fate) to bring upon me the misfortune of you coming in harm’s way’ i.e. ‘may you be spared from harm, may no misfortune befall you’ <011,043>.

- j̣y* *ja'a*, *ad-Duwāsir miṭl al-jbāl, min tāhaw 'alēh aq'ōh* 'The Dawāsir are like mountains, crushing on whom they fall' <iv, p. 112> (CA *ja'a* 'to throw mud at s.o.').
- j̣ḡr* *jaḡar* explained as 'to purr, hum' <23/9>.
- j̣fr* *jafr* 'a wide well; well with a collapsed wall, filled with sand and debris' <Mx2/112> (*jafr* 'a wide well, not cased or walled round, within'). *jufrāh* pl. *j̣fār, j̣far* 'low ground in a plain, where rain water gathers' *Musil*, 678 <32/11><682>; *juwāfir* 'cavities, low parts between sand-hills' <B1/13, D14/1><Mx1/38> (CA *jufrāh* pl. *j̣fār, j̣far* 'a round and wide cavity in the ground').
- j̣ff* *jaff* 'to become dry, dry up' <D5/8> (CA *jaffā*).
- j̣fl* *j̣fal, yaifil* 'to run in fright, flee in panic' <010><M/3> (CA *jafala* 'to take fright and flee, run away at random; fleeing with its wings spread', said of an ostrich). *j̣fāl* 'panicky flight' <M/2, S/134>. *j̣fīl* pl. *j̣fāl, j̣āflāt, j̣fīl, j̣fūl* 'fleeing in a panicky gallop, fright' <8/3, 27/5, 9><328, 388><G/68>.
- j̣fn* *jafnah* 'a large bowl, receptacle for food' <N/137> (CA *jafnah* 'bowl; a generous man who entertains many guests').
- j̣fw* *jifa* 'to treat rudely, unkindly, harshly' <B5/8><P9/3, H5/2>, part. *j̣afi* <Bx11/15>. *j̣fiw* 'roughness, harshness' <B3/22, Bx7/25>. *ṃjāfa* 'rude treatment' <S/114> (CA *jafā; j̣fiw*). *ya-ṃjāf̣tha* explained as a prayer to God to deliver the stolen herds, 'O God, who takes away, removes' <450>; *ya-ṃjāf̣ al-balāwi, al-miḥan* 'O God, who lifts, removes, turns away from us the disasters, misfortunes' (CA *jafa'a* 'to cast forth, sweep away; to throw down, prostrate'; *j̣āfā* 'to raise, lift up s.th.').
- j̣lb* *jilab* 'to bring, drive; to draw forth' <B9/25> (CA *jalabath jawālib ad-dahr* 'the calamities of fate brought it'); 'to offer for sale'; *la tijlab* 'she is not on sale' <27/14>. *j̣ālib* pl. *j̣ālbīn* 'offering for sale'; *j̣ālbīn dūnha r-rūḥ* 'they are ready to sacrifice their lives for her sake' <30/8>. *jalab* pl. *ajlāb* 'camels, goats and sheep brought to the market for sale' *Hess*, 147; *Doughty*, i, 633. *j̣ilūbah* 'a camel offered for sale' *Musil*, 549. *jallāb* 'a hawker' *Musil*, 141 (CA *jalaba* 'to drive, bring camels, merchandise, *j̣alūbah*, from one place to another for the purpose of trade').
- j̣lj̣l* *j̣lj̣āl* 'tinkling, jingling, ringing sound' <26/5> (CA *j̣alj̣āl* 'the sound of rain'; *j̣uljul* 'a little bell, a hollow bell of copper, that is hung to the neck of a horse or a similar beast').

- jld* *jild* pl. *jūd* ‘hide, leather’ <33/43> (CA *jild* pl. *juūd*). *ijtilād* ‘endurance, patience’ <Bx4/5><N/95> (CA *jahuda* ‘to be hardy, strong, enduring, patient’).
- jls* *jālis* pl. *jūs* ‘sitting’ <B8/3><N/149,S/102> (CA *qawm juūs* ‘a company of men sitting’).
- jl^c* *jalla^c* = *hajj* ‘to run away at great speed’ <27/5>; *jlā^c* ‘a bout of madness’ *JuKha*, 120. *injilā^c* ‘(the state of) being removed, unveiled’ <162> (CA *injala^c* = *inkashafa* ‘to be uncovered, unveiled, lifted’; *jala^c* at *al-mar’ah* said of a woman who unveils herself, who abandons modesty and uses ugly language).
- jlf* *jilf* ‘spices for the coffee, a piece of saffron’ *JuKha*, 83 <H2/16>.
- jll* *jall* ‘to lead a group of horsemen by driving them in front’ <565>. *jill* ‘great, big, bulky’ <6/4><C/133,P4/15,Mx3/20>. *jīlīl* ‘strong, big; a big-bodied camel’ *Hess*, 76 <8/6>. *jill*, *jlāl* ‘big-bodied camels; strong, big she-camels; a she-camel older than three years, i.e. no longer a *ḥāṣī*’ *Musil*, 12, 333, 542 <1/12,8/2,13,10/6,27/4><072,106>; *jlāl al-‘adāwi* ‘big-limbed, big-bodied’ <B4/10> (CA *jalīl*; *jill*, *jall* ‘bulky, large in body’ as opposed to *diqq*). *mijall ar-rgibah* ‘the lower part of the neck of the camel’ <058>.
- jlm* *jlām* i.e. *sabg* ‘running, a rapid pace’ <11/8>; *jīlīm* ‘cutting; resolute’ (CA *jalama* ‘to cut’). *jīlīmīk* = *rūḥīk* ‘yourself’; *min jīlīmi*, *min jlāmi* ‘all by myself, without assistance from anyone’.
- jld* *jalmad* ‘a tendon that extends from the head of the mount to the end of the back, connecting the neck to the back’ *Su*, iii, 24 <G/82>.
- jln* *jallūn* ‘gallon’ <B2/8>.
- jly* *jala* ‘to rinse, cleanse; to clear of dirt and dust etc.’ *Musil*, 535 <3/16><B5/23,6/25,D3/2>; ‘to clean teeth with tooth brushes made of *rāk*-sticks’ *Hess*, 132; *Musil*, 224 (CA *jalāh* ‘he rendered it clear, exposed it’). *jala*, *yajli* ‘to flee, to move to another area following defeat in war or because of blood-guilt’ *Hess*, 91; *Musil*, 200 <595><Mx4/50> (CA *jalā* ‘to pull out, go away, depart, evacuate, to become dispersed’). *jalla*, *yjalli* ‘to force s.o. or a tribe to flee, to emigrate, evacuate a territory’ *Hess*, 91; *Musil*, 261-262 <Mx4/50>, also *ajla* <G/51>.

- jalāwi* pl. *jalwiyyah*, *jalāwiyyah*, *jalāya* ‘a refugee, s.o. who seeks refuge with another tribe’ *Hess*, 91; *Musil*, 491 <D7/13><P7/9>. *majla* ‘the camp where refuge is sought’ *Musil*, 492. *jallāy al-hmūm* ‘(God), who clears away one’s troubles’ *Musil*, 563.
- jmh* *jimah*, *yajmah* ‘to bolt, break away, become refractory, recalcitrant’ <4/8,32c> (CA *jamaḥa*). *jmiḥān* ‘refractory, unruly, recalcitrant’ <517>. *jimūh* ‘a mare able to jump over any obstacle, that does not slip on soft, salt-covered ground, nor fall from a sunken bank, *jurf*, nor stick her feet into the holes made by the various field mice, hence never throws her rider’ *Musil*, 514-515, 554.
- jmd* *jimad*, *yajmid* ‘to congeal, to stain on, adhere to’ *Musil*, 107; *ma yajmid* ‘*ala ṣ-ṣān* ‘that which sticks on the porcelain cup’ i.e. ‘strong and thick coffee’. *tjammad* ‘to congeal, to become solid’ <601> (CA *jamada*). *jāmid* ‘congealed, hard, solid’ <602>.
- jmr* *jamr* ‘red-hot burning coals’ <5/8> (CA *jamrah*, coll. *jamr* ‘live coals’).
- jms* *jims* ‘a GMC pick-up truck, a red-painted vehicle which is extremely popular with the Bedouins’ <270><Bx3/3,11,6/1,14/22>.
- jam* *jima*, *jamma* ‘to gather, collect, bring together’ <238>. *jam* pl. *jimū* ‘a host, a strong troop of warriors’ *Musil*, 578 <144,181,216,310,450,568,640><B9/16><M/69> (CA *jam* ‘a troop; an army, military force’). *jimā’ah* ‘group’ <015>; ‘one’s own group of kinsmen; the natural association of households, born in affinity, that are reckoned to the same *jadd*, or first-father, and are confederate under an elder, the head of their house, inheriting the old father’s authority’ *Doughty*, i, 527 <015><N/84>. *majma* *sābgi* ‘when the four feet of my thoroughbred come down together at once’ <551>. *jma* ‘weeks’ <B1/12> (CA *jum’ah* pl. *juma*). *ṣarṭ majmū* ‘wages that are paid once a year in one sum’ <P6/10> (CA *jum’ah* pl. *juma*). *jāmi* ‘a gate in a town’s walls, usually one on each side’.
- jml* *tjammal* ‘to do a good deed, render s.o. a favour’ <366,372>; ‘to take the credit, have the honour’ *Glos*; *ma allah jammilih* ‘God did not want him to perform a good deed’ <370>. *jimil* pl. *jimāyil* ‘good deed, charity, beneficence’ *Glos* <3/4><B7/8><N/62>.

jamāl, *bintin jamāl* ‘a very beautiful woman’ <100,479> (CA *jamāl* ‘very beautiful, pretty’). *majmūl* ‘beauty’ *Musil*, 186. *jimlah*, *jimlāh* ‘a flock of gazelles’ *Musil*, 26 <B/24> (CA *jamīlah* ‘a number of gazelles together’). *jimal* pl. *jmāl* ‘stud camel; a camel between its sixth and twentieth year’ *Musil*, 330-331 <2/22,6/28,9/33,13/11,27/14><134,136,168><M/29>. *jimal al-mahāmīl* ‘a he-camel that carries the tribe’s heavy loads; a kinsman who can be relied upon to perform the tribe’s difficult tasks’ <Mx4/24>.

jmm *jamm*, *jamamah* pl. *jmām* ‘the collecting of water in a well, the water of a well that has collected after it has been drawn from’; *ġazīrat al-jamm* ‘(a well) abundant in water’ <17/7,33/50><505><Bx1/10,5/8,6/11><C/137,P4/11> (CA *jamma*, inf. n. *jamm*, ‘it became much, abundant’, said of water in the well).

jmh *jamhar* expl. as ‘to lie’; *yjamharūn* ‘*ala an-nās bi-l-kiḏb* ‘they spread lies among the people.’ *jamharah* pl. *jmāhīr* expl. as ‘lies, untrue news, stories’ <P8/16> (cf. CA *jamhara al-khabar* ‘he acquainted him with part of the story, incorrectly, and omitted what he desired’).

jmy *jīma* ‘frame, form, shape’ *KhaAd*, 254; ‘neck’ <Mx1/16,G/68> (CA *jamā* ‘shape, form, size’).

jnb *janab* ‘to go with the camel herds to distant pastures’ *Glos*; ‘to take to a distant place’ <674>. *jannab* ‘to keep away from; to get, keep out of the way of, to leave s.o. alone, undisturbed, to avoid, to shy away from’ <297,381,406,457><B9/34><H2/21>; ‘to make a side trip, detour’ <G/174,175>; also *jānab* <390>. *istajnab* ‘to lead (a horse) alongside (the riding camel)’ <282> (CA *janabah* ‘he led him, a horse, by his side’). *janab* ‘troop of cavalry who stay with the herds if the pastures are more than twenty kilometers from the camp and also return only after sunset’ *Musil*, 525 <H1/39>. *jnibah* ‘a small herd of camels that has been led to graze in a distant pasture’ <202>. *ajnibi* pl. *ajnāb* ‘foreigner, stranger, s.o. belonging to a different tribe; enemy’ <33/54><146><B12/9,Bx1/13,14,7/13><C/78,G/128,M/35>, also *jniba* (pl.) <N/87>. *ajnibiyyah* ‘a girl from a different, unrelated tribe with whom members of one’s own tribe are not

supposed to fall in love’ *Musil*, 200 (CA *jānib* pl. *ajnāb* ‘stranger, remote in respect of relationship, kin’). *jīnībah* pl. *janāyib* ‘comparison of a horse or camel’ <33/30><303><H2/2>. *janbiyyah* pl. *janābi* ‘curved dagger’ <B5/b><H1/18,G/218>. *jānib* ‘side; aspect’ <N/157>; *janāb* ‘side’ <B2/9><G/232>; ‘place, area’ <B7/13,9/8>; *mrīfin janābih* ‘showing a pleasant face, aspect’ <B7/32> <N/81>; *janāb, jānib* ‘honour, face’ <P6/5,7/7,H5/6> (CA *janb* pl. *junūb, ajnāb*). *ajnaḥ* ‘to travel in a southerly direction’ <33/34><Mx2/95,G/172>, part. *mijnib* <M/4,N/11>. *majnaḥ* ‘place of departure, distance covered since departure’ <S/88> *jīnūb* ‘south’ <33/52> (CA *janūb*).

jnh *janāḥ* pl. *ajnāḥ, jīnḥān* ‘wings’ <222><B3/19,N2/4> (CA *janāḥ*).

jnd *jīnd* ‘people, folk, men’ <B7/16,34,9/14> (CA *jund* ‘army, body of troops; species of creatures’).

jndl *jandal* pl. *janādīl* ‘big head’ *Musil*, 208 <S/64> (CA *jandal* ‘stones; mass of stone like a man’s head’).

jnz *jnāzah* pl. *jīnāyiz* ‘corpse, dead person’ <C/176, Mx1/112> (CA *jīnāzah* pl. *janā’iz* ‘corpse, dead person, bier with the body’).

jnf *janf* pl. *ajnāf* ‘wrongful behaviour, injustice’ <N/157> (CA *janafa* ‘to act wrongfully, unjustly, injuriously, tyrannically’).

jnn *jīnīn* ‘child, embryo’ <N2/9> (CA *janīn*). *jīnn* pl. *jānn* ‘jinn, demon’ <D15/a> (CA *jīnn* pl. *jānn*). *jnāni* ‘one who enters paradise, al-jannah’ <514>.

jny *jana* ‘to gather, pluck from the tree.’ *jana* ‘what is gathered from trees (like fruit, dates)’ <H2/6> (CA *janā*). *janna, yjānni* ‘to declare s.o. a traitor, outlaw’ *Hess*, 145 <P9/16>. *janāḥ* ‘offence, crime, treacherous action (like stealing from one’s host)’ *Hess*, 145; ‘an act so heinous that the perpetrator is declared an outlaw’, *razzat ad-dawlah ‘alēh al-janāḥ* ‘the authorities declared him an outlaw, called for his arrest and punishment’ *JuA*, 84; *gawwimaw ‘Tābah ‘alēhum al-janāḥ* ‘Tēbah declared them outlaws, a legitimate target for revenge’ <444>. *mjanna* ‘the traitor of his host who is not tolerated in the tribe’s territory’ *Hess*, 145 <G/114,127>.

jhd *ijtahad* ‘to wage war relentlessly until complete victory is achieved’ <506> (CA *ijtahada*). *jahad* ‘vigour, power, strength, energy’ <B2/13,11/4><G/158,162>. *mistajhid* ‘toiling, working

hard, doing one's best for' <B6/11> (CA *jahd* 'power, ability; labour, toil, effort, one's utmost').

jhr *mjāhar al-ʿēn* 'plainly, openly, conspicuously, publicly' <B9/28>. *jhara* 'openly, eye to eye, in immediate visual contact with' <539>; 'a desolate plain' *Musil*, 678. *jhara wi-l-ʿēn tara* 'openly, for all to see' (CA *raʿāh jahratān* 'he saw it plainly, he saw it before his eyes, without anything intervening').

jhl *jahal* 'ignorance, foolishness, silliness' <B9/8><S/33>; *yōm al-jahal* 'those moments when, blinded by passion, one acts regardless of the consequences' *Musil*, 208 (CA *jahl*). *jāhil*, *jāhhāl*, *majhūl* pl. *jīhhāl*, *jhāl*, *jhālah* 'ignorant, inexperienced one; young, reckless men; a lively, cheerful youth between his fourteenth and eighteenth years, who is imprudent and will be neither advised nor remonstrated with; hairbrained, hasty, inconsiderate lads, who think that all things can be accomplished by violence' *Musil*, 116, 208, 343, 536, 549, 653; *Hess*, 139; *Doughty*, i, 355 <1/13,6/8,14/2><M/81> (CA *jāhil* pl. *jūhhāl*). *jīhil* pl. *ajhāl* 'young she-camels, *bkār*, when they have conceived for the first time and produce their first milk' <26/17,26><A/9><M/47>. *majhūlah* syn. of 'ēlam 'an old, plentiful well' <B6/3>. *jahājīl* 'a bunch, a small group (of camels that can be easily driven away by robbers, similar in meaning to *šimšūl*); a small and fast travelling troop of camel riders' i.e. *al-jēš*; 'swift riding camels' <8/2,26/4,5><D11/1>; also 'fast walking camels on their way to or from the well' (CA *mījhāl* 'a she-camel brisk in her pace').

jhm *jaham* 'to rise early in the morning' *Glos*; 'to set out, start at midnight' *Musil*, 464; 'to set out betwixt the dog and the wolf', i.e. 'at dawn' *Doughty*, ii, 267. *jīhmah* 'a little before daybreak' *Hess*, 69 <S/90> (CA *jūhmah* 'first of the last portions of the night; part of the night extending from midnight to the period a little before daybreak'). *jahām*, 'indistinguishable object; mixed camel herds on the move' *Musil*, 225; *Glos*; 'the *tarš*, the herds of an entire camp' *Hess*, 62; *Musil*, 80 <12/5,18/3><Bx5/23><C/136,P6/20>. *jahāmah* 'a camel herd seen from a distance; shapes that are not individually distinguishable' *KhaAd*, 363; *Su*, ii, 81 <11/15><N/22>. *mījahīm* 'herd of black camels' *Musil*, 335 <12/22,33a><025,028,051><B/38> (as con-

trusted with *maġātūr* ‘herds of fair, white camels’; ‘things that are black’ <P10/3>; *mijhim* ‘black (rain cloud)’ <18/8>.

jhwł *jahāwīl* expl. as ‘many, a great number’ <8/9>.

jwb *juwāb* ‘reply; letter, poem (in response to another poem)’ <B7/7,9/37><C/91,133> (CA *jawāb*). *jābah* ‘acceptance of a prayer’ <Mx2/70> (CA *ajābah* ‘he accepted, answered his prayer, recompensed his prayer by gift and acceptance’). *mistiḡīb* ‘responding’ <P6/2>. *jōb*, *jūb*, *jūbah* ‘any vast expanse of featureless desert’ <D11/1><B/29,G/105,Mx1/23>; *mjawwib* ‘one who travels without halting until he has crossed such a desert’ *JuMu*, 333 <30/21> (CA *jawb*, *jawbah* pl. *juwab* ‘a tract that is hard and level; wide and spacious tract’).

jwx *jōx* ‘broadcloth’ *Musil*, 124; *Glos* <454>. *jōxah*, *jūxah* pl. *jwax*, *jūx* ‘cloth jacket’ *Musil*, 387 <330,447,485><C/142,Mx1/78,G/206>; ‘a woollen jacket lined with silk worn by cavalrymen. In the old times such a jacket was a mark of rank and distinction’ *Su*, iii, 141; *Glos*; *IngSal*, 30; *Bul*, ii, 113.

jwd *jād*, *yjūd* ‘to be good, munificent, bountiful, generous; to give without being asked’ <062><N/119> (CA *jāda*). *jawwad* ‘to hold tight; make tight; to do s.th. well’ <4/7><B12/5>; *jawwid al-xēmah* lit. ‘Fasten the tent!’ expl. as *iḥraṣ* ‘ala al-marjilah’ ‘Zealously pursue virtue!’ *mjawwid* ‘tying, fastening firmly; doing s.th. well, right; considerable, substantial’ <402> (CA *jawwada* ‘to do s.th. well’). *jūd* ‘generosity, munificence, providence’, see also *kyl*, <2/27,18/25,26/22,33/32><260,351><N/15,40,96, Mx2/87> (CA *jūd*); *jōdāt* ‘good things, bountiful gifts’ <B1/6> (CA *jūdah*, *jawdah* ‘goodness, excellence’); *ahl jūd* ‘magnanimous, noble-minded people’ *Hess*, 170. *ajwād*, *ajāwīd* ‘good, noble men; good friendly spirits’ *Hess*, 160; *Musil*, 102 <2/19><241, 590><N/17,107,157,158,H1/35,O/2>; also *ajāwīd* *Musil*, 102; *ibn ajwād* ‘an honest, generous person’ *Hess*, 170. *jawād* ‘a fleet, excellent horse’ <413><B13/22><Mx2/3,G/34> (CA *jawād*).

jwr *jār*, *ajār*, *yjīr* ‘to protect s.o. (as a neighbour)’ <15/4><P8/22>; *jirtu* ‘may you be protected’ <B1/18>. *jāwar* ‘to take up a dwelling in s.o.’s neighbourhood, thus becoming entitled to his protection’ <33a>. *jār* pl. *jārān* ‘neighbour’ <33/16><235, 244,646><B1/32,9/33,35,D2/19><N/162,M/41,47,70,71,

86,Mx2/77>. *j̄rah* ‘protection, status as protected neighbour’ <B3/a>. *juw̄ir* ‘s.o. who seeks, enjoys the status of protected neighbour’ <C/82,G/97>. *m̄jāw̄ir* ‘s.o. who becomes a neighbour of s.o. else’ <33a>. *jw̄ār* ‘neighbourhood, covenant between neighbours who protect one another’ <216>. *m̄jār* ‘protected’ <15/4><H2/18> (CA *jāwara* ‘to become one’s neighbour; to bind oneself by a covenant to protect s.o.’; *jūwār*, *juwār* ‘being in the neighbourhood of, the covenant between two parties by which either is bound to protect the other’).

jār ‘to wrong, oppress’ <S/95,106,M/66>; *ḥaddih jār* ‘its edge was painfully oppressive’ <B5/2>. *jōr* ‘inequity, injustice, oppression’, related in meaning to *zōd*, ‘arrogance, superiority’. *fargha jōr* ‘she is so superior to the others that the latter do not stand a fair chance in the contest’ <15/6>. *jāyir* ‘one acting wrongfully, unjustly’ <18/19><Bx5/14,18>; ‘*ala al-’idwān bi-l-midd jāyir*’ ‘far outstripping the enemy in strength and ferocity’ <B13/13>. *jawwārat at-ḥiman* ‘unfairly, wrongfully priced, excessively expensive’ <B9/10>. *m̄jāw̄ir* (pl.) ‘unjust, wrongful, tyrannical’ (CA *jawr*; *jā’ir* ‘unjust, unfair, tyrannical’).

jwz *jāz l.* ‘to appeal to; to strike one’s fancy’ *Glos* <9/5>; *jāz min* ‘to renounce; to abstain from, not indulge in’ *Musil*, 138, 208 (CA *jāza* ‘to pass by, beyond; to be allowable, right’), *jāviz* ‘pleasant, becoming’ *Musil*, 461. *jōza* ‘the constellation of Orion’ *Hess*, 66 <C/157> (CA *al-jawzā*). *jēz* ‘kind, sort, type’ <C/18> (CA *j̄zah* pl. *j̄z* ‘side’).

jwḏ *jāḏ*, *yijūḏ* ‘to toss about (e.g. someone ill with fever), to move in an agitated manner’ (CA *juwāz* ‘lack of patience, annoyance, vexation’).

jw^ᶜ *jā^ᶜ*, *yijū^ᶜ* ‘to be hungry, to starve’ <236>. *jū^ᶜ* ‘hunger, want’ *Musil*, 360 <542,558,685,692><P6/6,15>; ‘famine’ <664>; also *m̄jāw̄ir^ᶜ* <6/12>. *jā^ᶜān*, *jī^ᶜān* ‘hungry’ <9/13><C/46>; *juway^ᶜ*, *jwē^ᶜ* <18/11> <P6/20> (CA *jū^ᶜ*).

jwl *jāl* ‘to fly, go away’ *Musil*, 309; ‘to migrate; to circle in flight; to roam, wander about’ *Glos*. *injāl* = *jāl* <26/4> (CA *tajwāl* = *taṭwāf* ‘the act of going repeatedly in circles’), *ijtuwil* ‘to circle in flight or while running; to go to and fro’ <26/4> (CA *ajtāla*). *tijāwal* ‘to flee in a drove’ <7/3><D14/4>. *tijiwwāl*, *juwwāl*

‘wheeling about, running in zigzags’ <6/19>. *jōl* ‘a flock of birds or a herd of gazelles in flight’ *Glos* <7/12,27/4><Bx4/2><C/27,155>. *mijāl* ‘space, scope; appropriate moment for raising, discussing a subject, a subject that has come up in conversation’ <Bx6/20><M/72>.

jīl ‘many, in great numbers; a large number of one sort’, i.e. many she-camels, all of them sterile <8/2,26/4,5>. *jāl* ‘cliff, steep side of a mountain; a long, steep escarpment by which a plateau falls off to a lower level; the bank of a river channel; the slope of a gully or valley; rocky wall of a well covered on the inside with stones’ *Musil* 148, 343, 678 <18/5,33d><458><Bx1/6><M/6>; ‘side’ <547>; ‘mighty protection; rampart’ <21/26,30><349><B7/37><P6/14,M/85,N/126,163> (CA *rajul laysa lah jāl* ‘a man without determination that protects him like a well is protected by its stone walls’); *min al-jāl la l-jāl* ‘from one side of the earth to the other’, because the earth is thought of as a flat surface ending at both sides in a precipice <26/30><M/79>.

jwh *jāh, jāhah* syn. of ‘izz ‘rank, standing, dignity, honour’ <B5/8> (CA *jāh, jāhah*).

jw *jaww* pl. *jyyān* ‘a basin or valley with spring wells having water enough to supply big camps’ *Musil*, 678; ‘watering-place in low ground’ *Doughty*, ii, 269, 630; ‘a low, flat basin or valley where underground water is not far below the surface; the place where the tribe comes together near the water wells in the summer’ *Glos* <045,186>; ‘desolate place, flat expanse of desert’ <B7/36,D5/16><H4/7,G/5,13> (CA *jaww* ‘a low, depressed part of the ground, a wide part of a valley’). *jaww* ‘air’ <396,460><N2/6>; ‘whirlwind’ <478> (CA *jaww*).

jy *ja* ‘to come’. For *jāk* <626>, *yjik* <689>, see ii, 123-124. *jāb, yjīb* ‘to bring, fetch’ <011,016,028>.

jyb *jēb* ‘the slit opening at the upper front part of a garment, extending from just above the navel up to the neck opening’ *Musil*, 144 <Bx1/21,11/24><M/20,Mx4/16>, see also s.v. *trr* (CA *jayb* ‘opening at the neck and bosom of a shirt’). *jēb* syn. of *jība* ‘mouth, circumference of a well; well.’

jyr *jūrah* ‘a strong oath, adjuration’ <320>; *jūrak*, ‘Bedouin for-

mula as much as to say ‘the affair is mine, trouble not my interest therein’ *Doughty*, ii, 632; *la tagta’ j̄riti* “do not make a perjurer of me” said by the owner of a tent who adjures a traveller to dismount and enjoy his hospitality’ *Musil*, 460. ‘To adjure anybody by the word *j̄rah* is proof of the greatest earnestness and determination. A *majyūr* is one so adjured. To persist in refusal after this word has been used would be a direct insult to the person giving the invitation’ *Musil*, 460 (CA *jayr* ‘a form of oath, meaning “verily, truly”’).

jyš *jēš* ‘group of riding camels’, both *jēš al-ḡazuw*, the camels of a raiding party, and the three or four camels in the possession of a Bedouin, *Hess*, 75; ‘camels used for riding and raiding, mounted camels’ *Glos*; ‘a plural for *dilūl*, riding camel, if the number is larger than ten (if it is less than ten the word *rāb* is used), but *jēš* may refer both to the riding camels and their riders’ *Musil*, 332 <2/18,26/5,27/3><015,034,456,537,605,641> <D2/10,11/1><C/4>. It was explained to me that the camels of a *jēš* are *ḥumr*, *ḥuwāḥīha bīd w-īdēha ḥijl* ‘of a light reddish colour, their cheeks are white, and their legs are white in the lower parts,’ whereas *al-mijāḥim*, *as-sūd*, *ma hi b-jēš* ‘black camels cannot be *jēš*’.

jyf *jēfan* ‘trays,’ see s.v. *jfn* <S/79>.

jyk *jayyak* ‘to give a car a check, inspect it’ <Bx10/6> (from English ‘check’, as *jayyam* ‘to get stuck’ stems from English ‘jam’).

ⵚ (*ḥ*)

ḥbb *ḥabb* ‘to love’ <521>. *aḥabb* ‘to kiss’ *Glos* <29/8>. *ḥibb*, *ḥabbah* ‘a kiss’ *Musil*, 342 <24/15>; *ḥibb* ‘love; friendship’ <203,209, 520>. *mḥibb* ‘lover, adorer’ <113>. *ḥabāyib* ‘loved ones; eyes’ <S/68> (CA *ḥabībah* pl. *ḥabā’ib*). *ḥabb* ‘grain; cereal’ <P3/3>; *ḥabāb* ‘fruits’ <Mx4/115>. *mḥabbab* = *bārūdin mḥabbab* ‘granulated powder, gunpowder’ *Hess*, 106; ‘tiny bullets’, syn. of *saṭim* <143><D11/2><H1/27>; also *ḥibbāb* <Mx2/80>, which also means ‘a large kind of ant’.

ḥbr *ḥabr* pl. *ḥbūr* ‘wise, clever, learned man’ <S/110> (CA *ḥabr*,

- ḥibr* pl. *ḥubūr, aḥbār*. *ḥbāra* pl. *ḥabāri* ‘a variety of bustard (a bird hunted by falconers)’ *Musil*, 37 <Bx4/2> (CA *ḥubārā*).
- ḥbṣ* *ḥabaṣ* similar in meaning to *ad-dān* ‘sheep’; the simile with thunderclouds stems from the fact that Najdi sheep are black while their heads are largely white <3/10>.
- ḥbl* *ḥabil* pl. *ḥbāl* ‘rope made of camel’s hair’ *Musil*, 64 <4/4><325,454><B4/10>; ‘halter’ <M/50>. *ḥbālah* pl. *ḥabāyil* ‘snare, net’ <M/25,H3/1>. *ḥabbāl* ‘hunter with a snare, hunter of falcons’ <M/25> (CA *ḥabl* ‘rope, cord, halter,’ syn. of *rasan*; *ḥibālah* pl. *ḥabā’il* ‘snare’).
- ḥtt* *ḥatt* ‘to fall down’ <12/6> (CA *ḥatta al-warag* ‘the leaves fell’).
- ḥtn* *ḥitn* ‘equal, on a par with’ <Bx9/3> (CA *ḥatn, ḥitn*).
- ḥtt* *ḥatt* ‘to urge on, spur on (a mount)’ <102>; ‘to urge, impel s.o.’ *Musil*, 340 (CA *ḥaththi*).
- ḥtr* *ḥatr* ‘seeds, fruit of the palm tree in the first stage of its appearance inside the spathe; fruit’ <12/23><B8/7><P1/10,9/13> (CA *aḥthara an-nakhl*, ‘the spathe burst open longitudinally and the flowers became visible’), *ḥatāyir ma* ‘raindrops’ <14/9> (CA *ḥathir* ‘what becomes shattered and dispersed in grains etc.’).
- ḥtl* *ḥatīl* pl. *ḥatāyil, aḥtāl, ḥtāl* ‘dregs, remains; worthless, useless, mean, base men’ <D1/6><M/91,Mx1/109,2/30>; also ‘rain water’, perhaps because Dindān imagines that the rain is being “sieved” from the clouds <10/10,18/9> (cf. CA *ḥathl, ḥuthālah* ‘what is bad, remains, is worthless; refuse’).
- ḥtlm* *ḥiḥlūm* expl. as ‘horsemen charging in one compact group’ <388>.
- ḥtm* *ḥatāyim* expl. as ‘s.th. that sticks in one’s throat, s.th. that weighs heavily on one’ <9/3>. *ḥatmah* ‘heap, pile’ (CA *ḥathmah* ‘a small pile of stones’).
- ḥty* *ḥātat* expl. as *xānat* ‘to betray, fail s.o.’ <N/154>. *iḥtita, yaḥtiti* ‘to become covered with, buried in dust, sand’ <B9/23> (CA *ḥathā* ‘to pour dust; to strew, scatter’).
- ḥjb* *ḥjāb* ‘fence, wall’ <P6/20>; ‘side-wall of a tent; cover, woman’s veil’ <Mx2/85>. *ḥajab* pl. *ḥijbān* ‘the haunches, the higher parts of the *wruk*, hips’ *JuA*, 161 <14/14><N/153> (CA *ḥajab* coll. ‘the parts of the hips that project above the flanks’).

fayyat al-hijbān, expl. as ‘the spot from where the kidneys are reached, the cavity (*fayyah* < CA *fay* ‘shadow’) under the ribs’ <332> (CA *ḥajabatān* ‘the soft parts of the belly, on the right and left’). *ḥijbah* ‘the women’s compartment of the tent’. *ḥājib* ‘brow, side, edge, aspect’ <S/92> (CA *ḥājib*).

hjj *ḥajj, yihijj* ‘to make the pilgrimage to Mecca’ <676>. *ḥajjāj* ‘a performer of the pilgrimage’ <676>. *mḥajjāj* ‘taking s.o. on a pilgrimage to Mecca’ <D8/6>. *hijjah* pl. *ḥjāj* ‘brow, eyebrow’ *Musil*, 103, 115 <28/5>. *ḥijjah* ‘argument; claim’ <30/4><B1/33,7/24,13/6> (CA *ḥujjah* pl. *ḥujaj* ‘argument, pretence’).

hjr *ḥajar, yḥajir, ḥajjar* ‘to reserve a girl for o.s.’ *Musil*, 560 <G/143,239>. *ḥājir, ḥajjār* pl. *ḥujājir*, also *mḍallil*, ‘close kinsmen, cousins on the father’s side who have the right of precedence to a man’s daughter and by right can bar her from marrying other suitors’ <B12/1><G/142,143>. *ḥajr, ḥjri* ‘the assertion of one’s right to veto (*man*^ʿ) a girl’s marriage to s.o. else’; *mēr al-bala min dūnha waggaf ar-rja // bini ‘ammha l-adnēn mithāsdnha* ‘My calamity is that there is no hope for me: // Her close kinsmen dispute their right to her among themselves’ (verse of ‘Aydān ibn Rājis al-Hawāmlah), i.e. the *ḥujājir* are jealous of one another and each of them asserts the precedence of his right to her so that a suitor from outside does not know to whom to turn (CA *ḥajara* ‘to prevent, hinder, debar, prohibit’). *mahjar* pl. *mahājir* ‘part which is next around the eye’ <8/7><295>; *ḥijr al-‘ēn* ‘the eye socket’ *Glos* <16/4,33/4><B6/13> (CA *mahjir al-‘ayn* ‘part that surrounds the eye’).

hjjz *ḥajiz* ‘side of the hump; hump’ <2/8><C/68,Mx1/60> (CA *ḥajz*).

hjl *mḥajjalah* ‘having white spots’ <13/13><P11/5>; ‘(a mare) with short white spots on the legs’ *Musil*, 372; *ḥamra ḥajla* ‘a light-brown she-camel with forelegs coloured a shade lighter’ *Musil*, 335 (CA *tahjil* ‘whiteness in the legs of a horse; whiteness in a she-camel’s teats, occasioned by the *ṣirār*, the string which is tied over the she-camel’s udders and over the piece of wood called *tawdiyah* [cf. *Musil*, 292, 298] in order that her young one may not suck her’).

hjm *ḥajam, yḥajim* ‘to bleed s.o., especially as a remedy for head-

aches, so that the *damm fāsīd*, corrupt blood, is let out' *Hess*, 150. *maḥājīm* 'cupping glasses' <12/3> (CA *miḥjamah* pl. *maḥājīm* 'utensil in which the copper collects the blood').

ḥjy *ḥaja* pl. *ḥajāya* 'refuge; the wall protecting the roofs of mud houses from view; corner in the women's compartment (of the tent) where women in childbirth or with abnormal menstruation rest' *Musil*, 300 <2/1>; 'extremity; top of a mountain, peak' <B4/3,6/1,9><P9/2> (CA *ḥajā* 'extremity, place of refuge, elevated ground').

ḥdb *aḥdab* pl. *ḥidb* 'curved (swords)' *KhaAd*, 242 <184>; *ḥadba aḏ-dahr*, *al-gara* 'a she-camel with a curved back, a big hump' <N/98,P2/1> (CA *aḥdab* pl. *ḥudb* 'humpbacked, curved'). *ḥadab*, *ḥadbah* 'rugged and high ground' <5/9,24/9><B/18> (CA *ḥadab*, *ḥadabah*). *maḥādīb* '(cowardly men who ride) with bent backs (as they flee on their galloping horses)' *Musil*, 585. *al-btūt al-maḥādīb* 'fat-backed geese' *Musil*, 105, 107.

ḥdj *ḥadaj* 'to look at s.o. sharply' <S/97> (CA *ḥadaja* 'to accuse s.o., cast suspicion upon s.o.; to look intently, sharply at s.o.'). *ḥdājah* 'pack saddle' *Musil*, 236, 262; *Thaq*, 316-317. *ḥadūj* 'pack-camel, camel used to draw water' <Mx2/68> (CA *ḥidj*, *ḥidājah* 'saddle bound upon a camel,' also syn. of *qatab*, 'a kind of camel's saddle').

ḥdd *ḥadd*, *yihidd* 'to delimit; to limit, confine; to impede, check' *Glos* <414><D7/4>; 'to ward off, drive away from' <386>; *nḥiddhum* 'we check them, curb them' <246>. *iḥtadd* 'to impede, hinder, limit' <B5/18>. *ḥadd* pl. *ḥiddān* 'edge, border, boundary; cutting edge' <156,416,438,498><B5/2,9/31,34,D3/3,5/10><Mx2/75>; 'up to, as far as' <334>; *ma lhum ḥadd* 'they are too numerous to be counted' <706>. *mḥādd* 'bordering on, neighbouring on' <416>. *ḥadīd* pl. *ḥidida* 'bordering, neighbouring, adjoining' <Mx2/89> (CA *ḥadīd* pl. *ḥudād*, *aḥiddā*, *aḥiddah*, *ḥidād* 'neighbouring, bordering; neighbour').

ḥdr *ḥadar*, *yḥadir*, *ḥaddar*, *yḥaddir* 'to descend; to go, travel in a downward direction; to travel in a north-easterly direction (because the Arabian plateau slopes down in that direction)' *Musil*, 182; *Hess*, 61 <30/21><660><B7/a><N/55,B/30,H2/a,32/a,C/1,67,93,B/6>; 'to go down, deteriorate, become worn'

<Bx13/6>; ‘to make descend’ <H2/a>; ‘to use a camel for well traction, make it go down a slope while pulling the rope attached to a bucket in order to draw water from a well’ <G/130,174,182> (CA *ḥadara* ‘to descend, go downwards’). *taḥaddar* ‘to descend, to go, come down’ <13/10><S/9,12> (CA *taḥaddara*). *ḥadir* ‘down, below; under, beneath’ <B1/16,D4/2>. *ḥādīr* pl. *ḥdūr* ‘going down, inclining, sloping downwards’ <H1/23,S/87>. *ḥadīrah* pl. *ḥadāyir* ‘a camel that is harnessed to the rope of the well and draws water for irrigation, so called because it walks down an inclining path while drawing’ <H2/a,Mx2/68,G/174>. *mīhdār* ‘journey in a downward direction, to the north-east in the direction of the Gulf’ <Bx7/25>. *maḥādīr* ‘low parts, lower end of a sloping country, slanting down, coming down’ <B1/29,3/2>. *al-maḥādīr*, the *ḥadrah*, a large caravan which sets out from the inner desert for the lower Euphrates to buy food, clothing and ammunition’ *Musil*, 182; *Hess*, 61 <619>.

hḏg *ḥadīgah* pl. *ḥdāyig* ‘garden with fruit trees’ <431>.

hḏy *ḥada* ‘to urge, to urge on, to drive; to compel’ *Glos* <12/20,14/1><B2/4><H3/3,S/24>; ‘to urge horses or riding camels on by singing marching songs called *ḥadāwi*, *Glos* <523> (CA *ḥadā* ‘to drive camels by singing’). *ḥādī* ‘driving, urging’ *Musil*, 219 <C/29,45>. *ḥda*, n. un. *ḥdāh*, pl. *ḥadāwi* are also victory songs sung by raiders driving the captured herds’ *Glos*; *Hess* 101, 143; ‘ditties sung by riders speeding in the direction of the enemy’ *Musil* 525, 567 <545>; *ḥdāyīn* ‘a little song’ <545>. *mīhda* = *miswīgah* ‘stick used to prod the animal’. *ḥadāya* ‘kites’ <2/16,32/6><G/66,C/20,51> (CA *ḥidā’ah*).

hḏr *ḥadar* ‘to be cautious, wary, vigilant, on one’s guard’ <N1/6>; *iḥdar* ‘beware!’ <4/7,23/10,25/6><B1/20,3/12><S/103>. *b-aḥdīrk* ‘I warn you to be on your guard for’ <N/72,B/27,C/155>. *ḥādūr* ‘be wary of, on your guard for’ <N/73,189,H1/4,H2/21,P3/4> (CA *ḥadhīra* ‘to be cautious; *ḥadhāri* ‘beware, watch out, be careful’).

hḏf *ḥadaf*, *ḥaddaf*, inf. n. *ḥadḏf*, ‘to throw, cast, pelt’ *Glos* <C/105,Mx2/49,S/130>; ‘to throw away, discard, drop, reject’ <B7/16>; ‘to miscarry’ (see s.v. *rmy*) <N/79>. *ḥadḏfah* ‘a throw, pelting’ <25/17><635>; *ḥadḏfāt al-balāya* ‘strokes of fate, calamities’

- ties, disasters, mishaps' <B13/7>; *mḥaddfāt* <S/105> (CA *ḥadhafa* 'to cut off, drop, reject, strike, cast, throw').
- ḥdg* *ḥāḍġ* 'expert, skillful, intelligent, clever' <M/75> (CA *ḥādhiq*).
- ḥdy* *ḥda* 'face to face with, next to, close to' <Bx14/26><B/22, Mx4/109, S/155, G/201> (CA *ḥidhā* 'opposite, fronting, facing'). *ḥdāh* pl. *ḥidyān*, *ḥadāya* 'shoe, horse shoe, sole' <485> <D9/7><Mx2/6, H2/9> (CA *ḥidhā* 'sandal, sole').
- ḥrb* *ḥarb* pl. *ḥarāyib* 'wars' <B1/31, 9/9, D2/18>. *ḥarīb* 'enemy, adversary' <171><D1/7, 3/1><G/112>. *ḥarbi* 'warrior, fighter' <B12/2><G/124>. *ḥirbah* pl. *ḥrāb* 'narrow blade of a spear (a broad blade is called *šalfa*)' *Musil*, 133 <30/18, 33/26><461> <B9/32, 10/12><N/217, P6/23> (CA *ḥarbah* 'javelin, spear').
- ḥrt* *ya-mal'ūnat al-ḥirtānyah* 'accursed one (in respect to your parentage)', said to a girl <049> (cf. CA *nisā'ukum ḥarḥun lakum* 'your women are there for you to sow offspring into' Koran 2:223). *al-ḥirtān* = *al-wāldēn* 'parents' <049> (CA *ḥārith* pl. *ḥurrāth* 'sower, plougher').
- ḥrj* *ḥarraj* 'to make s.th. narrow, to bring s.o. in dire straits, to press s.o. hard' <537> (CA *ḥarrajā*). *ḥarij* 'narrow, confined, oppressed, tight' <D2/7> (CA *ḥarij*). *ḥarj* (coll.) 'groves of palm trees' <32d> (CA *ḥarajah* 'a wood, collection of trees, thicket').
- ḥrd* *ḥarda* pl. *ḥird* 'limping; horses with a slightly limping gait, horses prancing with a seeming tilt to one side as if limping' *Glos*; 'a slight bend in a horse's legs' <D2/9><G/21>. *zibūn al-ḥird*, *xayyāl al-ḥird* both mean 'protector of the slow, limping horses and their riders' <155>; *ḥird* also means 'camels walking with a heavy gait' *Rad*, i, 392; *JuKha*, 33 <M/38> (CA *ḥarad* 'an aridity in the tendons of one of the forelegs caused by the cord whereby one of the forelegs of a camel is hobbled; a certain disease in the forelegs of camels occasioning them when walking to beat the ground with them'; *aḥrad* 'a camel suffering from this disease').
- ḥrr* *ḥirr* pl. *ḥarāyir*, *ḥarār* 'camel of a noble breed, thoroughbred camel' <6/16, 7/14, 20/5><581, 622><D14/4><N/123, H2/1, 12, 26, Mx2/33>; 'the best type of hunting falcon' *Musil*, 31, 292, 613 <32/7><333, 394><M/25, S/122>. *ḥarār* 'well-born men, warriors' *Musil*, 474 (CA *ḥurr*). *ḥrūr* syn. of *ḡull* 'bitterness,

spite, rancour, resentment' <B9/22> (CA *harr*, *hurūr* 'heat; burning of the heart from pain, wrath, distress'). *harrah* 'a lava field; a rugged tract of land strewn with black and crumbling stones' <33/38><407> (CA *harrah*).

hrz *haraz*, *yihriz* 'to be able to, have the capacity to' *JuA*, 152 <6/10>; *ma tihriz al-msīr* 'you are not capable of walking' *JuA*, 152 <Mx1/38>. *hrāzih* 'all he can carry, hold' *Musil*, 166. *hīrz* 'clever, capable' <Mx4/84> (CA *ahraza* 'to keep, guard; to grasp, take, get possession of, gain').

hrs *haras* 'guardians' <095> (CA *haras*).

hrš *haraš* 'to covet, desire; to be eager, keen to; to be intent, bent on'; *la thariš* 'don't be too eager, don't rush it' (CA *haraša*). *harīsin* 'alāha bi-nḍirih' 'he kept a keen, watchful eye on her (to make sure that no one would touch her or her possessions)' <045> (CA *harīs*). *hāršin* 'an nafsih' 'eager to save himself, solicitous for his own safety from harm' <403>.

hrf *haraf*, *harraf* 'to turn around; to turn one's mare around for a new attack, *tahrīf*,' *Musil*, 542. *ihtaraf* 'to swing, turn about'. *mihṛāf* pl. *maḥārīf* 'wheeling back, turning about and attacking again, according to the customs of cavalry warfare' <162>; *maḥārīf* also means 'camels turning around, going back and forth', said because the *sānyah*, the camel used to draw water from the well, is driven back and forth in the *masna*, a downward sloping path leading away from the well, while pulling the ropes of the bucket, and turns around at both ends of the slope, see under '*dl*' <19/13>; hence *maḥārīf* 'asking back and forth, inquiries' *Musil*, 168. *hīrfah* 'occupation, work' <B7/35>. *hīrfi* 'craftsman' <P6/10> (CA *hīrfah* 'profession, craft, trade').

hyg *ahrag* 'to burn, to scorch' <12/12>; *harrag* 'to burn; to fire on' <421>. *mihriḡāt* (f.pl.) 'burnt' (CA *muhraqāt*).

hrgl *mharḡil* explained as 'scheming, seeking to deceive, to ruin s.o.' <21/22>.

hrk *harrak* i.e. *haffar* 'to remove; to dig out (a well)'; *hīrik* pass. 'to be dug out, removed (sand that clogs a well due to either frequent use or its being neglected)' <16/4,17/7>.

hrm *haram* 'to be forbidden, denied to, off bounds' <658>. *ahram* 'to enter the *haram* of Mecca' <33c> (CA *ahrama*). *hūmah* 'woman,

wife' <003,290,379,633,641,645,705> pl. *ḥarīm* 'womenfolk, the female members of one's household' <629,705><M/20> (CA *ḥurmah* 'a man's wife, woman in his household whom he protects, defends').

ḥrw *taḥarra* 'to expect'. *ḥara* 'expectation, waiting in the expectation that s.o. will show up' *ḤuA*, 134, 205. *yihṭirūnī* 'they are expecting me, waiting for me.' *miḥṭiri* 'expecting (to find s.th. or s.o.)' *Su*, i, 119, iii, 103. *maḥāri* 'places where one expects dangers, risks' *KhaAd*, 324; see also *Glos*; *ḥirwah* pl. *ḥarāwi* 'whereabouts, the place where one expects s.o. or an animal to be' <Bx13/8><M/5,C/26>. *ḥirwat aš-šams* 'the direction of the sun' *Musil*, 220 (CA *taḥarrā* 'to pause in expectation; to try to decide what is the most suitable thing, course most likely to lead to s.th.').

ḥzb *ḥizzab* (pl.) explained as 'big; full of water and food' <7/11><D1/1><Mx3/20> (CA *ḥazāb* 'thick, coarse, bulky').

ḥzr *ḥazzār* 's.o. who computes, calculates, conjectures number or size' <Mx1/22> (CA *ḥazara* 'to compute by conjecture, determine quantity, measure, size, number').

ḥzz *ḥizz* 'umrik 'pull yourself together and make a supreme effort, run for your life!' <685,686> (CA *ḥazza* 'to notch, incise, cut; to scratch, affect, make an impression on'). *ḥazzat* 'about the time of' <7/4,13/7,19/7><B7/35,D7/17><C/168,Mx3/58,S/119,160>; *ḥazzat al-ʿaṣir* 'about the middle of the afternoon' <263>; *ḥazzat aš-šōf* 'with the first daybreak' *Musil*, 314 (CA *ḥazzah* 'a time; a particular time').

ḥzm *ḥazam*, *yḥazim*, *ḥazzam* 'to tie; to strap, bind, tie together' *Musil*, 87; *Glos* <26/26><G/106,Mx4/18> (CA *ḥazama* 'to bind, to tie'). *iḥtizam* 'to gird o.s., put on a belt; to surround' <B/29, G/211,224> (CA *iḥtazama*). *mḥazūm* 'fastened on, tied on' <083><S/13>. *ḥzām*, *mihzim* 'girdle, girth; leather or woollen belt, broad leather belt with pockets for cartridges' *Musil*, 119, 167; *šaddēna al-ḥzām* 'we girded up our loins, we readied ourselves for battle' <195><C/142,G/169>; 'gunner's belt, upon the baldric are little metal pipes, with their powder charges, and upon the girdle leather pouches for shot, flint and steel, and a hook whereupon a man will hang his sandals; the belt is adorned

with copper studs and beset with little rattling chains'; *mḥazzamīn* 'men girded with these belts; it is commonly said of tribes well provided with firearms "they have many *mḥazzamīn*"' *Doughty*, ii, 96 <18/20,30/25>. *mḥazzam* 'a warrior armed not only with a rifle and revolver, but also provided with plenty of cartridges, which he carries in one or two belts, one of them thrown over his shoulders and across the chest' *Musil*, 559. *miḥtazmīn* 'men girded with cartridge belts' (CA *ḥizām*, *miḥzam*).

ḥazim pl. *ḥzūm*, *ḥizmān*, *ḥazām* 'an elevation, rather low, but long, and dotted with many small hillocks; these *ḥzūm* usually run parallel' *Musil*, 592, 679, and *Glos* <4/2,22,6/27,8/9,19/18,26/10,27/8><173,457,635><D2/10><Mx2/3,S/142>. *swāt al-ḥzūm* 'numerous as the rolling hills' <089>. *Ḥazm ad-Duwāsir* is the name of the rugged, mountainous desert north of the sand dunes fencing off Wādi ad-Duwāsir <33/45>.

ḥẓwl *ḥazāwīl* 'in heaps, piles' <13/9>. *ytaḥazwal* 'it lies collected in heaps' (CA *iḥza'alla* 'to be high and collected, heaped up, elevated'; *muhza'ill* 'high').

ḥzy *ihtizā* part. *miḥtizi* = *ihtisa* 'to prepare, get ready' <S/105>.

ḥsb *ḥasab*, *yahasb* 'to think, reckon, surmise, assume' <18/22> <264><B11/3><N/80,H5/12>; 'to esteem, to value' <203> (CA *ḥasaba*). *ḥasbi allah*, *ḥasbi ʿala* 'I count on God to protect me from' <6/5,29/1>. *ḥsāb* 'calculated number, calculation, counting' <B7/10> (CA *ḥasbuk allāh* 'God will be sufficient for you').

ḥsr *ḥasrah* 'grief, regret, sorrow' <513> (CA *yā-ḥasratā* 'alayh 'O my grief for it').

ḥss *ḥass*, *yihiss* 'to touch; to hurt, cause pain' <21/21,23/7>; *ḥassikum nafsikum* 'Beware!' *Musil*, 490. *ma ḥiss al-baṭīn* 'it does not touch the belly' <2/9>. *ḥiss* 'sound, noise; the human voice' *Doughty*, i, 307 <099,411><Mx2/71,2/81> (the intransitive meaning of the CA verb *ḥassa* has become transitive in the Najdi dialect). *aḥass* 'easily scared, fearful' <125>. *iḥsās al-marjīlah* 'natural disposition towards manly virtue' <001>.

ḥsf *ḥassaf* 'to cause regrets'; *ma ḥassaf al-bāl* 'I don't care about' <623>. *taḥassaf* 'to regret' <252,680><O/10>. *ḥasaf* 'roars, shouts' <N/177>. *miḥḥasif* 'sorry about, feeling regrets' <252>. *ḥisūfah*, *ḥēsifah* pl. *ḥasāyif*, *ḥsūf* 'regret'; *māni ʿala d-dinya ʿitūr al-*

ḥasāyif ‘I have not much in the world that I should mourn’ *Musil*, 198, 537-538 <B9/b><C/77,G/95> (CA *ḥasīfah* ‘rage; frustration’).

ḥsk ḥasak ‘to be angry, to bear rancour, malevolence, spite, enmity against s.o.’ <Bx13/11> (CA *ḥasaka* ‘alā). *ḥaskāt al-wubar* ‘(she-camels) with curly, prickly, knotty (*mit‘akriš*) hair’ <30/20><N/214,Mx2/29> (CA *ḥasak* ‘thistle, prickly plants which cling to the fur of camels in their places’).

ḥsn ḥisna ‘good deed; amicable manner; fair means’ *Glos*; ‘what is done with a good, friendly intention’ <22/9>; ‘a protective relationship which lasts one year and two months, *allah* ‘aṭāk *ḥisna sanah wi-šharēn* “God has given you protection for one year and two months,” said by a respected man who offers a murderer his protection’ *Hess*, 95. *ta‘āl* ‘ala *ḥisnāy w-sayyiti* ‘surrender yourself unconditionally (lit. to my mercy or my displeasure)’, said to an enemy who cannot escape, *Hess*, 97 (CA *ḥusnā*). *ḥasīn* ‘beautiful, nice, pretty, lovely, good’ <B5/27,D4/9><S/136>; *ḥasīn aṣ-ṣōt* ‘the one with the beautiful voice’ i.e. ‘the mortar in which the coffee beans and spices are pounded and the sound of which is an open invitation to join the circle of coffee drinkers’ <H2/17> (CA *ḥasan*, *ḥasīn*).

ḥsw ḥasa ‘to get ready, prepared’; *iḥsu zahābkum* ‘get your supplies ready’ *Musil*, 594; *Su*, iii, 36; *ma ḥasāna* ‘he did not size us up, take our right measure; he did not fear us’ <467> (CA *ḥasā al-khabar* ‘to take the news, make inquiries about’). *ḥasw* ‘what is prepared, laid in store for (esp. ammunition)’ <B9/9,26><C/190>. *iḥtisa* ‘to prepare o.s., get ready for (e.g. a raid)’ <Mx1/38>; ‘to prepare, make ready (food)’ <P1/11>. *miḥtisi* ‘preparing, readying’ <D1/11>, also *miḥtizi*; *miḥtisīn al-mġaza* ‘readying, preparing themselves for the raid’ *Rad*, i, 390 <373><Mx1/69,C/190> (CA *iḥtasā* ‘to go about s.th. with deliberation’). *ḥisy* pl. *ḥisyān* ‘little well with a narrow opening (a diameter of about 1.5 metre) in the sand and gravel, under which rainwater is stored on a hard rocky bottom, depression in a rocky torrent channel into which the rainwater runs under sand and gravel’ *Musil*, 346, 680 <M/44> (CA *ḥisy* pl. *aḥsā* ‘water stored between the sand above it and the rock beneath it’). *ḥasāwiyyah* ‘a coffee-pot made in al-Aḥsā’ oasis in eastern Arabia’ <9/9>.

- ḥšd* *ḥašād* ‘crowded, crammed’ <D2/7>. *ḥšād* ‘crowd, mass’ <G/39> (CA *ḥašhada* ‘to collect together, amass’).
- ḥšr* *ḥašīr*, *ḥašr* ‘what is assembled, collected together; crammed, crowded’ <B5/1,N2/2><Mx1/37>; *al-bārḥah jāni ma‘a al-ḥašr dīg* ‘last night I felt heavy-hearted and anguished’ *JuKha*, 45. *miḥšār* = *maḥšūr* ‘jammed, crowded’ <B7/3> (CA *ḥašhara* ‘to gather, assemble; to cram, crowd, pack, jam, squeeze, press’).
- ḥšj* *ḥašrij* explained as ‘a narrow spot among stones in a *šī‘ib*, a valley or watercourse dug out by the torrent’ <14/9> (CA *ḥašhraj* ‘water that lies under the ground of pebble-strewn watercourses; cavity in mountain in which water collects’).
- ḥšš* *ḥaššaw bih* ‘they slandered him’ <Bx6/20>.
- ḥšm* *ḥišmah* ‘respect, high esteem’ <D9/8><S/71> (CA *ḥišmah* ‘shame, bashfulness; modesty, decency’. *ḥāšīm* ‘behaving respectfully towards’ <H1/51>. *ḥašīm* pl. *ḥšām*, and *mḥašūm* ‘held in high esteem, regarded and treated with respect, veneration’ *JuKha*, 22 <208><N/187> (CA *muḥtašam* ‘regarded with reverence, respect, honour’).
- ḥšw* *ḥaša* ‘interior, intestines, belly’ <Bx10/12><Mx1/65,3/22,S/22> (CA *ḥašhā* ‘bowels, intestines’. *ḥāšī* pl. *ḥašuw*, *ḥišwān* ‘young camel, a camel in its third year = *ḥiġġ*’ *Musil*, 12, 333 <1/11,13><538><N/127,C/66,P4/17> (CA *ḥašhw*).
- ḥšy* *ḥaša*, *ḥāša*, a formula used in phrases like *flān ridīyy ḥašāk* ‘So-and-So is an unpleasant person, may he not get near to you’; an expression denoting the unlikelihood of s.th. occurring, being the case <Bx11/30,12/18><C/150> (CA *ḥāshā li-llāh*, *ḥāsha li-llāh*).
- ḥšr* *ḥašīrah* pl. *ḥašāyir*, also *ḥašar* and *maḥāšir*, ‘sides; haunches, hips’ <6/18><D14/4><Mx2/50> (CA *ḥašīrah* ‘part between the vein that appears in the side of a camel or horse and what is above it; sides’).
- ḥšn* *ḥšān* pl. *ḥišin* ‘stud horse; a stallion between its fifth and twentieth years, after that it is called ‘*ōd*’ *Musil*, 376 <338,364,386,486,517,594><B/30>. *ḥšān at-ṭalab* ‘strong and fast horse that is used in the pursuit of raiders’ <Mx4/24> (CA *ḥišān* pl. *ḥušun*).
- ḥsy* *aḥša*, *yihši* ‘to count, number’ <13/3>; *iḥš* ‘Count!’ <25/

- 6>; *ma tiḥṣa* ‘it cannot be counted, a great multitude’ <216>. *miḥsi* ‘counting’ <B2/15>. *ḥaṣāh* ‘rock, boulder, slab of stone’ <269,643><B/30> (CA *ḥaṣāh*).
- ḥṭb* *ḥaṭṭbah* ‘quickly, at once, in a rush’ <C/147>. *inḥiṭābah* ‘in a rush, in a hurry, dashing’ (CA *ḥaṭaba* ‘*alā* ‘to incite, urge, instigate against’).
- ḥṭṭ* *ḥaṭṭ* ‘to put down, unload, take down; to put, place’ <065,135,205,269,376><N1/4,13,Bx8/16><P4/32>; ‘to cause’ <B1/13>; *ṭḥiṭṭi liṣ fīh* ‘you pay it in exchange for, exchange it for’ <486,489> (CA *ḥaṭṭa* ‘to put down’). *maḥaṭṭ* ‘place where the camels are unloaded and a camp is pitched’ <22/9>; ‘place where a loaf of bread is baked in the sand’ <C/32> (CA *maḥaṭṭ*).
- ḥṭm* *tiḥaṭṭam* ‘to break, go to pieces; to be broken, smashed, shattered’ <B7/4> (CA *taḥaṭṭama*).
- ḥḍb* *ḥaḍḍib* ‘soft ground at the foot of a mountain’ <4/24> (CA *ḥiḍb* pl. *aḥḍāb* ‘the sides, slopes of a mountain’). *ḥaḍḍibah* pl. *ḥaḍḍāyib* expl. as *ḍiḡah*, *ḥaṣād* ‘what has been amassed and pressed’ (i.e. sorrow and anguish in one’s breast) <B5/1>. *ḥāḍib* ‘pushing, pressing, crowding’ <B6/26> (CA *ḥaḥaba* ‘to be full, filled’).
- ḥḍr* *ḥaḍar* ‘to be present (e.g. as a participant in a battle)’ <210,215,677><Bx1/2>; ‘to come, arrive at’. *ḥaḍāyir* ‘battle, requiring the presence of all able-bodied men of the tribe’ <190>. *ḥāḍir* ‘present (at a fight or other momentous event)’ <339,458>. *ḥaḍīr* i.e. *ḥaḍar*, pl. mult. *ḥiḍrān*, sing. *ḥḍiri*, f. *ḥḍiriyyah* ‘inhabitants of the settled land, village folk, those who dwell in permanent houses, contr. of *baduw*, the Bedouins’ Hess, 57 <13/19><M/7,H3/c,P2/a,Mx3/4>. *ḥḍiriyyah* ‘a village girl’ <17/11>.
- ḥdd* *ḥadd* pl. *ḥḍūḍ* ‘luck, fortune, fate; expressions of bliss or love’ *Musil*, 180 <10/6><366,480><C/169>; *ḥaddīn yitūr* lit. ‘luck uplifts itself’, i.e. ‘Fortune smiles on us’ *Musil*, 512. Bkhētān told me that good luck (*ḥaddīn tayyib*) is compared to a black camel (*bi’irīn amlah*), named Jhaymān; *Jhaymān ybārīh* ‘Jhēmān, i.e. good fortune, accompanies him’. Bad luck (*ḥaddīn ašgar*) is compared to a hoary camel, white with some black hairs, that refuses to get up, *bi’ir azrag yabrik*, *zrēḡin bārik*, i.e. *ḥaddīh ma yigūm* ‘his luck does not get up’. *ḥaḍīḍ* ‘lucky, fortunate man’ <P7/9> (CA *ḥazz*).

- ḥḏf* ḥaḏāḏfah ‘side, flank, shelter’ *JuKha*, 178 <G/116>.
- ḥḏy* ḥada, taḥadda ‘to follow closely, to go after’ *Glos* <Mx1/12>; ‘to attain, collect, amass’ *Su*, ii, 183. *iḥtiḏa, yiḥtiḏi dūn* ‘to come close, to harass s.o. in defence of’ <B1/31><G/21>, *tiḥtiḏi ṣarr* ‘they harbour evil, have evil in store for’ <H2/7,20>, part. *miḥtiḏ* ‘about to overcome, pursuing and sure to overcome’ <G/90>.
- ḥfr* ḥafar, yḥafir and ḥaffar ‘to dig, to dig a well’ *Hess*, 64 <688> <Mx2/112,P8/21>. ḥafr pl. ḥfār ‘place that is dug’; ḥfār *al-mōt* ‘dangerous spots, places where one might plunge towards one’s death’ <H1/16>; ḥafrīh ‘burial, letting bygones be bygones’ <Bx12/20>. ḥufrāh ‘hole, hollow in the ground; place of burial’ <G/65>; *kam ṣēx gōmin ḥufrītih tiḡūdiḥ // w-xilli ṭirḥin nigḏitin li-d-dyābi* ‘Many a chief was goaded by destiny to his grave, // Left behind on the field of battle as food for the wolves’ <C/96>. ḥāfir *as-sayyah* ‘instigator of evil’ <G/138> (CA ḥafara). ḥāfir ‘hoof’ <173>; ‘horses’ <089> (CA ḥāfir ‘hoof’; *khuff wa-ḥāfir* ‘camels and horses’).
- ḥfš* ḥifš ‘receptacle for dates’ <H5/9> (CA ḥifsh ‘receptacle woven of palm leaves’).
- ḥfḏ* ḥafad ‘to preserve; to retain; to memorize, learn by heart’ <042> (CA ḥafiza).
- ḥff* ḥaff, yiḥiff ‘to be dry’ <N/24> (CA ḥaffa ‘to be dry, without grease, to be in a state of distress because of lack of water’). ḥiff, ḥafif pl. ḥfūf, aḥiffāh ‘enemy, adversary’ <6/13,18/19><B9/11><M/29,C/173,P1/16,G/47,H5/7>. ḥaffāh ‘a rush, assault with all might; all at once’ <32/5>.
- ḥfl* ḥāfil pl. ḥiffal ‘flowing copiously, abounding with, overflowing with’ <D4/6><S/66> (CA ḥāfil pl. ḥuffal, ḥawāfil).
- ḥfw* ḥifwān = taqḏir ‘(show of) respect, esteem’ <26/18> (CA ḥafāwah ‘welcoming, salutation, show of respect’).
- ḥfy* ḥafa ‘to abrade, scar, hurt’; ḥafat ‘she has become calloused or scarred, she walks barefoot’ *Musil*, 275. aḥfa ‘to chafe, abrade, scar, hurt’ <541> (CA aḥfā). ḥafa, ḥafāh ‘scars, bleeding wounds in the foot; when a camel used to walking only on sand or small gravel must walk for some time through a volcanic area, strewn with sharp pieces of lava, the skin under her hoofs becomes

covered with callous spots or scars so that blood flows at every step' *Musil*, 275, 370 <15/4><D9/7> (CA *ḡfā* 'state of having the foot or hoof chafed, abraded, worn'). *ḡfi*, *ḡfyān* 'worn, wounded and bleeding' <33/2><D9/8> (CA *ḡfi*); *ḡfyāt*, *ḡfāya* 'she-camels with bruised soles which bleed at every step' *Musil*, 300 <279><B9/22> (CA *ḡfā* 'state of having the foot or hoof chafed, abraded worn'). *ḡfi* 'barefoot' *Musil*, 204 (CA *ḡfi*).

ḡb *ḡgab* 'camel's hair rope, breast girth' *Musil*, 69, 308, 353. *mihḡibah* pl. *maḡḡib* 'the spot covered by the *ḡgab*, the breast girth which holds the saddle behind the forelegs on the breastbone' *Musil*, 298 <11/5,33/36><D2/14>. *bīd al-ḡawḡib* 'camels with white spots below their girths because they are on the road all the time and their fur is chafed by the girths' (CA *iḡtaqaba* 'to bind s.th. behind the camel saddle').

ḡr *iḡḡar* 'to show disrespect for, to despise, disdain, look down on' <016> (CA *iḡtaqara*). *ḡḡrān* pl. *ḡḡāri* 'disrespect, utter humiliation' *Musil*, 315 <21/23><S/161> (CA *ḡḡārah* 'contemptibility, ignominy').

ḡḡ *ḡḡḡ*, *ḡḡḡḡ* 'to become true, apparent beyond any doubt' <M/2,H2/3>; *ḡḡḡḡ aš-šōf* 'he saw distinctly, beyond any doubt (the approaching danger)' <H2/1>; *ḡḡḡ* 'ala 'to rain heavily on' *KhaAd*, 247. *ḡḡḡ* 'right; duty'; *ḡḡḡ* 'ala 'duty, obligation' <Mx2/105>. *ḡḡḡān* 'rights' <Mx2/18> (CA *ḡḡḡānī* 'of justice, correctness, truth'). *ḡḡḡḡ* 'a violent downpour'; *šidūḡin ḡḡḡḡ* 'clouds that do not deceive by their appearance, but truly deliver their promise of rain' *KhaAd*, 246 <1/4,3/7,13/4,14/11,18/10><D4/4><Mx1/7,P7/4>. *ḡḡḡ* pl. *ḡḡḡyḡḡ*, *ḡḡḡḡ* 'a camel in its third year' *Musil*, 333 <18/22> (CA *ḡḡḡḡ* 'a camel three years old that has entered its fourth year', so called because fit to be made use of).

ḡḡw *ḡḡw* 'waist; loin, groin' <G/84> (CA *ḡḡw*).

ḡkr *ḡācīr* 'locking up s.th.; keeping s.th. to oneself' <16/5>. *ḡakrah* pl. *ḡkā* 'tray (filled with rice)' <B7/25> (CA *ḡakara*).

ḡkm *ḡakam* 'to rule, control, bridle' <G/33>. *ḡakīmah* pl. *ḡakāyim* 'bridle' <2/15><S/73> (CA *ḡakamah* 'part of the bridle that surrounds the jaws of the horse; ring on nose or mouth of the horse'). *ḡakīm* 'knot fastening that part of the halter' <5/6>. *mḡakīm* 'fastened, secured' <D2/17>.

- hky* *ḥaʿa* ‘to talk’ <16/12><B7/29><C/71,H1/36>. *ḥāʿa, yḥāʿ* ‘to talk to s.o.’ <Bx11/16>. *ḥaʿiy* pl. *ḥaʿāya* ‘speech, talk’ <21/18><D2/20,Bx9/1><N/85,H1/4,Mx3/9,4/89,G/51> (CA *ḥakā*).
- hlb* *ḥalūbah* pl. *ḥalāyib* ‘milch camels’ <Bx3/9> (CA *ḥalūb, ḥalūbah* ‘milch camel, she-camel that is milked for the guests and the people of the house’).
- hlt* *bint ḥillīt* ‘a *dilūl*, a fast riding camel, sired by a reputed stud camel, named Ḥillīt’; *banāt ḥillīt* is a syn. of *al-jēš*, a troop of pedigreed mounted camels sired by Ḥillīt <Bx8/16>.
- hlhl* *ḥalāḥīl* ‘fast riding camels; nice, beautiful camels’ <8/a,26/3> (CA *ḥalḥāl* ‘the act of urging on a she-camel by the cry *ḥal*’).
- hlf* *ḥalaf* ‘to swear, to give a solemn assurance’ <018,428><S/15>. *ḥālif ḥilfin šēn* ‘swearing an ugly (i.e. very strong) oath’ <Mx2/109> (CA *ḥalafā*).
- hlg* *ḥalag* pl. *ḥlāg* ‘the copper nose-ring to which a rope can be attached for the purpose of leading the camel’ <4/13,5/6,26/5,7>; *ḥalgaḥ* ‘brace of the bit’ <336> (CA *ḥalqah* ‘ring, anything circular’).
- hll* *ḥall, yiḥill* ‘to occur, happen’ <081,104,555,594>; ‘to start; to loosen, untie, unravel’ <22/8><139,279>; ‘to halt in order to unload the camels’ *Hess*, 60 <309>; ‘to alight at, to make a place one’s abode’ <9/4,18/7,21/1><662><B3/5>; (CA *ḥalla* ‘to alight, descend, stop, settle down, stay at a place’). *ḥillah* ‘Bedouin camp’ <N/23,H1/30> (CA *ḥalla* ‘to alight, descend, stop, settle down, stay at a place’; *ḥillah* ‘collection of tents, camp’). *bi-l-ḥall w-ma ṭall* ‘lock, stock and barrel; with everything in their possession’ <B/30>. *maḥall* pl. *maḥālīl* ‘camp, tents; place; place where the Bedouins *ḥallaw*’ <14/20><027,674>. *ḥill* pl. *ḥilūl* ‘time; right time; time of settlement in a place; period’ <5/7,6/12,21/8,33e><502><B2/a,2/24,3/13,5/5,6/1,19,Bx9/13><P4/21,7/1,Mx2/52,G/41>; *min ḥillna* ‘from the very beginning (of our settlement in that area, of our existence as a tribe)’ <2/26>; *ḥillin ṭiwīl* ‘a long time’ <33f>. *ḥalāl* ‘herds of camels and small cattle, i.e. the *māl*, possessions of the Bedouins’ *Hess*, 62, 169, <234,629,673><B9/33><P4/21>, see *gōm*.

- ḥlm* *ḥilm* pl. *ḥalām* ‘dream, vision in sleep (in dreams Bedouins find signs of what the future holds in store)’ *Hess*, 162 <313> (CA *ḥulm*).
- ḥlw* *ḥiluw* ‘sweet, pleasing, beautiful’; *ma ḥala* or *yāma ḥala* ‘how nice, beautiful!’ *Musil*, 145, 149 <099> (CA *ḥalā* ‘to be sweet, pleasant’; *ḥulw*).
- ḥly* *ḥalla*, *yḥalli*; *taḥalla* ‘to watch, look, see’ *Musil*, 365 *Glos* <11/10><221,458,459><N/166>; ‘to describe, compare to, estimate’ <270>; ‘to shape, mold’; also ‘to describe in words, similes, make comparisons’ <12/1,33/31><302><B8/4,Bx11/29> (cf. CA *ḥallayt ar-rajul* ‘I described the *ḥilyah*, i.e. the qualities or attributes, of the man’). *ḥilyah* pl. *ḥla* ‘shape, features (= *awṣāf, rsūm*)’ *Musil*, 222; *KhaAd*, 410 <B8/2> (CA *ḥilyah* pl. *ḥilā*); also *ḥalāya* ‘characteristics, attributes; the manner of acting, behaviour, speech, and movements’ *Musil*, 189; *KhaAd*, 442 <1/8,9/33>. *taḥliyah* pl. *tiḥālī* ‘qualities, attributes’ <D1/1>. *miḥalli* ‘adorned, made beautiful’ <Mx4/90>. *ḥalāh* ‘the best of s.th.’ *Glos* <26/17,18><M/34>. *ḥiluw* ‘sweet, nice’; *yāma ḥala* ‘how nice, sweet’ <P3/2>; *ḥalāwi ṭimarha* ‘its sweet dates’ <P8/2>; *al-ḥala yijīb al-bala* ‘sweet things bring misfortune (i.e. disease).’
- ḥmd* *ḥamād* ‘a barren, scorched-appearing plain covered with small gravel and much flint’ *Musil*, 15, 152, 679 <3/9><143><D15/2,Bx4/3>.
- ḥmr* *ḥamra* pl. *ḥumr* ‘a light-brown she-camel’ *Musil*, 335 <124> <H1/6,C/136>; ‘a sorrel mare, dark brown mare’ *Musil*, 373, 387 <524,527> (CA *ḥamrā*). *ḥamār* ‘red glow’ <7/10>. *ḥamra* ‘swarms, multitudes (e.g. of locusts, warriors)’ <2/4><D7/17>; *ḥamra Gḥaṭān* ‘the great mass, multitude of Gḥaṭān’ <630>. *ḥimrān* ‘isolated hillocks’ *Musil*, 387.
- ḥms* *ḥamas* ‘to roast (coffee beans)’ <Mx2/53>. *mḥimsih* ‘it angers, infuriates him’ <H1/35>. *ḥamās* (pronounced with an emphatic *ṣ*) *al-binn* ‘roasted coffee beans’ <D2/8>. *miḥmāsah* pl. *maḥāmās* ‘a shallow iron pan with a long handle upon which the coffee is roasted; above the fire the beans are continually stirred with an iron spoon fastened to the handle by means of a long copper chain, *yad, ʾīd al-miḥmāsah*’ *Musil*, 101; *Hess*, 112 <471> <B4/14>. *ḥammāsāt al-binn* ‘men who are forever roasting coffee; hospitable, generous entertainers of guests’ <471>.

- ḥmt* *ḥamāṭah* <M/a> ‘a small fig tree that grows in the mountains’ <M/a> (CA *ḥamāṭ*).
- ḥmḏ* *ḥamḏ* ‘salty plants eaten by camels’ <Mx3/33> (CA *ḥamḏ* ‘salty plants that do not dry up, but endure the hot season; after eating them the camels must drink and if they do not find them, they grow thin and weak’).
- ḥml* *ḥamal*, *yḥamīl* ‘to carry, bear, transport; to endure, to be able to bear’ <121>. *ḥammal* ‘to load’ <N/120,146>. *ḥaml*, *ḥiml* pl. *ḥamāl*, *ḥmūl* ‘load, burden; a camel load, i.e. 150-200 *wiznah* = 219-292 kg’ *Hess*, 124; ‘fruit on a tree’ <D1/4><P1/3,S/160,M/29,N/162>. *ḥamlah* ‘a caravan’s pack-camels carrying the luggage and other loads, as distinct from the caravan’s mounts’ <C/6>. *maḥmal al-hōs* ‘he who carries the brunt of the fighting’ <Mx1/103>. *ḥmūl al-xēl* explained by Xālid as ‘stout, big men who fill the available room on the backs of their horses’, however, it may simply mean ‘bold warriors who are always in the saddle and raiding’ <207>. *maḥmūl* pl. *maḥāmīl* ‘loaded, laden with goods’ <13/11>; ‘*ala as-sāg al-mḥāmūl* ‘accepted, accorded (request for safety or support)’ <G/16>. *iḥtmālih* ‘the conclusion he reached after weighing his chances (of achieving s.th.)’ <18/16>.
- ḥmm* see *ḏry*. *ḥammah* ‘blackness; a black mountain’ <3/16> (CA *ḥummah*). *ḥimm ad-ḏra*, *ḥimm al-amṭān* ‘camels with dark backs’ <164,429><B7/14,D6/5><N/70>; *ḥimm al-ajhāl* ‘black young she-camels’ <26/17>. *ḥimmah* ‘fever’ <S/5> (CA *ḥummā* ‘fever’). *ḥamām* ‘the battlements of a wall’ <25/14>.
- ḥmy* *yihma* (pass.) ‘he is treated with, undergoes a cure to the exclusion of all other food’ <3/3> (CA *ḥamīy* ‘a sick man prohibited from food and drink that would injure him’). *ḥama*, *ḥamma* ‘to protect against attackers’ <33d><191,358><B1/31><M/6>, also *iḥima* <B9/32,10/12>; *iḥmu lha al-būr* ‘Seize the well for the camels!’ *Musil*, 359; ‘to set aside a pasture for o.s., declare a pasture ground to be reserved for one’s exclusive use’ <G/1,2>. *ḥma* ‘s.th. protected’ <N/181>. *ḥāma*, *yḥāmi* ‘to protect, defend’; *yḥām ‘aniḥ* ‘he protects, defends him, wards off the enemy’ <402> (CA *ḥāmā*). *ḥāmi* ‘the watchman, guard; protector, guardian, defender’ <26/14><409><B3/22,8/5><N/163>; ‘watch-

dog who *yīḥamm*, barks the whole night and guards the camp' (a robber of camels soothes him by feeding him some dates, according to my informants and *Mandīl*, i, 168) <134>. *ḥamāya* 'protectors, those rushing to the defence or assistance of, all arm-bearing members of the tribe' <Bx1/7,18><G/116,122>. *ḥam-māyah* 'excellent protectors' <8/13><240><M/56,P11/6,C/19>. *ḥamiyyah* 'protecting force; protection' <N/181>. *miḥtimi* 'protecting, defending' <18/12><347><P7/7> (CA *ḥamā* 'to defend, guard, protect, shelter'; *ḥāmī* 'protector, defender of one's companions'). *ḥawāmi* 'walls; great mass of stone; fortifications' <21/30,25/12> (CA *ḥāmīyah* pl. *ḥawāmī* 'the stones with which a well is cased; large masses of rock'). *aḥma* 'to run at a hot pace' <4/11>. *iḥtama sūgih* 'the market is hot, excited, lively, bullish' <B4/15><Mx4/92>; '(the war's) market became heated with warriors offering their lives for sale, *yisūmūn*, and inviting prospective buyers, i.e. the enemy' <2/17> (CA *iḥtamā ḡaḍaban* 'he became hot with anger'). *ḥamuw* hotness, heat, fieriness; the scalding tempest of the sun's rays' *Doughty*, i, 423 <H2/2>. *ḥāmi* 'hot, burning, fiery, blazing; fierce, passionate' <11/9,15/5,24/13,33/44><B7/15,9/24> (CA *ḥamiya* 'to be vehemently hot'; *ḥāmī*).

ḥnb *miḥnāb* pl. *maḥānīb* 'curve, bend, narrow part of a valley, the winding course followed by the *sēl*, the torrent that fills the wadis' <12/19><B7/5> (cf. CA *taḥnīb* 'crookedness, curving shape').

ḥnbr *ḥunbūr* pl. *ḥanābūr* expl. as 'high ground, a stony plateau, *ḥazm*, where pools, *xabāri*, remain after rainfall' <B3/11>.

ḥntm *mḥantam* 'dark clouds' <H3/f> (CA *ḥantam* 'clouds, dark clouds').

ḥnt *ḥannat* 'ala expl. as 'he swore that (he would take him), he absolutely refused (to let him go)' <390> (CA *ḥanatha* 'to break one's oath'; *ḥannatta* 'to pronounce s.o. a violator of his oath').

ḥnz *ḥinzāb* pl. *ḥanāzīb* 'robust, sturdy camels' <33/15><D7/5> (CA *ḥazāb*, *ḥinzāb* 'thick, coarse, bulky').

ḥnš *ḥannišōh* explained to me as 'they embellished, adorned it' <6/30>. *ḥanaš* pl. *ḥnūš* 'snakes' <30/7,15><H1/26,P4/32> (CA *ḥanash* pl. *aḥnāsh* 'serpent, viper').

ḥnšl *ḥanšal*, *yḥanšil* 'to go thieving on foot, to start out for rob-

bery on foot'; *nabi nḥanšil* 'we intend to start out for robbery on foot' *Musil*, 506-507. *ḥinšūli* pl. *ḥanšal* like *ḥāyif* (see *ḥwf*) means 'a thief on foot' as opposed to *m'ayyir* 'mounted robber' *Musil*, 449; *Hess*, 96; *Doughty*, ii, 382 <443>; The *ḥinšūli* is a rustler who tries to capture a few camels or other livestock and to slink away with his booty before the owners of the camp take notice. Among the Bedouins it was considered an honourable, almost sportsmanlike activity. The stories told by the 'Tēbi Mūhiḡ al-Ġannāmi give a vivid account of the techniques and customs of such small-scale robbery, see *Hess*, 32-46.

ḥnf *ḥinf* (pl.) 'slightly bow-legged' <334> (CA *ḥanafā* 'walking on the outer part of the foot'; *aḥnaf*). To Bedouins this shape of the legs is indicative of speed and strength in horses.

ḥnn *ḥann*, *yihinn* 'to rumble, moan, groan' *Hess*, 79; *taḥinn* '(a thirsty she-camel) murmurs, moans piteously' *Musil* 338, 349 <D2/5><N/53,74>; *ḥannat r'ūd* 'the thunder rumbled' <33/23>. *ḥanīn*, *ḥanānah* 'yearning; a yearning, longing sound; grumbling, gurgling' <1/12,18/4,19/8><163><D4/12,7/9><N/53,P10/1,G/198>; *maḥanniyyah* <D9/8>. *ḥannah* 'pitiable murmuring of a thirsty camel' *Musil*, 338 <629> (CA *ḥannah* 'grumbling noise').

ḥny *ḥaniyyah* pl. *ḥanāya*, *ḥiniy*, *ḥina* 'bent litter pole; a litter of the *ġitab* variety, with long curved poles' *Musil*, 249-250; *Thaq*, vi, 317-318 <7/4,33/20><484,641><H1/12,G/162>; 'curved blade' <G/39>; 'curved poles surrounding the leather bowl of a water trough, *ḥōḡ*' *Musil*, 72; *al-ḥina al-'ūj* 'the curved litter poles' <606> (CA *ḥinw*, *ḥanw* pl. mult. *ḥiniy* 'anything in which is a bending, curving; any curved piece of wood, like those used for the *qatab* saddle'; *ḥaniyyah* pl. *ḥanāyā* 'bow; bowed, curved structure'). *mḥana* pl. *maḥāni* 'watercourse, narrow valley, curves in a watercourse' <13/8> <D5/6> (CA *maḥniyyah* pl. *maḥānī* 'bend of a valley'). *maḥniy* 'bent, curved' <9/18>; *mḥanna* 'curved, made to curve' <D14/1>. *ḥāni* pl. *ḥawāni* 'bent downwards, stooped'; i.e. *taḥannat rġābha* 'they stood with lowered necks' <19/4> (CA *ḥānī* pl. *ḥawānī* 'bending, curving'). *ḥinna* pl. *ḥanāni* 'a dye, henna' <P3/2> (CA *ḥinnā*' pl. *ḥun'ān*).

ḥwd *ḥād*, *yihūd* 'to turn away, go at an angle, obliquely, dodge, go around s.th.' <D13/1>; *ya-'anz rīmin min ḥasās al-grāš tihūd*

‘O beautiful gazelle startled by the approach of the grazing herds’; *ḥawwād* ‘startled, running away’ <N/100>. *miḥāwid* ‘surrounding’ <G/188> (CA *ḥāda*, *yaḥīd* ‘to deviate, be disinclined, turn away from’).

ḥwd *ḥād* ‘a kind of plant’ <33/52> (CA *ḥādḥ* ‘one of the *ḥamḍ*-plants, saline plants on which camels like to pasture’).

ḥwr *taḥāwar*, *yaḥāwar* ‘to skirmish with’ <385> (CA *taḥāwara* ‘to vie, compete for superiority’). *ḥwār* pl. *ḥūrān* ‘a calf during the first ninety days after its birth when it is fed on milk only’ *Musil*, 333 <2/13,3/8,26/3><239,329,524,531><D4/12,Bx3/5,5/20><N/79> (CA *ḥuwār* ‘a young camel until weaned’).

ḥwz *ḥāz*, *yihūz*, *kullin yihūz al-mallah li-gurṣih* ‘everyone tries to rake the embers towards his loaf (so that it will be baked first).’ *ḥawwaz*, *taḥawwaz* ‘to withdraw; to escape, to flee in a drove’ <33/34><457>. *ḥawwaz*, *taḥawwaz* ‘to withdraw’ (CA *ḥāza* ‘to collect, gather; to take for o.s.; to conquer; to drive’; *taḥawwaza* ‘to withdraw, retire to a distant place’). *miḥwāz* ‘lonely, untrodden desert areas where game pastures undisturbed’, also *ḥōz*, *JuA*, 181 <457>. *ḥāyiz* ‘withdrawing to another side; gathering on one side’ <422>.

ḥws *ḥās*, *yihūs* ‘to put s.th out of order.’ *taḥawwas* ‘to be in a bad condition, state; to deteriorate’; syn. of *talaʿwaz* ‘to be helpless, lost, confused’ <P4/14>. *inhās* ‘to be out of order.’ *xāṭri minḥās* ‘I’m in a bad mood.’ *ḥōsah* ‘chaos, disorder’ *Hu*.

ḥwš *ḥāš*, *yihūš* ‘to drive; to collect, round up; to attain, reach, to catch, take possession of’ *JohnEa*, 249; *Su*, ii, 182; *KḥaAd*, 336, 355 <308>; *ma yihūših* ‘he cannot get her, win her’ *Su*, ii, 90; *ḥišt* ‘what you have stored up’ *Musil*, 485. *inhāš* ‘to make off, to flee, hurry away’ <33d><C/6,Mx3/7>; *nḥāšna*, *w-xadna wagt w-ḥinna minḥāšn* ‘we fled, and we kept on fleeing for a long time’ *Musil*, 646 (CA *ḥāsha* ‘to chase the game towards the snare; to hunt; to catch; to drive and collect’; *inhāsha* ‘*anh* ‘he took fright and fled from him’). *minḥāš* ‘having made his escape’ *Musil*, 138. *ḥawwāš* ‘man who does the driving during a hunt’ *Musil*, 26. *ḥōš* ‘the court of a house; one’s household, dependents’ <M/45,C/49,Mx2/48> (CA *ḥawsh* ‘enclosure, court of a house’). *ḥēš* ‘palm grove’ <P6/7>.

ḥwd *ḥōḍ*, *ḥād* pl. *ḥūdān*, *hyād* ‘leather trough in which the water

for the animals is poured after being drawn from the well' *Musil*, 71-72, 340; *Hess*, 120 <2/11,3/21><B4/9,D7/8><C/120, P4/20> (CA ḥawḍ pl. ḥiyād, ḥidān). ḥōḍ, ḥāḍ *al-manāya*, *al-miniyyah* 'the pool of death' <552,566>; *yirid hyāḍ al-mōt* *Hess*, 92, 'he plunges into the pool of death' <P11/6> (CA ḥawḍ *al-mawt* 'the place where death is met').

ḥwḥ ḥāḥ, *yihūḥ* 'to go around, on the side of s.th.'; *ḥūḥu* 'alēha 'give it (the vehicle) a quick check and set out at high speed' <Bx14/29>; ḥāḥ, *yihūḥ* 'to look for plunder, booty at night, to prowl around a camp looking for booty' *Hess*, 98 <080><Mx3/43>; 'to rustle, steal camels or horses in this way; to carry quickly' <079,126,557><S/72>. *ḥwāḥfah*, *ḥyāḥfat al-lāl* 'plundering at night' *Hess*, 102; *Su*, ii, 96 <079,127>. ḥāyif, *ḥawwāḥf* 'a thief, rustler on foot who steals to a camp at night and makes off with a few camels or other cattle' *Musil*, 116 <080,291,557><P3/4,Mx3/43>; *ḥawwāḥfah* 'men who are reputed camel rustlers' <N/23>. ḥōḥ 'what is expected of, one's assessment of; what in one's estimation approximates to' <26/9>; *yixlif ḥōḥih* 'contrary to his expectations, different from what he thought' <4/21> (CA ḥawḥ 'being on the side of s.th.').

ḥwl ḥāl *dūn*, part. ḥāyil *dūn*, 'to come between, to intervene, interfere, separate' <250,301,477,546><D5/16>. ḥāl 'ala 'to surround, to capture' *Musil*, 534; 'to attack' <B9/16>. ḥāl, *yihāl* 'to cheat, deceive' *Musil*, 346; ḥāl 'he is cheated' <B9/5>. ḥawwal 'to come down, alight from; to dismount' *Glos* <33i><662><B5/a><N/159,C/5,184,P1/6>; syn of *yḥaddir* 'to go down, travel in an easterly direction'; *yḥawwil fi l-bār* 'he descends into the well; to come down, diminish' <M/5>; 'to move, migrate' <G/8>; 'to send down' <G/175>; 'to attack, engage in a fight; to pounce on' <B/17,G/18,62>; *ḥawwal 'ala* 'to rain down on' <B3/2,7/22,30,Bx7/11><Mx2/26,P7/6>, part. *mḥawwil* syn. of *minḥi* 'dismounting, going down, attacking (from a higher position)' <Mx4/34,G/206>. *ḥawwāl* 'a traveller who dismounts for a quick drink' <H1/a,Mx2/23>; 'setting (of the sun)' <M/48>. ḥāl, *yihāl* part. ḥāyil 'to transfer; to remove from; to turn, pass over to' <13/20>; 'to wander from well to well (said of a tribe or sub-tribe)' *Hess*, 59 <C/48,Mx2/29>; 'to leave the

summer camp and wander into the desert at the beginning of the rainy season' *Glos* <B6/a>; *ihāl* (pass.) 'it is removed, transferred' <26/24> (CA *aḥāla* 'to transfer'). *tahawwal* 'to come down, pour down' <B2/22>. *inhāl* 'to be transferred, turned over to' <26/23>. *ihtāl* 'to be a match for s.o.; to be able to, to know how to; to be able to hold one's own against, to find the means to resist' <6/3,33k><Bx9/16><M/35,H1/42,P10/2,Mx1/61> (CA *ihtāla* 'to achieve by artful means'). *mḥīl* 'cunning' <8/11> (CA *muḥtāl* 'cunning, artful'). *ma wara ḥīlīh ḥīl* 'he after whose *ḥīlah*, artifice, there is no other *ḥīl*, (recourse to) clever tricks' *Musil*, 187 <14/6><B9/5><H1/42,S/26>; *wiš ḥīlti* 'What shall I do now?' *Musil*, 162. *ḥīl* 'adroitness' *KhaAd*, 201. *ḥēl* 'strength, power' <26/18><N/147>; *ba-l-ḥēl* 'strongly, mightily, very much' <250> (CA *ḥayl* 'strength, power, might, force' = *qūwah*, *ḥawl*). *ḥōl* 'problem, difficulty' <26/23,24>; 'a year', *ala rās al-ḥōl* 'exactly after one year, one year later' <052><Mx1/11>; also *ḥawīl* <Mx1/62>; *bi-l-ḥōl dāyir* 'for a full year' <N/86,H1/15> (CA *ḥāl*, *ḥālah* 'predicament, in respect of changing circumstances'; *ḥawl* 'a year').

al-ḥāl 'the condition, situation, state' <B2/a><N/152>; 'good condition (said of an animal reinvigorated and fattened by grazing in abundant pastures), health' <9/2,12/13><483><B4/7>. *ḥāli nahat* 'my healthy condition, content is gone' *Musil*, 181. *ḥāyil*, also fem. *mḥayyilah*, *mtaḥayyilah*, pl. *ḥīl*, *ḥāylāt*, *mḥayyalāt* 'sterile, not impregnated and hence fat and strong animals' <6/12,7/16,26/2,3,24,27/6,30/23><012,202,204,239,346,496,618><B2/25,7/25,Bx4/9,7/16><H1/6,2/18,N/103,Mx2/10,G/118,S/79> (CA *ḥā'il* 'not conceiving, not becoming pregnant during a year or some years'). *ḥyāl* 'barrenness' *Glos*; hence 'strength, reserves of fat covering the body' <6/18,27/3><D1/2>. *ḥīl* also means 'beautiful; of nice, strong, healthy condition' <22/3,26/2>. *l-ḥālih* 'by himself, he alone' <023>.

maḥālah pl. *maḥḥāl*, *maḥāḥīl* 'wooden roller of a water hoist over which runs the rope holding the bucket, pulley reels' *Musil*, 339; *Hess* 64; *Doughty*, i, 324 <6/7,7/2,8/a,9/27,24/7><504><M/76,P1/7,O/7>. *isīn walla sanat bik al-maḥālah* 'hoist the bucket or the wooden roller will draw you down' 'Ubūdī, 97 (CA *maḥālah*

pl. *maḥāl* ‘a wooden roller over which the rope passes whereby water is drawn, sheave of a pulley’). *miḥwāl* pl. *maḥāwīl* ‘downwardslope, descent’ <A/1,6>. *maḥāl* pl. *maḥāwīl* ‘great distance between two wells’ *Musil*, 680; ‘waste, waterless desert’ *Glos*.

ḥwm ḥām, *yihūm* ‘to circle, hover, glide’ *Musil*, 542; ‘to make circling movements, go around’ <B10/10,D2/6><C/46,191,G/208>. *ḥawwām* ‘circling, hovering’ <C/178>. *mḥīm*, ‘(a thirsty camel) circling around the water trough, waiting to be watered’; also *mḥaymīn* <N/65,Mx4/40,78,110> and *ḥāyim* pl. *hyām* <18/23><359><N1/2><C/157,G/207,Mx2/38,3/36>, often used metaphorically as in *miruwayat al-hyām* ‘those who drench the thirsty (spears in blood)’, cf. *Sow*, 180, *miruwayat kill ‘abbās*. *ḥāmah* ‘ed-dying, whirling movement’ <25/4> (CA *ḥāma* ‘to circle round about the water because of thirst; to hover about’; *ḥā`im* ‘circling’).

ḥwy ḥawa, *yḥawi* ‘to collect, to encompass, to surround, to gather up, to round up’ <177,316>; ‘to take into possession one’s share of the booty by touching it with one’s spear’, *tarāha mḥawāya* ‘this is my spoil, part of the booty’ *Hess*, 101. *miḥtiwi* ‘s.o. who collects s.th., possesses it’ <16/8>. *ḥawi* ‘small mud house’, so called because its walls encompass all that is in it (Wādi ad-Duwāsir) (CA *ḥawā*, *iḥtawā* ‘to collect, bring together; to take possession of’).

hyd ḥēd pl. *hyūd* ‘the foot of a hill; a slope shutting in a plain’ *Musil*, 680; ‘mountain’ *JuMu*, 727; ‘rock, stone’ <22/4,33/1><243><D10/6,Bx8/11><N/27>; one of ad-Dindān’s young relatives escaped a beating when he made a mistake trying to help ad-Dindān with his camels by saying this verse, *ya-mall galbin fiḥ miḥl al-hyūd as-sūd // w-ṣalla‘ hbālih ya-‘arab ‘izzita liyyah* ‘Woe to a heart that is like a black stone (i.e. obtuse) // And whose idiocy became clear for all to see, people, pity me!’ (CA *ḥayd* ‘a protuberant, prominent part of a thing’).

hyr ḥār ‘to be perplexed, confused, baffled, bewildered’ <B8/2>; ‘to hesitate’ <28/4>; ‘to become collected (e.g. water or blood in a puddle), congeal’ <H2/8> (CA *ḥāra*). *hyār* ‘consideration, decent feeling’; *ma ‘alēh hyār* ‘he is not being spared, treated with courtesy’ <B5/8>. *ḥāyir* ‘(a fluid) collected in puddles,

stagnant' <185><B13/24,Bx5/7>; *ḥāyir* 'troubled, disturbed' *Musil*, 167 (CA *ḥāra* 'to become collected', said of water). *miḥūr* 'place where the water of a torrent collects' <7/12><Mx1/42>; *miḥūrah* pl. *maḥāyūr* 'a shallow basin fertilized by evaporating surface water' *Musil*, 323 <B1/12>. *hēr* pl. *hyūr* 'fenced palm garden' *Su* i, 188; *Su*, ii, 186; Glos (CA *ḥā'ir*, *ḥayr* 'a depressed place in which water collects; garden'). *ḥārah* expl. as 'anything good and beautiful' <N/166>.

hyn *allah yiḥīnih* 'may God destroy him, afflict him with trials' <N2/13> (CA *aḥānah allāh* 'God caused him to die, destroyed him, tried him, afflicted him'). *mihyān* 'expert, proficient, knowledgeable' <21/28,26/22>.

hyy *ḥayya* 'to welcome' <053,298>; *ḥayyāk allah*, also *ḥiyyēt* 'may God preserve, prolong your life'; *yihyiy lha al-bāl* 'he pays attention to, watches her' <631> (CA *ḥayyāk allāh* 'may God preserve your life'). *ahya*, *yihyiy* 'to bring to life, revive' <B2/16><C/56,P11/7> (CA *ahyā al-ard* 'he revived the earth by rain so as to bring forth its herbage'). *ḥayy* 'tribe, kin' *Musil*, 165, 359 <33/40><283,521>; 'living, alive' <255,608> (CA *ḥayy*). *ḥayyāt at-trāb* 'snakes' <33i>; *jī'lih al-ḥayyah* 'may he be bitten by a poisonous snake' <Bx13/5><B/25> (CA *ḥayyah*). *ḥaya* 'abundant rains which assure a luxurious growth of annuals; without it no affluence, *ribī'*, will follow' *Musil*, 542 <32c><308,502,530><B1/9><N/135,Mx3/6,24,30,G/25>.

خ (x)

xbb *xabb*, imp. f. *xubbi*, 'to run sprightly' <15/4>; *xubbi xabīb* '(run at) an easy gait combined with playful prancing, as is wont of young, spirited mares' *Musil*, 516. *xabbābah* 'a she-camel that runs at an easy gait' <M/3> (CA *khabba* 'to run at a quick pace', the pace called *khabab*).

xbt *xabt* 'a low, flat, wide expanse of land; a basin covered with gravel and sand, where small ponds are sometimes formed by rain-water which cannot run off' *Musil*, 679; 'open waste country of gravel and sand (in the Ḥijāz)' *Doughty*, ii, 572 <5> (CA *khabt*).

xbr *xabar* 'to know; to remember, recollect; to know where to

find' <4/13><670,675>. *xabbar* 'to tell, inform s.o., give s.o. a report of' *Musil*, 529. *xabar* pl. *xabār* 'news, report' *Glos* <034, 495><B1/8,D5/16>; 'directions, instructions' <P8/15>. *xābir* 'knowing, informed' <;17,;23,24/11><358,474,536><B4/a><N/92>. *maxābīr* 'places which one knows well from previous stays' <B1/17>. *xubrah* = *rabi*' 'group, one's own group' <30/14><B5/28,Bx3/12><B/30,Mx1/94,107>. *xabārah* 'mouse holes; area of danger, trap' *Musil*, 678; *KhaAd*, 381 <15/3><230> (CA *khabār* 'soft sand in which are burrows and hollows, in which beasts sink and are embarrassed; burrows of large field-rats'; *man tajannaba al-khabār amina al-ūthār* 'he who avoids the soft ground in which the feet sink will be secure from stumbling'). *xabrah* pl. *xabāri* 'large rain pool into which a whole herd can move and drink; a large or small depression in a plain in which the rain-water gathers' *Musil*, 340, 584, 679; 'a naked clay bottom in the desert, where shallow water is ponded after heavy rain, also *gā*' *Doughly*, ii, 260 <Mx1/94,2/23>.

xbt *xabt* 'drumming, beating of the ground' <27/8> (CA *khabt* 'a camel's striking or beating a thing with his forefoot').

xbg *xabūg* expl. as 'liar, coward' <176> (CA *khabaqa* 'to pass wind, fart').

xbl *axbal* pl. *xibl*, *xbūl* 'stupid, foolish, insane' <22/4,24/14><N/1,21>; *ma axbalk* 'How foolish you are!' <452><B8/11><P6/7>; *xabil*, *xablān* 'fool, imbecile, idiot' <634><S/42>. *fraystin xibla* 'a worthless, miserable nag' <374> (CA *khabil* pl. *khubūl* 'corrupted, feeble-minded, dim-witted, crazy, mad, insane').

xby *xba* 'hiding place; the hiding in which the daughters of tribal grandees are kept, e.g. the curtained litter-chair on a camel' <33/21>. *mxaba* 'place for hiding s.th.; pocket in the inside of the long shirt, *tōb*, in which one keeps one's money' <Mx2/118> (CA *mukhabba'ah* 'a girl who is kept in the house or tent, concealed from view, who is kept behind the curtain, who is not yet married').

xtrš *taxatraš* 'to steal, slink to' <S/14>.

xtl *xattāl* 'deceitful, cheating, crafty, wily' <M/41> (CA *khatala* 'to deceive, delude, cheat, outwit').

- x̄tm* *x̄ātam* pl. *x̄awātim* ‘ring (with a stone, *fāṣṣ*)’ *Hess*, 131 <12/26> (CA *kh̄ātam* pl. *kh̄awātim*). *x̄atm*, *x̄tēm* ‘seal’ <Bx6/17> (*kh̄atm* ‘the impress produced by the engraving of a signet’).
- x̄jl* *inx̄ijal* ‘to be ashamed, confounded; to remain silent because of shame or confusion’ <480>. *x̄ajil* ‘deeply ashamed’ *Musil*, 621; *x̄ajlān* ‘ashamed, disgraced’ *Musil*, 446 *mx̄ōjilāt*, *mx̄ōlijāt* (f.pl.) ‘flawed’ <7/1> (CA *kh̄ajila* ‘to be ashamed, feel embarrassed’; *mukh̄jil* ‘confounded; rent, worn out’).
- x̄jm* *x̄ajmah* ‘a type of gun’ <Mx2/79>.
- x̄dd* *x̄add* ‘earth, firm ground, surface’ <18/5><B3/3><H1/14,C/37,116,P5/5,7/4>; *x̄add* pl. *x̄dūd* ‘cheek’ <19/17,25/21,33/48><058,197,454><D5/5><N/7,G/164> (CA *kh̄add* ‘cheek; side; road’).
- x̄dr* *x̄addar* ‘to allow to settle (tea)’ <Bx7/21>; *tax̄dūr aš-šāy* ‘letting the tea leaves settle’. *x̄idr* pl. *x̄dūr* ‘shelter, women’s quarters of a tent, small tent for a woman’ <S/89> (CA *kh̄idr* pl. *kh̄udūr* ‘curtain, women’s part of a tent, tent in which there is a woman’).
- x̄drs* *x̄adārīs* (pl.) ‘pitch-dark’ <25/6> (CA *kh̄adara* ‘to conceal s.th., prevent s.th. from being seen’).
- x̄dm* *x̄adam* ‘to serve; to render a service to’ <188>. *x̄addam* ‘to embellish with embroidery’. *x̄adam* ‘embroidery applied as embellishment to cuffs and collar of a shirt’ <D11/6>. *mx̄adūm* ‘served’ <082,086>; ‘ornamented, embellished’ <D2/12> (CA *kh̄addama* ‘to ornament with embroidery, to embellish’). *x̄ad̄mah* pl. *x̄ad̄yim* ‘halter’, i.e. *riṣan* <7/16> (CA *kh̄adamah* ‘a plaited thong’). *tix̄dām* ‘showing off’ <9/31>; *tix̄dām al-bnayy fi l-ḥaflah* ‘girls swaying their hips as they dance at a festive occasion’.
- x̄dn* *x̄adīn* ‘beloved one; wife’ <16/9> (CA *kh̄idn*, *kh̄adīn* ‘private friend, amorous associate’).
- x̄dl* *x̄udlān* ‘disappointment, being left in the lurch’ <21/23> (CA *kh̄idhlān*).
- x̄rb* *x̄arab*, *x̄arrab* ‘to destroy, devastate, bring to ruin’ <471> <P7/5>. *x̄arbah* ‘destruction’ <B1/13><N/151>. *x̄arāb* ‘ruin, waste; palm groves without subsidiary cultivation’ *Ph*, ii, 314 <B9/36,D5/3> (CA *kh̄araba*).
- x̄rj* *x̄irj* pl. *x̄rīj* ‘saddle-bags, large leather bags with fringes and

- tassels carried by camels' *KhaAd*, 385; *Musil*, 581; 'double bag that can be thrown across the camel saddle and also a smaller bag of the same kind to be put on the horse saddle' *Musil*, 149 <9/22,22/3><D2/12><B/22,C/141> (CA *khurj* 'a pair of saddle-bags'). *xarj* 'expenditure, price to be paid' <N/124> (CA *kharij* 'disbursement, expenditure, outlay').
- xrr* *xarr* 'to trickle down, flow down; to close (eyes)' <33h> (CA *kharra* 'to fall down, stumble').
- xrz* *xarz* 'stitching, sewing' <D2/13>; *al-xarz tarz* (Persian: *darz* 'seam') *Musil*, 299; *Faraj*, 176 'the waterskins have been stitched' i.e. the expedition is ready for departure <D2/13> (CA *kharaza* 'to sew, pierce').
- xrs* *xarsa* expl. as 'a well with a narrow shaft and a copious supply of water' <D7/2> (CA *akhras* f. *kharsā* 'dumb, thick, solid').
- xrš* *xarš* 'a camel that suffers from the disease called *xarāš* or *aṭ-ṭēr* (see s.v. *tyr*), is restless, runs away from the herd, and rubs off its skin' <G/124> (CA *kharaša* 'to scratch vehemently, lacerate').
- xry* *xaraš* 'to guess, estimate, compute by conjecture, surmise' <B5/11> (CA *kharaša*).
- xr'* *xāri'* pl. *xurrā'* 'running, fleeing with bent neck; frightened to death' *KhaAd*, 255 <4/17><P6/15> (CA *khari'* 'anything that may be lifted; bending; supple'). *ixtirā'* 'fright, mad flight', said of fleeing ostriches, *Musil*, 151. *mixrā'* pl. *maxārē'* 'panicky, fleeing with the neck stretched forward' <6/14>; also: 'coward, frightened man' *Su*, ii, 43. *yixri'* *ixrā'* 'to scare, frighten' *Su*, iii, 115.
- xrf* *xaraf* 'to cull, harvest, pluck, snatch' <562>. *xarūf* pl. *xirfān* 'male sheep, fully grown male sheep' *Hess*, 82 <206,346>; 'male lamb' *Doughty*, i, 475 (CA *khariūf* 'young sheep, lamb').
- xrg* *xarag* 'to pierce, perforate' <N/68> (CA *kharaqa*). *xarīgah* pl. *xarāyig* 'watering-hole' <B/23> (CA *khariq* pl. *khārā'iq* 'well; shallow channel of water; a depression with herbage').
- xrm* *mxarim* 'smashing to pieces, destroying, cleaving' <461> (CA *kharama*, *kharrama* 'to pierce, cut into, mutilate, tear, rend, cleave').
- xzr* *taxāzar* inf. n. *tixīzār* 'to throw glances, side looks at one

- another; to keep a close watch on the other's movements (e.g. the sand grouse as they fly at great speed and with sudden swerves in close formation)' <9/23,19/13><B4/23>; *taxāzarat al-ḡūn* 'the eyes looked at the eyes of the others' (CA *takhāzara* 'to look from the outer angle of the eye; to contract the eyelids, to sharpen the sight'). *xēzarān* pl. *xayāzīr* 'cane, reed, bamboo, rattan' <9/31><D14/2> *Musil*, 293 (CA *khayzarān*).
- xzrf* *xazraf* 'to embellish, decorate' <25/14> (from CA *zakhrāfa* by transposition of the consonants). *xazraf* pl. *xazārīf* 'a kind of plant that grows in the south of Najd' <19/5> (CA *zakhraf* 'good edible plants').
- xzz* *xazz*, *yixizz* 'to run fast, nimbly' <4/24>; 'to snatch, rob' <P4/28>; 'to be separated from' <P6/22> (CA *ikhtazza al-ba'ir* 'he drove, chased away the camel from among the herd').
- xzm* *xizam* 'to pierce, perforate (e.g. the nose of a camel); to subdue, force into obedience' <M/59>. *mxazzamah* 'pack-camel led by a rope fixed at its nostril, *xlām*' <168>. *xzām* pl. *xzīm* 'nosering made of hair of the camel's tail or plaited leather thongs' *Hess*, 79 <N1/13><C/143,S/48> (CA *khazama* 'to pierce, perforate, e.g. the side of the nostril of the camel for the ring called *khizāmah* to which the ring is attached'; *mukhazzamah* 'camel having such a ring in its nostril'). *xizāma* 'lavender; a wild herb with a long stalk, small leaves, red flower, and very sweet odour' <B5/24> (CA *khuzāmā*).
- xzn* *xazn* *ad-dīfar* 'one's repository of courage', i.e. one's own kin on whom one can depend for assistance, syn. of *ṣulb jadd*, epithet in praise of one's fellow-tribesmen, connected with the idea of virtue being passed on in undiminished form through the tribe's pure lineage, <30/25><D3/1>. *maxāzin* 'store, contents; s.th. repositied, stowed, laid up'; *maxāzin ad-dīmāyir* 'feelings which are harboured in one's breast' <B2/1> (CA *khazīn*, *makhzan*).
- xzy* *xaza*, similar in meaning to 'ār 'ignominy, shame, vileness' <21/25>; *xazāha* 'her (a woman's) shame' *Musil*, 609 (CA *khazā* 'what is despicable, ignominious').
- xsr* *xasar*, *yxasir* 'to lose, suffer a loss' <B2/11>. *xasārah* 'loss (through lavish entertainment of guests)' <15/12>. *tixissār* 'loss

- <B7/17>. *xusrān* ‘losing, damaging’ <21/15>. *xassārah* ‘those who suffer a loss; reckless spenders’ <6/12><G/44>. *maxāsīr* ‘the cost’ *Musil*, 246; ‘losses (inflicted or incurred)’ <436>; *illi yanṭahūn al-maxāsīr* ‘those who do not mind incurring losses due to their generosity’ *JuKha*, 84 <B7/10, Bx7/5><P8/19> (CA *khāsīr* ‘one who lost his property’).
- xss* *xasīs* ‘mean, low, base, despicable, vile’ <B6/16> (CA *khāsīs*).
- xsy* *ixs* ‘Away with you! Fie on you!’ <688>. *txasa* ‘Away with you!’ *Musil*, 528. *xasa* ‘shame on’ *Musil*, 176 (CA *khāsa’a* ‘to chase away an unclean, cursed being, like a dog, devil etc.’; *khāsi* ‘cursed one whose presence is not tolerated’).
- xšr* *xāšār* ‘to share, divide with’ *Musil*, 447 <697><G/170>. *axšār* ‘to give a share to s.o.’ <S/16>. *taxāšār* ‘to agree to share (e.g. booty)’ *Musil*, 433, 511; *taxāšār al-bxūt bēn aš-širīcēn* ‘the mare is shared by two men’ i.e. ‘anything the mare may provide (like booty, a colt) will be shared between the two partners in her ownership’ *Musil*, 376. *xišīr* ‘booty to be divided, agreement to divide booty’ *Musil*, 432, 510. *xāšīr*, *xašīr* pl. *xišrah* = *širīc* ‘partner in, s.o. who shares in’ *KhaAd*, 469; *Su*, iii, 72 <C/51, G/94>. *xaššār* ‘sharing in, having a share in’ <B5/10><Mx2/53>. *xaššārat al-jār* ‘generous men who always come to their neighbours’ assistance’ *Su*, i, 88.
- xšš* *xašš* ‘to hide s.th.’ <N/89, Mx2/49, 69>. *xiššān* ‘hiding, putting s.th. away’ <Bx12/20> (CA *khāshsha* ‘to enter into s.th. so as to become hidden’).
- xšl* *xaššal* expl. as *drīsat* ‘it became obliterated, effaced; to deteriorate, change for the worse’ <N/152> (CA *al-khāshl* ‘anything bad, base, mean’; *takhāshshala* ‘to become bad, mean’).
- xšm* *xašīm* pl. *xšūm* ‘nose; steep spur of a ridge, edge of a mesa, bluff, cliff’ *Musil*, 679 <2/5, 5/6, 7/5, 11, 10/9, 30/17, 31/13> <182, 185, 205, 499><B2/22, 11/6, D5/1><N/68, S/48> (CA *khāshm* ‘nose’).
- xšr* *mixtišār* ‘private parlour; small select group sitting together (as distinct from an assembly open to all)’ <639> (CA *ikhṭašara* ‘to reduce, abridge, curtail’).
- xṣṣ* *xaṣṣ* ‘to single out, distinguish, particularize, be specific’ *Glos* <B1/15>, also *ixtaṣṣ* <N/54, M/9, P8/20>; ‘to give special,

favourable treatment to' <M/70>; *txuṣṣih* 'you address him especially'; *xuṣṣihum li bi-s-salām* 'give them my greetings' *Musil*, 310 <6/34,24/10,25/2><187><Bx10/9><N/15> (CA *khaṣṣa* 'to distinguish s.o. particularly'). *xasṣaṣ* 'to ask for details, particulars' <B1/8>. *xasṣah* 'what concerns o.s., especially for, with a view to the needs of, one's own mind' *ḤuA*, 151 <B1/4><P6/13>. *xasṣāt* 'details, particulars' <B1/14>.

xsf *xṣēfi* expl. as 'a common kind of bird (perhaps a sparrow was meant)' <N/159> (CA *akhsaf* 'ash-coloured, a mixture of white and black').

xṣm *xasāyim*, *xṣam* 'disputes, quarrels, feuds' <B9/a><M/76> (CA *khuṣūmah*).

xṭb *xatab*, *yxatib* 'to ask a woman in marriage, to ask for her hand' *Hess*, 134 <115,117,290> (CA *khataba*).

xṭr *xatar* 'to be in danger of, run the risk of' <N/72>; 'to come as a guest' <Mx2/51>; 'to avoid, to go about carefully (so as not to stumble), to step over the ropes and pegs of a tent'. *xātir* pl. *xittar* 'mind; inclination' <;23><356><D7/6,12/1><H1/2,Mx2/20>; *fi xātrih* 'it (a thought) bothered him, his mind kept returning to it' <N/122>. *xātir* pl. *xittār*, *xatātīr* 'guest, a traveller or visitor seeking the hospitality of the owner of the tent or house' <235,674><N/78,139,H2/14,P8/2>. *xatar* pl. *axtār* 'danger, risk to one's life' <26/28><326><B1/34,2/25,7/25><Mx1/23,G/38>; 'dangerous area, place outside or at the edge of a tribe's own grazing grounds, a place exposed to attack by the enemy' *Su*, i, 155 <584>; *ḏūdānna tar'a al-xatar* 'our herds pasture in the area of danger' *Hess*, 101; *tar'a ba-l-xatar* '(the she-camels) graze in the area of danger (an expression conveying the tribe's confidence in its ability to repulse any enemy attack)' *Musil*, 550. *xatrin*, *mixtir* 'on the brink of, in risk of, in danger of' <11/22,23/11><B7/4,N2/13,D5/11><H1/27,S/146,M/5> (CA *khatar* 'imminent danger, peril, risk'). *mixtar* pl. *maxātir* 'iron rod; a long piece of iron used to dig a well' *Hess*, 64 <P4/6>.

xtt *xatt* 'line; track' <11/5>; 'the breach a charging horseman opens in the enemy lines' <32/7>; 'letter, written message' <Bx10/9><H1/4> (CA *khatt* 'line; writing'). *xatīlah* 'a valley

between sand-hills where herbage is found'; *īṣb al-xatāyit* 'stripes of land that have been rained upon and where good herbage is found' *Su*, iii, 111 <C/3,30,35> (CA *khaṭīt*, *khaṭīḥ* 'valley not rained upon; land of which only part has received rain; strip of ground differing from what is on either side of it').

xtf *xataf* 'to catch one unawares; to snatch, abduct' <517>. *taxāṭifaw* 'they rushed ahead of them, cut off their escape and attacked the enemy' <19/23> (CA *khatifa* 'to seize, carry off by force, snatch'; *takhāṭafū* 'they contended together in snatching s.th.'). *xattāf* 'a wild beast or a good hunting hound that attacks its prey without being urged' *Musil*, 548.

xtl *axtal* f. *xatla*, pl. *xutl* 'long (said of arms)' *KhaAd*, 149 <2/10><G/19,88> (CA *khaṭil* 'long', whereas *akhtal*, *khaṭlā*' refers particularly to long, broad ears).

xṭm *xatam* 'to attach the halter to a camel's nose' <G/12>. *xṭām* pl. *xuṭm* 'noseband, halter; the entire halter used for riding a camel.' Its headstall consists of the brace of the bit, called *mīrsal* if made of iron, or *ḥabl*, *īzwah*, *ḡāl*, if made of wool, on the *rtām*, the upper part of the nose. It is fastened at the back of the camel's head, *ṣungirih*, with a strap or cord called *ḍār*, which may be embellished with colourful woollen tufts, called *niṣīr*, and beneath the cheeks, or the small part of the neck, *dgayyig ar-rgibah*, with the *xunnāg* or *xinnāgah*, which may also be adorned with *az-zirraj*, consisting of little woollen balls dyed in red, *wiṣṭ* <11/11,18/15,25/1><N1/13><C/143,154> (CA *khitām* pl. *khuṭum* 'halter, cord of which one end is fastened round the nose and jaws of a camel').

xṭw *xatta*, *yxatṭi*, *yxatṭa* 'to pass, to go past' <384>; 'to step carefully, to step over' *Musil*, 173, 251 <134> (Lane writes 'the vulgar say to a she-ass and to a she-camel or other beast in a slippery or difficult place *khatṭi* meaning *imshū*, "step leisurely!"). *taxatṭa* 'to walk, go by' *Musil*, 140. *xatwah* pl. *xṭa* 'step, pace' <P9/7>. *xatw* (with foll. genit.) 'some of, a certain one' *Glos* <4/12,17,11/8><020,103,540><B6/26,13/4>; *xatwāt sōdan* 'a certain black she-camel' <2/8><D7/5>; also *xatāt* 'many a one, someone, anyone' *Musil*, 180; *xātyah* <B5/1>.

xty *axta*, *xata*, *yixṭi*, part. *mixṭiy*, 'to commit an error, to do wrong,

- to err, to sin' <675>; 'to miss, not hit (a target); to fail to find the right way' *Musil*, 647 <643><B7/13,Bx2/2><P4/28,9/14,N/61,M/58,G/212,C/75,S/39,Mx1/101,2/67>; *axṭa as-sana* 'to lose one's way, go in the wrong direction' <C/75>; *la tixṭi al-ḡuwādi* 'do not commit injustice, wrong' *Hess*, 155. *xata*, also *xatiyyah* pl. *xatāya*, 'wrong, offense' <15/3><M/58,P4/6,9/4,N/157>. *mixṭiy* 'wrong, incorrect, at fault' <11/a><B11/a,N1/16>; *mixṭiyāt* (f.pl.) 'handling, treating s.o. in a cruel fashion, mauling' <33/8>; *mixṭiy w-ṣāyib* 'missing and reaching (the target)' *Musil*, 636 (*akhta*'a 'to wrong, commit an offense'; *khaṭa*' pl. *akhtā*' and *khatī*'ah pl. *khatāyā* 'wrong action, offence').
- xḍb* *xadab*, *xaddab* 'to dye (with henna, blood)' <Bx1/4><P3/2>. *xḍāb* 'dye, dyestuff (henna and the like)' <B9/24,Bx1/4>. *mxaddab*, *maxḍūb* pl. *maxāḍīb* 'dyed (with henna, paint)' <12/24><D11/10> (CA *khidāb*, *mukhaddab*).
- xḍr* *xadar* 'greenish-blue, blue as the colour of the sky' *Hess*, 67 <471>; 'greenery, plants' <P8/8> (CA *akhḍar* 'green or grey as a donkey or a grey beard'). *xadārah* 'greenery'; *liyāl al-xadārah* 'springtime' <492>. *maxāḍīr* 'pastures, herbage' <P8/8,G/118>. *al-xḍerah* 'the sky, zenith' *KhaAd*, 371 <C/178,S/23> (CA *al-khadrā* 'the sky').
- xḍḍ* *xadd* 'to move, stir, shake.' *xadīḍ* 'moving, shaking, stirring, agitating; what remains of water in a folded leather water bag' *Musil*, 300 <P11/4> (CA *khadda*).
- xḍ^c* *xuḍ^c* *ar-rḡāb* '(camels running) with their necks stretched low' <C/139> (CA *akhḍa* 'having a natural stooping of the neck').
- xfr* *xafrah* pl. *xafrāt* 'chaste beauty' *Musil*, 290; *Su*, ii, 107 <Mx3/19,S/45> (CA *khafīr* 'bashful, timid, diffident').
- xff* *xaff*, *yxuff* 'to disperse, to chase away (when a wind blows, rain is believed to come down in smaller drops)' <13/4> (CA *khaffa* 'to diminish, decrease, to become deficient', said of rain). *inxaff* 'to become light' <5/12>. *ixtaff* 'to fear, be afraid; to panic, run in fear' *Glos* <D2/17>. *istaxaff* 'to flee, to run away in fear' <403> (CA *istakhaffā* 'he found it light to carry'). *xifxāf* 'panic of fear, bewilderment'. *xafīf* pl. *xāf* 'slim; light, not heavy with load; nimble, sprightly, agile' *Glos* <1/13,6/29,27/3> <D5/3>; *xāf al-awāni* '(a mount carrying only) a light load'

<065>. *xuff* pl. *xafāf* ‘foot, pad of the camel’ <3/15,4/19,5/7,7/7,8/7><D9/8><H5/4,G/9,S/71> (CA *khuff* pl. *khifāf*, *akhfāf*).

xfg *taxāfag* ‘to collide, knock, bump against one another, flutter, flap’ <H4/7>; ‘to come down with a clattering noise’ <6/27>; ‘to tremble, shake, quiver, lurch’ <9/27>. *xāfiġ* ‘fluttering, palpitating, trembling, quivering’; *xāfiġ al-lāl* ‘the quivering air of a mirage’ <622> (CA *khāfiq* ‘quivering’ applied as an epithet to the *sarāb*, mirage; ‘moving, shaking’). *xafagān al-galb* ‘the trembling, fluttering of the heart’ (CA *khafq al-aqdām* ‘the pattering of the feet’).

xfy *xafa*, *yxafa* ‘ala’ ‘to remain hidden, concealed, unknown to’ <B6/18>; *yixfa* ‘it is hidden’ <14/7>; *ma xfi* ‘what is hidden, concealed’ <21/8> (CA *khafiya*). *axfa*, *yixfi* ‘to hide, conceal’ <N1/14><G/9> (CA *akhfā*). *ixtifa* ‘to disappear from view, vanish; to be missing’ <B1/20> (CA *ikhfafā*). *xāfiy* ‘hidden’ <19/3><B2/14>; *xafiyyāt* ‘hidden things’ *Musil*, 289.

xlj *xalūj* pl. *xilj* ‘a she-camel whose calf is killed immediately after birth and who notices it’ *Musil*, 194-195 <243><G/167>; ‘a she-camel bereft of her young thus groaning piteously and running aimlessly’ *Glos*; in poetry a person in the throes of utter despair and grief is often likened to a *xalūj*, a camel mother bereft of her young who refuses to eat, groans day and night and behaves erratically (CA *khalūj* ‘a she-camel whose young one has been taken away from her, by slaughter or death, and that yearns towards it and whose milk in consequence has become little in quantity’).

xls *ixlus* ‘Be away! Off with you!’ <30/4> (CA *khalaṣa min* ‘to withdraw, retire, go away’). *axlaṣ* ‘to heat steel and temper it’ <M/57>. *xlāṣ* ‘red-hot steel’ *KhaAd*, 158, 417 <M/57,S/65>. *mixliṣ*, *mxallaṣ* ‘real steel, *fūlād*’ <32/9><B1/31>. *xalūṣ* ‘gist, essence, substance; the choicest, best part’ <B5/31> (CA *khulāṣah*).

xlt *xalat* ‘to mix, mingle’ <456>. *ixtilat* ‘to get mixed up, entangled in’ <M/50>. *mxālīt* ‘mixed, mingled with’ <H2/18>. *mixtilīt* ‘mixed’; *gibāylin mixtalīn* ‘a heterogeneous mixture of tribal elements, groups’ <417>. *xult*, *xultah* ‘mixture’ variously

described as 'the mixture of date syrup and liquified butter,' 'mixture of wheat and clarified butter' or 'things that can be eaten separately or as a mixture' <P3/3> (CA *khilt*).

xl' *xalī'* 'dislocated, cast off, removed' <5/4>. *xal'* expl. as 'loud, thundering' <Mx2/80> (CA *khala'a* 'to cast, take off').

xlf *xalaf*, *yixlif* 'to be different, contradictory' <632> (CA *khalaḥ* 'to become different from, contrary to what it was thought to be', said for instance of the taste of water). *xallaf* 'to leave behind; to produce offspring, descendants' <B3/24><H1/e> (CA *khallaḥ*). *xālaf* 'to be contrary'; *ma yxālif* 'it is alright, there is no objection'; also *ma fih xāf* <H5/6> (CA *khālaḥ* 'to be contrary, opposed to; to conflict, be at variance'). *axlaf* 'to confuse, confound, perplex' <B5/5>; *yixlif rāyik*, *hōfik*, *hagāwīk* 'he is different from what you think, expect, contrary to expectation' <4/12><C/78>; *yixlif hōfih*, see *hūf* <4/21>; *yixlif* he goes against (the opposition of) ' <5/12>. *taxallaf* 'to remain behind; to lag' <30/9>; 'to ask recompense, compensation' *Glos*; *taxallaf bi-* 'to use, take as compensation for a loss' <384> (CA *khalaḥ*, *akhlaḥ* 'to restore a loss, to compensate', said of God; 'to take s.th. as replacement for s.th. else'). *taxālaf* 'to contend; inflict on one another (the loss of)' <33/54>; 'to go in different or opposite directions' <13/16><G/103> (CA *takhālaḥ* 'to take a contrary position'). *ixtalaf*, 'to become confused, bad-tempered, angry'; *ixtalaft*, 'I became confused, bad-tempered'; also 'to totter, tumble' *Glos* <12/4>; *ixtalaf galbih* 'his heart changed', i.e. 'he became insane, mad, possessed' *Hess*, 155. *ixtilāf* 'confusion, agitation' <H5/9>. *mxallif* 'leaving behind, leaving' <073>. *mxālif* 'rebellious, wayward' *Musil*, 199. *mitxālif* 'entangled, dense (vegetation)' *JuKha*, 111. *mixtalaf* 'changing, going from one state to another, contentious, disputed' <D7/15>; *nāgīn mixtalafīn 'aḡilha* 'a mad, unmanageable she-camel' *Hess*, 76.

ba-l-xalīfī explained as 'a mare whose age is between *tiniyyah* and *ribā'īyyah*, between her fourth and fifth year' <293>; *xalīf*, Ibn Junaydil writes that a one year old mare is called *hōliyyah*, a two year old *jīd'ah*, a three year old *tiniyyah*, a four year old *ribā'*, and a five year old *xalīf*, explaining that at the age of *xalīf*

a mare has reached her full strength and speed and that henceforth her tail is no longer clipped, *JuKha*, 151. According to *Musil*, 375, a *ṭiniyyah* and a *ribā'yyah* are a mare in her fourth and fifth year, and after that *ḡāriḥ* or *awwal garḥ*, then *tāni garḥ*, etc. Of course, these names are not related to precise periods of time, but refer to stages in the development of the animal's teeth.

xalfah pl. *xalf*, *xalfāt* 'umm al-*hwār*, she-camel with a young 1-7 months old' *Hess*, 77; 'she-camels which are milked after giving birth to young, during the suckling time' *Musil*, 324, 333; 'a she-camel who gave birth this year' *IngCa*, 71 <12/11> <556, 670><B1/24,4/8,D4/12,Bx3/5><Mx1/59,G/136> (CA *khalifah* pl. *khalif*, *khalifāt* 'pregnant she-camel, a she-camel one year after giving birth and once again being impregnated'). *xalīf* 'the milk that comes after the beestings' <D5/7> (CA *khalīf*). *xilf* pl. *xilf* 'teat of the camel's udder' (CA *khiḷf* pl. *akhlāf*, *khulūf*). *mixlāf* pl. *maxālīf* 'a path between two low, isolated mountains (*dūl*)' <19/22>. *xilf* 'behind' <5/11,33/44>. *xlāf* 'behind, behind the lines of' <250,333,337><S/37,40>; *xlāfih* 'at its end, towards its rear' <377> (CA *khalīf*).

xlg *xalg* pl. *xalāyig*; *maxlūg* pl. *maxālīg* '(God's) creation, creature, beings, people, mankind' *Glos* <9/17,12/17><B1/4,2/6>. *xālig* 'creating; creator' <N1/5> (CA *khalq*, *khalīqah* pl. *khalā'iq*). *xilg* 'character, nature, temper' <C/89> (CA *khuluq*, *khulq* 'natural disposition, nature').

xll *xall*, *yixill* 'to pierce, perforate' <M/96>; 'to damage, hurt' <Mx4/112> (CA *khalala*). *xalal* pl. *xlāl* 'defect, fault, flaw' <9/6><M/31,B/22> (CA *khalal* pl. *khilāl* 'gap; disorder, unsoundness, infirmity'). *mistixill* 'impaired, disturbed; sad, pining after (*mištiḥin*)' <24/2> (CA *ikhṭalla* 'to become defective; to become upset, disturbed'). *xill* 'sweetheart, beloved one, loving wife, husband' *Musil*, 513-514 <041,280,301,591,613> (CA *khill* 'a true, sincere friend'). *xall* pl. *xlūl* 'a trodden path through the sands' <G/13> (CA *khall* 'a road in sands'). *xlāl* pl. *xillah* 'a sharpened peg that is inserted under a calf's nostrils in order to save the mother's milk; if it attempts to suck, the peg pricks the female camel, so that she at once drives the calf away' *Musil*,

89; *Hess*, 71 <M/96>; *mxalūl* pl. *maxālīl* ‘a calf that carries such a peg in its nostrils’ *Hess*, 71 (CA *khilāl* pl. *akhillah* ‘a thing that pierces; small pieces of wood with which one pins together the edges of the oblong pieces of cloth of a tent; a wooden pin that is inserted into the tongue of a young camel in order that he may not suck’).

xly *xalla* ‘to leave’ <056,639>; ‘leave behind, abandon, desert’ *Musil*, 227 <26/24><022,226,691><B9/20>; ‘to renounce’ <088,105>; ‘to leave s.o. alone, in peace, to spare s.o.; to let, allow s.o. to’ <215,444,631,632,640,647,651,675><N/15,114, M/38,Mx2/98,H1/a,b,39,51>; ‘to cause s.o. to be’ <237>; *xall ād* ‘let alone that’ <318>; *xallūkum rijājīl* ‘behave as real men!’ <212>; *xallna naṣbirih* ‘let’s finish him off’ <387>. *xilli*, *xillyat* ‘it was left behind, abandoned’ <469><B1/30,9/23><C/96,Mx2/38>. *axla* ‘to empty, deplete; to leave’ <Mx2/24>. *xaly* ‘leaving, abandoning’ <H1/39,P10/a>. *mxalli* ‘leaving s.o., s.th. alone’; *al-mxalla* ‘a wounded man who is abandoned on the battlefield’ <26/24>; ‘land that is left alone, area of danger, border areas between enemy tribes’ <G/47>. *mxallāt* ‘things that are broken; disasters’ <B7/20>. *xālī* ‘empty, vacant’ <20/1,26/7><553,679><B12/4> (CA *khālī*). *xala* ‘a region where the camels will find no sustenance in any particular year; all that lies beyond the camp’ *Musil*, 217, 325, 679 <26/7,33h> <124,169,186><B12/4>; ‘desert ground’ <342> (CA *khalā*). *xalāwi* ‘s.o. travelling alone, secluded, alone, outlying’ *Musil*, 618 <B4/12,21>. *xaliyyah* pl. *xalāya* expl. as a *ḏīr* (see s.v. *ḏīr*) *illi ma yarḏa* ‘*al-ḥwār minha, yḥalbūnha al-‘arab* ‘whose milk is not sucked by a calf but is milked for human consumption only, while another she-camel, a *ḏīr*, has been trained to let the *xaliyyah*’s calf suck her’; if there are two *aḏwār* ‘*ala ḥwār*, two she-camels nourishing one calf, one is called a *xaliyyah* and the other *bsūt*; also ‘she-camels whose calves were taken away from them and slaughtered; she-camels producing plenty of milk’ <10/11,12/11> <H2/8>, see also s.v. *mry*, (CA *khalīyah* pl. *khalāyā* ‘a she-camel that brings forth, and whose young one is drawn away in order for her milk to continue for the use of her owners, she being made to yield her milk by means of the

young one of another, which is then withdrawn from her, and she is milked’).

xmd *xāmid* ‘silent, motionless and dead (desert)’ <3/9> (CA *khāmid*).

xms *xmaysa* ‘a kind of gun, firearm’ (so-called perhaps because its barrel has a length of five *ašbār*, handspans, cf. a *stētiyyah* which has a length of six *ašbār*, as Sawayan has suggested) <B9/24>. *umm xams* ‘a type of gun (that holds five shots)’ *Thaq*, 3, 249-250 <C/33,G/221>.

xmš *mixmiš* ‘narrow, lean in the waist, slender, svelte’ <17/8><S/13>. *mixmās* ‘one with a narrow waist’ *KhaAd*, 273 (CA *khamīs*, *mikhmās* ‘empty, lank in the belly’).

xmṭ *xamṭ* expl. as syn. of *hašim* ‘dry herbage, broken twigs and other plant debris’ <O/7> (CA *khamṭ* ‘a species of *arāk* tree’).

xml *xamāl* ‘stupidity, inaneness, dullness; stupid, foolish act’ <Bx9/16> <S/154>. *xāmīl* pl. *xummāl* ‘stupid’ <M/82,H1/45,S/21>. *xamlāt*, *xmāl* ‘acts of stupidity’ *KhaAd*, 156 <Mx3/10>. *mixmil* ‘wrong, at fault’ *Su*, iii, 45 (CA *khamala* ‘to be obscure, unnoted, reputeless’).

xmm *xamm* ‘to grasp, hold tight, grab, take hold of, keep in a firm grasp’ <325><B2/6>. *mxamūm* ‘held tight’ <D2/3>. *xmāmah* ‘refuse, garbage; mean, vile, base person’ <S/7,21,32> (CA *khumām* ‘the refuse of anything’).

xnzr *xinzīr* ‘rubber, inner tube of a tyre’ *Hu* <S/43>.

xntl *xanātīl* ‘scattered about, thrown into disorder, wasted’ *Hu* <S/120> (CA *khanātīl*, *khanātīl* ‘dispersed, scattered’).

xng *xannag*, *yxanniġ* ‘to throttle, strangle, squeeze one’s throat’ <33k> (CA *khannaqa*). *xunnāg* pl. *xanānīg* expl. as ‘part of the *xtām* (see s.v. *xṭm*), halter that runs along the *dgayyīg ar-rgibah*, the higher part of the neck next to the cheeks, while the part running in parallel, but higher, is called *ḏār*’ <D2/11>. *mixnag* ‘necklace’ <G/149> (CA *mikhnaqah* ‘necklace’; *mukhannaq*, *khināg* ‘throat’).

xnn *xannān* expl. as ‘treachery, deceit’ <B11/8>.

xnwd *taxanwad* ‘to sway with one’s hips while walking, to walk with a swinging gait’ <B8/4>. *xūndah* pl. *xwīndāt* ‘beautiful girl’ *JuA*, 179 (Persian *khudāwand*, *khwand* ‘king, prince’).

- xwx* *xōx* ‘peaches’ <431> (CA *khawkh*).
- xwr* *xār*, *yixūr* ‘to low, bellow, cry loudly’ <D2/7> (CA *khār*, *yakhūr* ‘to low’). *xūr* ‘she-camels producing plenty of milk’ <33/15><N/156,G/136,221> (CA *khawwārah* pl. *khūr* ‘she-camel abounding with milk, whose milk flows easily’).
- xw*‘ *xāyi* ‘lush, luxuriously green’ *KhaAd*, 253 <B5/24>. *mixwā*‘ pl. *maxāwī*‘ ‘a low tract of land, a plain, depression’ *JuA*, 230, 234 <6/33> (CA *khaw*‘ ‘a low tract of land with some growth of *rimth*-bushes’).
- xwf* *xōf* ‘fear, dread; land of fear’ <517><Mx2/81>. *maxāfah* ‘fear; fearful circumstances’ <560>; ‘a desert which is perilous for those crossing it’ <085,258,558>. *xāfah* ‘dangerous land; land where one risks being attacked by the enemy’ <32a>. *mxīf* ‘frighful, fear-inspiring’ <D5/16> (CA *mukhīf*). *mxāfah* ‘a little crazy’ <H5/16>.
- xwn* *xān*, *yixūn* ‘to betray’ <P9/16>, also *xāwan* <N/119>. *xawwān* ‘treacherous, unfaithful, traitor’ <B9/13><C/61> (CA *khā’in*, *khawwān*). *xānah* ‘use, benefit’ *Sow* (1982), 68 <Bx12/3>.
- xwy* *xāwa*, *yxāwi* ‘to accompany s.o. on a journey, a raid’ <015, 119,383,384><B7/38>. *taxāwa* ‘accompany each other, travel together’ <M/38>. *xuwwah* ‘a small group of three to six men who go on a plundering expedition; any small group of travel companions who eat and sleep together’ *Hess*, 98; ‘brotherhood, fraternity’ *Glos*, ‘protection afforded upon payment’ <Mx2/100>. *xawiy* pl. *xwaya*, *xūya*, *xwiya* ‘travel companion’ <019, 560><B2/29,9/34,35,12/4,Bx6/b><Mx2/100,B/13,N/90>; also ‘a companion who can afford protection against his fellow-tribesmen and allies whose territory is crossed’ *Musil* 438, 440 (CA *ākhā* ‘to become a brother, friend, companion’; *akh* ‘brother, companion, friend, fellow’). *xwa* ‘a piece of leather which is laid in a hollow that has been dug in the ground and in which water is poured for the camels to drink (similar to a *hōd* but without the wooden frame that holds it); it may also serve as a ‘plate’ for the traveller’s meal’ <D14/3>. *xāwi* ‘empty’ <20/1> (CA *khāwī*).
- xyb* *xāyib* ‘good-for-nothing, failure; s.o. who lets you down’ <D5/9,Bx11/12><H2/21> (CA *khā’ib*).

xyr *xāyar* ‘to hesitate in the attack, to waver’ <178>; *ma xāyaraw yōm inn baḏ al-‘arab xār* ‘they did not waver and attacked at a time when some Arabs retreated’ *KhaAd*, 130. *xāyir* ‘running to and fro’ *Musil*, 515; ‘weak, feeble, cowardly’ <S/99>; in <B13/20> it means ‘sheep’, a weak and bleating animal, as contrasted with camels (CA *khāra* and *khāyir*). *mxāyir* ‘waverer, coward’ <Bx5/19>. *taxayyar* ‘to choose, select’ <356,370>. *ixtār* ‘to choose’ <026>. *xēr* ‘prosperity, good’ <3/22,10/14,13/22><590><B1/5>; ‘pasture’ following abundant rains, *Musil*, 674; *xēr allah* ‘the Lord’s bounty, providence’; *balad bha xēr* ‘a good land, they use to say of a country whose inhabitants do eat and are satisfied’ *Doughty*, i, 248, 256. *taxyir* ‘choice; giving the choice, option’ <B1/27>. *mxayyarāt* ‘best weapons of any kind, rifles’ <H1/37,P1/17,10/3>. *mitxayyir* ‘expert, knowing what to choose’ <Mx2/54>. *mixtārtih* ‘his choice’ <357>. *xyār* ‘the choicest part of, the best of, those who excel’ <28/3> <087><B5/6><S/60,M/91> (CA *khīyār*). *xīrah* ‘the elite, the chosen, elect, the best men; the best thing, the thing chosen by God as being the best, what was fated’ *Musil*, 212 <33c> <590><B1/5> (CA *khīrah*). *xayyirīn* ‘worthies, excellent men’ <157>.

xyš *mxayyašāt* ‘enveloped with sackcloth (for cooling and protection)’ <D2/15>. *xīšah* ‘piece of sackcloth’ (CA *khaysh* ‘garments, pieces of cloth, sackcloth, made of coarse flax’).

xyt *taxāyaṭ* ‘to be sewn together’; *aš-šōf taxāyaṭ* ‘the vision was sewn together’, i.e. ‘it had become dark, the darkness of night was extended’ <686> (CA *al-khayṭ al-aswad* ‘the darkness of night’). *xēt* ‘thread, string, cord’ <635>. See *ftg*.

xyl *xāl*, *yixīl*, *xayyal* ‘to imagine, think, believe, suppose that, to look and guess, conjecture; to watch’ <D4/5><H1/12>; ‘to picture to one’s mind; to observe distant clouds and lightning in order to determine if they rained and in which area the rainfall occurred’ *Maws*, 151; *Musil*, 146 <141>; *wēn txīl ha-l-barǧ* ‘where do you place this lightning’, said when men observe the distant flashes of lightning in an attempt to judge whether it lightens from rain-clouds or not and in what territory in order to determine whether they should migrate with

their herds in that direction in search of pasture, *Musil*, 146. *xāyal*, *yxāyil* ‘to imagine, to think’ <369><Mx4/111>. *xāyil*, *mxayyil* ‘one who observes these clouds, watches the horizon, waits longingly for’ *Musil*, 306; *Su*, iii, 37 (CA *khāla* ‘to think, opine a thing; to surmise, fancy s.th.’; *akhālat as-samā* ‘the sky prepared to rain, thundered and lightened, but did not yet rain’; *akhālat as-sahābah* ‘the cloud showed signs of rain so that it was expected to rain’). *maxāl*, *maxīl* ‘rain-clouds’ <3/11,26/10> <B1/7, Bx13/15><C/33, Mx1/9, S/162>; *maxīlah* pl. *maxāyīl* ‘black rain-clouds’ *Hess*, 67 <5/1, 10/5, 13/15, 14/10, 18/2, 19/1, 27/8><141> also *xyāl* <B2/18, D1/12><C/174, H3/f, Mx1/7, 2/26> (CA *makhūlah* pl. *makhāyil*, and *makhīl* ‘cloud showing signs of rain’). *xyālah* ‘mare’ <33/17>. *xēl* (coll.) ‘horses; horse-men’ <32e, 33/31><034, 166, 207, 247, 375, 537, 639, 640, 641>, *xyūl* <250, 259> (CA *khayl*). *xayyāl* pl. *xayyālah* ‘horseman’ <382, 484, 626, 630><D7/19><M/62, G/10>. *maxyūl* pl. *maxāyīl* ‘a stick on which the shepherd hangs his cloak as a stratagem to prevent his flocks from wandering off in his absence’.

xym *mxayyim* ‘camping’ <466>. *xēmah* pl. *xyām* ‘light white tent’ *Musil* 269-270 <3/8><C/160>.

د (d)

dbḥ *adbah* ‘to crouch, hunch, lean down; to curve, bow, incline’ <B8/7>; ‘to turn away, stray off, move away’ <D7/9>; ‘to flee while leaning and pressing one’s head to the neck of the mare to escape the shots of the enemy’; *adbahan an-njūm* ‘the stars began to decline’ *Su*, i, 139; *dōbahaw* ‘they pressed their heads to the necks of their mares to escape the shots of the enemy’ *Musil*, 173. *idbāh* ‘running with the neck stretched low, bent forward’ <4/20> (CA *dabbaha* ‘to lower one’s head during prostration in prayer so that it is in a lower position than the back’). *midibḥāt* (f.pl.) ‘curved, bent, bowed’ <30/15><B9/16>.

dbr *dabbar* ‘to turn one’s back and move away; to go, walk back; to take to one’s heels, flee’ <8/3, 25/8><100><D14/6><N/32, 214, C/172, Mx3/14> (CA *dabara* ‘to go away’; *adbara* ‘to turn

back, retreat'; *mudabbirāt* 'angels charged with managing, regulating affairs'). *mdabbar* 'managed, conducted, regulated, arranged, planned' <B4/19>. *midbir* pl. *midābīr* 'moving away' <099><B3/21,D14/4><P8/18,S/23>. *dibrah* 'ruling, decree' <12/14>; *dibrat allah* 'God's direction' <183> (CA *dabrah* 'turn of fate'). *tadbīr* pl. *tidābīr* 'way of directing, managing, conducting an affair' <B1/9><C/39,S/26> (CA *tadbīr* pl. *tadābīr*). *dabar* 'putrefaction caused by galled spots under the saddle on a camel's back' *Musil*, 370; *dabra* 'a she-camel with suppurating sores from blisters on the camel's back and flanks caused by the heavy, unequally distributed load or by uneven saddles whether for freight or riding' *Musil*, 262 <Mx2/120> (CA *dabir*, *adbur* f. *dabirah*, *dabrā*' 'a camel having galls, sores on his back produced by the saddle and the like').

dbs *dibs* 'grape honey' *Musil*, 94; 'honey, sirup of dates' <N/77,H2/8,P3/3> (CA *dibs* 'the expressed juice of fresh ripe dates, honey of dates'). *dabs* expl. as 'fleshy dates.'

dbš *dibaš* pl. *adbāš* 'herds, all the cattle of a camp' *Musil*, 211, 660 <B1/20,5/21,7/15><N/147,C/135>.

dbk *dabč* expl. as 'running about' <B/18>; *yidbič* 'he runs' (CA *dabaka* 'to stamp the feet, to dance').

dbl *tidābal* 'to fight, skirmish' <G/204>. *dibīlah* pl. *dibāyil* 'disaster, calamity; war' *Su*, ii, 193; *dibāyil* 'ulcers, abscesses' *Musil*, 538 (CA *dabīl*, *dibl* 'calamity, misfortune'; *dablah* 'ulcer, tumor in the belly').

dby *diba*, *dabwa* 'young locusts whose wings are just growing; they are so numerous at times that they crawl in a long chain urging each other on and even riding one on top of the other' *Musil*, 112-113, 627; 'the later broods, born of the spring locust, sexless, or imperfect females, finding only burned-up herbage, are dry and unwholesome (as food)' *Doughty*, i, 244; 'locusts before they fly' *SuFa*, 269 <221><Mx2/79>. *diba ḥannān* was explained as 'young locusts making a humming sound as they crawl, *ḥann*' <9/4> (CA *dabā*).

djr *dījar* 'to become confused, intoxicated, furious' <M/69>. *dōjar* expl. as 'to go, ride in front' <484>. *dījar* 'intoxication, fury' <Mx2/57>. *mdājarah* 'those who confound' <Mx1/22>

(CA *dajira* ‘to become brisk, lively; to become confounded, confused, disturbed’; *dajir*, *dajrān* ‘brisk; perplexed, intoxicated, foolhardy’).

djw *dija* ‘darkness, darkness of night’ <12/25><D4/10,6/4>
<N/172,Mx4/106>. *dāji* ‘dark’ (CA *dujā*).

dhl *dihl*, *madhal* pl. *midāhīl* ‘hollow, cavity, burrow, lair’ <C/49>
(CA *dahl* ‘hollow, cavity’).

dḥm *daḥam* ‘to push, shove, hustle; to enter by pushing one’s way in’ <;29>; *širb al-bill daḥim* ‘the drinking of camels goes with a lot of pushing and shoving’ *‘Ubūdī*, 675 (CA *daḥm* ‘hard push, shove’). *tidāḥam* ‘to push, press one another’ <B13/3>. *iddihām* explained as ‘the somewhat sideward galloping of a horse when the rider draws in the reins’ <210>. *dāḥūm* ‘what is pressing, pushing, crowding’ <B7/3>.

dxl *daxal* ‘*ala* ‘to seek protection from’ <10/4,14/7>. *dixīl*, *mdaxxil* ‘one who places himself under the protection of s.o.’ <9/17,10/3><Mx1/107,2/99>, pl. *dxala* <Mx4/72>. *dxālah* ‘protection granted by request, e.g. when an oppressed or pursued person enters the tent, or its sacred precincts, of s.o. whose protection he desires’ *Musil*, 441; *Glos. midāxīl jāriḥ* ‘the circumstances, situation of his neighbour (whether he has enough to eat, his health etc.)’ <235> (CA *madkhal* ‘way of acting, means of attaining s.th.’). *mistadxilāt* ‘bony, emaciated she-camels’ <606>.

dxn *duxxān* ‘smoke, smoke of gunpowder’ <2/16><456>; ‘evil intent’ <21/22>.

drb *dārbāt* (f.pl.) ‘trained, accustomed to’ <6/7> (CA *dārib*). *darb* pl. *drūb* ‘path; road; ways, manners, habits’ <21/10,19><074, 185,254,637><N/108,Mx2/61,S/41,153>; *darb al-fasād* ‘the road of sin’ *Musil*, 294.

drby *darba*, *ydarbi* ‘to push, to roll s.th.’ <269,270,271><Mx1/44>.

drj *daraj* ‘to move, go; to walk; to plod, trudge along’ <383>; ‘to roll’ *Musil*, 76; ‘to stream’ *Musil*, 265 <H1/14>; ‘to learn s.th. gradually, make an effort to learn or do s.th.’; *adrj gīšīd* ‘I gradually learn to understand poetry’ (CA *daraja* ‘to go on foot, to go step by step, to walk slowly, with a weak gait’). *darraj*,

ydarrij ‘to force to walk’ *Musil*, 367; ‘to nudge on; to walk’ *Musil*, 265; *ydarrij bi’rih* ‘he weakly drives, nudges on his camel’ <591>. *dāraj*, *ydarj* ‘to go, keep up with; to handle with deliberation, care, wisely, to coax’ <H3/e, Mx4/31> (CA *dārajā*). *adraj*, *yidrij* ‘to try to get, win’ <P6/b> (CA *adraja* ‘to draw up gently; to fold, wrap up’). *dīrrājah* syn. of *hūrān*, ‘young camels until weaned’ <B1/24>. *darj* ‘ammunition, bullets’ <22/3, 31/4> <H2/31, Mx1/8, G/204>. *daraj* ‘stairs’ <O/13>. *dirj* ‘glove compartment (of a car)’ <Bx10/4>.

dr̄r *darr*, *tidirr* ‘she lets the young have her milk’ *Musil*, 87. *darrat an-nāgah* ‘the udder of the she-camel filled up as she smelled her young’ *Hess*, 78 <693> (CA *darra* ‘the milk flowed, it collected in the udder’). *darr* ‘milk’ <113, 624> <H2/4, P4/17>.

dr̄r‘ *dara*‘ ‘to be clad, coated in’ <B3/15>; ‘to charge at, to tear into, to ride full tilt at’ <418>. *darra*‘ ‘to clad, coat; to caparison’ <B10/13> <Mx4/5> (CA *darra*‘a). *dāri*‘ ‘charging, storming at’ <314>; ‘touching, hitting, interlocking with’ <604>; *rumḥih dirī*‘ ‘his spear hits its target’ *KhaAd*, 380. *mdarri*‘ ‘armed man’ *Musil*, 204. *mdarra*‘ ‘clad in a coat of mail’ <P1/9>. *dir*‘ pl. *dru*‘ ‘coat of mail, armour’ *Musil*, 53; ‘the best kind is called *ad-Dāyūdi* (lit. David’s work, i.e. made by Jewish armourers)’ *Hess*, 105 <33/24> <N/182, P11/7, Mx3/44> (CA *dir*).

dr̄f *daraf* expl. as ‘to come into s.o.’s possession by accident’ <G/190>. *minēn jāk ha-l-fāyдах?* *daraf* ‘aliyy min fulān’ ‘How did you get that profit? It came to me from So-and-So.’ *dirfitēn* ‘a door swinging open to both sides, swing-door.’

dr̄g *durgah* ‘veil’ *Musil*, 26 <B2/10> (CA *daraqah* ‘leather shield’).

dr̄k *darak* ‘evil fate, death’ <G/150>. *fi l-midārić* ‘in the way of harm, line of assault, place of the attack’ <B11/b> (CA *darak* ‘evil consequence’).

dr̄m *mdarram*, *darm* pl. *darmāt* ‘sound, unscathed, well-shaped, round’ <7/7> <H5/4, S/71> (CA *darim* ‘smooth, well-shaped’). *dirimah* ‘drumming, beating of the feet on the ground’ <26/10> (CA *darama* ‘to walk with short, quick steps, to hop’).

dr̄mḥ *dirmūḥah* pl. *darāmūḥ* expl. as ‘piece of fat’ <C/186>.

dr̄hm *darham* ‘to trot’, said of a camel, *Musil*, 356, 550 <4/3> <B4/12> <Mx2/39, G/147, 241>. *dirhām* ‘camel trot’ *Musil*,

- 85, 550; ‘a trot similar to *al-wakhd*, faster than *adh-dhamūl*’ *Su*, ii, 214 <27/6>. *mdarhamāt* (pl.) ‘trotting, running’ <D1/2>.
- drwz* *dirwāzah* pl. *darāwīz* ‘big doors, gate’ <9/19> (Persian *darwāzah* ‘gate’).
- drwl* *draywil* ‘driver of a car’ <Bx4/5>.
- dry* *diri, yadri*, part. *dāri*, ‘to be aware, to know, to have news of’ *Musil*, 217 <129,201,677,685,698><B5/12,9/34><N/89,92,131,S/3>. *dara, yadra* ‘to care about; to fear, to be respectful, circumspect towards, concerned for s.o.; to be careful not to provoke, anger s.o. ; to be careful, cautious’ <276,517,674><B2/11,D11/8,N1/1><P8/11>; *ma dara bih* ‘he cared nothing’ *Musil*, 480. *dara* is also used as a verb to indicate the unexpectedness, suddenness, surprisingness of what follows, <691,696>. *dāra, ydāri* ‘to treat with care, go about s.th. with circumspection’ <Bx14/16><M/52,58,G/148> part. *mdāri* ‘hesitant, circumspect’ <Mx1/110>. *tidirri* ‘avoiding, keeping one’s distance of’ <Mx1/111> (CA *dāra’a* and *dārā* ‘to treat with gentleness, flattery, gentle courtesy; to be cautious of s.o., to coax, sooth, blandish’. *dara’a* ‘to appear, come forth suddenly, unexpectedly’).
- dzz* *dazz, yidizz* ‘to push s.o. violently and make him trip and fall down; to send (e.g. s.th. in payment)’ *JohnEa*, 244; *Musil*, 293 <N/47,Mx1/61,79>; ‘to knife s.o. and throw him down’ <M/38>; *dazz īdi* ‘a blow delivered by my hand’ *Musil*, 434. *dazzah* ‘part of the dowry, advance payment.’
- dsr* *disar* ‘to stab, thrust a blade into s.o.’ <M/38>.
- dsml* *dismāl* pl. *disāmīl* ‘headdress, kerchief’, a word of Indian origin with the meaning of ‘national produce’, an inferior kind of cloth, *Fawzān*, 158; ‘a red headscarf made of cotton’ *Hess*, 129 <6/21>.
- dšš* *dašš* ‘to enter’; *dašš dawām* ‘he went to his work at the office and spent his working hours there.’
- dʿb* *daʿb* pl. *dʿūb* ‘gully, long and narrow gorge; regions, areas’ <Bx7/10>.
- dʿt* *daʿt* ‘soft, sandy ground’ <397>; in warfare horses can be turned to best advantage on a hard surface, for unlike the soft camel pads their hoofs sink into the soft ground and as a re-

sult they lose speed and soon tire. *tara ad-da't yigisir mišābir Dhēmān* 'the soft ground reduces the length of the thoroughbred's stride' *KhaAd*, 485 (CA *da'th* 'sifting or pulverizing earth with hand or foot').

d'tr *di'tūr* 'in one group, bunch, cluster'; *yaḏribūnhum di'tūrīn wāḥid* 'the cavalymen attacked them all at once, in one compact group' <420,421>; *da'ā'tūr w-di'tūr* 'coming troop after troop, the different troops as they follow each other (from the various camps to the battle ground)' *Musil*, 636-637; *da'ā'tūr* '(travellers) coming in groups' *Musil*, 466; 'tresses of hair tumbling down' *Su*, ii, 90, 133; 'sand-hills' <G/112,130> (CA *da'thara* 'to fell, prostrate, destroy, trample upon').

d'l *mda'* 'alāt expl. as 'she-camels that have been covered indiscriminately, so that their offspring will not be purebreds' <S/62>.

d'y *da'a*, *yad'i* 'to call, invite, convoke; to pray' <629><N/197,P6/2>. *da'wa* pl. *da'āwi* 'case, matter, affair' *Glos*; 'dispute' *Musil*, 501; *da'āwi* 'demands, claims, old scores which have not been settled' <288><B4/6,9/a> (CA *da'wā* pl. *da'āwā*, *da'āwi* 'claim, demand'). *da'wah* pl. *da'wāt* 'demand, plea' <B1/5> (CA *da'wah*). *d'yyah* 'important matter; duty, task' <9/17,17/3>. *d'āh* pl. *d'a* 'prayer, supplication' <B2/17,6/13>; 'imprecation, curse, malediction' *Hess*, 167 (CA *du'ā* 'ala). *dā'i* 's.o. who calls, invites' <B6/4,D4/4><P6/2>.

d'g *daḡar* 'to take by surprise, fall upon s.o., attack; to push the calves to the she-camels to be suckled' <D1/2> (CA *daḡara* 'to push, drive, impel, press; to rush, charge upon').

d'g *daḡānīḡ* (pl.) 'copious' (CA *daḡraqa* 'to pour, splash a fluid').
d'gš *daḡaš*, *yadḡaš* 'to attack at dusk' *Hess*, 98. *madḡūš* 'intrepid, fearless warrior, hero' <30/16><Bx3/5> (CA *daḡasha* 'ala 'to attack'; *tadāḡasha* 'to come to blows with one another, join battle').

d'gl *daḡal* 'to cover a she-camel *bi-l-ḡašb*, by forcing his way into her' <20/5> (CA *daḡala* 'to enter a place in a suspicious way').

d'fd *difādīf al-jnūb* 'weaklings' <S/120> (CA *dafdafah* 'beating a tambourine hastily').

dfr *dafr* 'thrusting, pushing' *Hu* <2/21> <D2/9>. *daffār* 'a

warrior whose thrust is powerful' <H2/20,Mx1/34>.

df^r *difa'* 'to hurry on, urge on, spur on' <131,523,538>. *daf^r* pl. *dfū'* 'gift sent by a man to his future bride's family' (syn. of *dazzah*) *Hess*, 135. *daffā'* 's.o. who repels' <P6/25>; *daffā'at as-ṣā'* 'those who push the measure,' i.e. 'traders, shopkeepers' <P6/5>. *madfū'* 'postponed, extended (e.g. repayment of a loan)' <P6/8> (CA *dafa'a* 'to push, drive back, impel'). *indifā'* 'rush, dash, impetuous movement; a good march' <134,678> <N/50>.

dff *daff, yiduff* 'to push, shove; to beat' *Hu* <Mx1/109>.

dfg *difag, daffag* 'to pour out' *Musil*, 143, 225; *yadfig as-samin yimnāh* 'his right hand pours out for the guests melted butter (an epithet for a generous man)' *Musil*, 187-188 <D4/8>. *dāfag* 'to pour, spill' <C/148>. *dafg* 'pouring, spilling' <M/52> (CA *dafaqa*). *madfūg* 'pushed, rushed' <2/6> (CA *dafaqt ad-dābbah* 'I made the beast hasten, go quickly').

dfj *daflaj, yadflaj* 'to run fast, to zip by; to run at a hurried pace when spurred on by the rider's chiding and chanting' <4/6,6/22><D5/3>; *diflāj* pl. *difālīj* syn. of *gūrān* 'quick trot' *Musil*, 598 <D2/10>.

dfn *difan* 'to bury; to overlook, forgive' <687><M/71>. *difn* 'dust and earth clogging a well' *Glos* <16/4>; 'dust, sand, earth' <D6/6>. *mindifin* 'buried, clogged' (CA *dafin*, said of a well 'partly filled up with earth or dust; covered with dust').

dfy *dāfi* 'warm' <687> (CA *dafi*).

dgg *dagg, yidiǧǧ* 'to knock; to beat, hit, rap, strike' <007><B6/15><S/48>; 'to pound, to hammer (powder, coffee beans, metal)' *Musil*, 242; 'to give the spurs to' <B/30>; 'to attack, to fall upon s.o. in a surprise attack' <327,330><B13/5>. *duggu al-bārūd* 'Pound the powder!' *Musil*, 519; *tdiǧǧ* 'you pound (the coffee beans)' *Musil*, 108; *tdugg rzām* 'to make a grumbling sound (camel mothers calling their calf)' <Bx5/20>. *ad-digag* 'blows, fighting' <G/178>. *dagg* 'pounding, beating' <23/8><N/204>. *daggāg al-hēl* 'pounder of cardamom' *Musil*, 561. *mdaǧǧiǧīn* 'pounders'; *mdaǧǧiǧīn al-mahārīs* 'tinkers, braziers', i.e. manual workers, a class which is traditionally held in contempt by the nomads <466> (CA *daqqa* 'to pound, crush'). *digg*, contr. of *jill*,

pl. *dgāg* ‘camels with gaunt, hollow bellies’, i.e. *ḏāmīr*, ‘with a small posterior and slender legs and necks; small, young camels’ <24/3><B4/8><Mx1/33,3/25>; *dgāgha wi-jlālha* ‘the small and the big ones,’ i.e. ‘all of them’ <M/64,75>; *digīg aṣ-ṣēd* ‘small game’ <P7/6>. *midagg ar-rgibah* ‘the small, narrow upper part of the camel’s neck, next to the cheeks, also *dgayyig ar-rgibah*’ *Musil*, 330 <057,058> (CA *daqīq*, *duqāq* ‘slender’).

dgl *digal* ‘to hit (with a fist), strike, pound, slam’ *Hu* <B2/2,4/9>. *digal* pl. *diḡlāt*, *daḡl* ‘attack, onslaught’ <P9/5, Mx1/15,4/110, C/95>. *dgalah* pl. *diḡal*, *diḡlān* ‘(dates produced by) various kinds of palms (not the ones that produce the best quality of dates, *siriy*); these dates become black, not reddish like the *siriy*’ <P3/2, H5/a> (CA *daqal* coll., *daqalah* n. un. ‘an inferior kind of date; a kind of date palm’; *daqala* ‘to hit, strike s.o. in his face’).

dgn *dēgān* ‘a youth overfond of dress’ *Musil*, 125; ‘high-spirited, brave young man’ <21/12><188,424>.

dkk *dakk*, *ydukk* ‘to prod, poke, punch; to rouse, stir up s.o.; to cause pain, torture, afflict, harass, beset s.o. (worries, disasters, etc.)’ *Musil*, 108; *Faraj*, 208, <13/10>. *indakk* ‘to be broken, crushed; to collapse, burst open’ <Mx2/97>. *duwācīc* ‘worries, unrest, anguish’ *Musil*, 113 <P6/3>; *dakkāt šayṭānih* ‘restlessness, tricks played on him by his devil’ <Bx12/18>. *madkūk fi nisabh* syn. of *ma hu b-iṣīl* ‘he is not of a pure, noble descent’. *mida‘c* ‘ramrod’ *Hess*, 148; *Glos* (CA *dakka* ‘to break, crush, pound; afflict’; *dakkah al-maraḡ* ‘disease weakened him’).

dlb *dūlāb* pl. *duwālīb* ‘millwheel’ *Musil*, 273. Here *duwālīb* denotes ‘the vicissitudes brought by the turning wheel of time’ <12/2><C/8> (CA *dūlāb* pl. *dawālīb* ‘a kind of waterwheel’).

dlbh *dalbah* ‘to incline, go down, set’ <P7/1> (CA *dalbaḡa* ‘to curve, incline, stoop’).

dlj *adlaj*, *tidlij* ‘to journey all night or part of it’ <4/22, 6/23,7/5> (CA *adlaja*). *dillij* (pl.) explained as ‘camels that walk for great lengths of time without *raḡa*, noises of protest; obedient and persevering camels’ <24/7>.

dlg *indilag* ‘to gallop, rush.’ *dalḡ* pl. *dlūḡ* ‘swift and devastating

attack' <Mx1/5>. *dallāḡah* 'courageous men who throw themselves on the enemy' *Musil*, 635 (CA *sayf dālīq*, *dalūq* 'a sword that is rapidly drawn from its scabbard'; *ḡārah duluq*, *dalūq* 'a devastating cavalry attack'; *dalaqat al-khayl dulūqan* 'horses rushing one after the other to the attack'). *dilīḡ* 'locks, tresses (that appear from under the head-scarf)' <D11/10> (CA *dalaqa* 'to come forth, issue').

dll *dall*, *ydiill* 'to know the way to; to point out the way, to lead s.o. who risks going astray' <2/27,6/32,8/11,26/13><B1/5,Bx9/1>. *dilīl* 'proof, evidence' <449>; *dilīl*, *dilīlah* pl. *duwātil* 'guide, scout, s.o. who is expert at finding his way through the desert, familiar with the watering places' *Musil*, 509; 'in distant forays they (the nomads) must hire a *dilīl* or land-pilot to ride with them; he is commonly some former exile or guest in that country of which he now will betray the hospitality' *Doughty*, i, 271 <8/11><067,263>; 'expert, adept, knowledgeable' <B9/5>. *darb ad-duwātil* 'the path of correctness, righteousness' <14/4>; *bi-dalālah* 'with foreknowledge' *Su*, ii, 125. *dallāl* pl. *dalātil* 'middle man who establishes contact between buyer and seller and whose *dalālah*, fee, is 2 1/2 *ḡirš* from each side to the bargain' *Hess*, 147; 'running broker of all that is put to sale in the market' *Doughty*, i, 661 <13/19><B4/16><H1/2>. *dallah* pl. *dlāl* 'long-beaked coffee pot, the smallest of the pots used in the preparation of coffee, the pot from which the coffee is poured' *Musil*, 100-102 <107,639,687,690><B9/23,D1/10,Bx6/5,Bx9/4><M/35,51,H2/15,N/30,G/30,S/92>.

dlh *dalah*, *yadlih*, *lya jūt b-adlah* 'when I want to forget, to be diverted, free from care, not to think of' <24/12>. *tadallah* 'to move in a quiet, unrestricted way, at a leisurely gait' *Musil*, 547. *dālīh* 'carefree; lighthearted' <24/13><D9/2>. *dillīh* (pl.) 'empty of mind, forgetful to their surroundings' <24/7> (CA *dalūh* 'a she-camel that does not yearn for her mate or young').

dlhm *idlahamm* 'to become dark' <D4/3>. *midlihimm* 'dark, pitch-dark' *JuKha*, 143; *KhaAd*, 312; *Maws*, i, 139 <D4/10,10/9> (CA *idlahamma* 'the night became black, intensely dark; the darkness became dense, thick; *dalham*, *mudlahimm* 'dark, intensely black').

dlw *daluw* pl. *dla*, *dliyy* 'a leather bucket used to draw water from

a well' *Glos*; 'bucket of the Bedouins; it is made of sheep skin, about 50 cm. wide and 20 cm. high' *Hess*, 64; *Musil*, 71-72, 322 <6/8,33/43><D11/11,Bx5/8><Mx2/102> (CA *datw* pl. *dilā'*, *dilīy*).

dly *adla* 'to pounce on, swoop down on, fall upon' *Musil*, 443 <039>. *aṭ-ṭēr yadli* 'the flacon swoops down' *Musil*, 34. *midliy* 'falling down, dropping; letting down' <B1/7> (CA *adlā* 'to dangle, drop, let fall down').

dmt *damt* 'soft' <4/21>; *damṭāt al-awrāk* 'camels with soft haunches, thus offering a soft ride' <297><B7/28> (CA *damth* 'soft, sandy land').

dmj *midmaj as-sāg* '(a woman) with fleshy calves' <Bx13/14> (CA *mudmaj* 'round and smooth').

dmḥ *dimaḥ*, *yadmaḥ* 'to erase, forgive' <276>; *nadmaḥ* 'we disregard (one's lapses)' *Musil*, 608 <Bx9/16,14/11>. *indimaḥ* 'to be forgiven, excused' <21/24> (CA *madmūh* 'forgiven, erased').

dmr *indimar* 'to be destroyed, annihilated; to perish' <D5/3>. *dammār* 'destroyer' (CA *indamara*).

dms *dīmas*, *yadmis* 'to hide, conceal o.s.' <B6/9>; *admas ad-dmās* 'it became dark' *Musil*, 659 (CA *damasa*, *dammasa* 'to bury, hide'; *damasa az-zalām*, *admasa* 'to become dark'; *tadmīs* 'concealing s.th. under s.th. else').

dm^c *dam^c* pl. *dmū^c* 'tear' <151,160,592>. *madma^c* pl. *midāmi^c* 'place where the tears collect in the sides of the eyes; the inner and the outer angles of the eyes, sides of the eye' <8/4> (CA *madma^c* pl. *madāmi^c* 'part where the tears run, inner angles of the eye').

dml *dāmīl* 'admixing, adding (one colour to another)' <15/8>.

dmm *dīmām* 'round like a dome, kubba' <25/11><N1/10>. *dammām* 'large drum' *Musil*, 85.

dmn *damman* 'to cover with droppings' <647,648> (CA *dimn* 'manure, dung').

dny *dāma*, *ydāmi* 'to kill s.o. and thereby to incur blood-guilt' *Hess*, 91 (CA *dammā* 'to strike s.o., to make s.o. bleed'). *dam* pl. *dmīyy* 'blood' <222,412,470><Mx1/17,G/235> (CA *dam* pl. *dīmā'*, *dumīy*). *dāmi*, *dāmyāt* (f.pl.) *dīmāya* 'bleeding, covered with blood' <33/48><N/142>. *dwūmi* (syn. *garīm*) pl. *damwīyyah*, *dūmīyyah* 'blood-stained, culprit, s.o. who is guilty of murder and

- is being sought by the victim's avengers' *Hess*, 91; *Musil*, 489 <G/31>.
- dndn* *dandan* 'to tinkle, jingle; to hum a tune; to drone' <21/6><B/32,Mx1/9>. *dindān* 'tinkling sound; a tune, song; droning, rumbling' <4/1,21/6><C/33> (see *dnn*) (CA *dandana* 'to speak in a low, soft tone so that one's speech is not understood').
- dns* *danas* 'dirt, filth, pollution' *Musil*, 439 <C/82>; *la ya-bi'd min dannas al-irḏ bi-l-ār* 'a curse on those who soil honour with shame' *Fas*, i, 90 (CA *danas*).
- dn*^c *midānī*^c (pl.) 'curved, crooked' <6/26>; *dana*^c, *yadna*^c 'to help oneself to s.th. without being invited'; *dinū*^c 'one who acts in such manner' *Musil*, 613-614; 'mean person' *Hu* (CA *dani*^c 'mean, vile').
- dnf* *midinfāt* (f.pl.) 'emaciated' <24/3> (CA *danif*, *mudnif* 'extremely gaunt and weak because of disease').
- dng* *dannag*, *ydannig* 'to lower, incline one's head (e.g. from shame or fear)' *Su*, iii, 43; 'to avert, lower one's gaze, pretend not to see' *Su*, i, 59; 'to lower the head to graze' *Musil*, 246; 'to stoop to (base acts), avail o.s. unashamedly from' *Musil*, 608 <Mx4/96>. *dānūg* pl. *duwānīg* 'sailing ship' *JuA*, 76 <6/26> <H5/4>.
- dnn* *dann* 'to make a ringing sound' <23/7>; *dann al-jaras* 'tinkling of (camel's) bells; a bell is hung on the neck of only a valuable she-camel which is inclined to wander afar' *Musil*, 551. *dinān* 'drone' <G/197> (CA *danna*, *dandana* 'to buzz, drone').
- dny* *dana*, *yadni* 'to draw near, to be imminent' <11/22,16/3,21/15><B5/1,8/13><N/136>. *danna* (imp. m.s. *dann*), *adna*, *istadna* (imp. m.s. *istadin*) 'to bring near, to bring, to lead to; to fetch' *Musil*, 102, 105 <12/1><H4/8,S/61>; *dann li* 'bring, lead to me' *Musil*, 108, 358; *idna b-xēr* 'bring the good things, prosperity' <27/2>; *yidna* 'it is brought' <32/1>. *dāna*, *ydāni* 'to be near; to come near; to accept, to bear with' *Musil*, 262 <21/29>; *ma tdāni* 'she cannot bear, accept, put up with, tolerate.' *tidāna* 'to approach, come near' <S/3>. *dāni* 'near at hand, near by, close by; not reaching far; a close kinsman' <070><D9/10> <Mx1/63>. *mdanni* 'close in respect of relationship' <C/87>. *mdāni* 'brought down, felled' <P5/5>. *adna* 'nearest, closest'

<B3/16>. *al-adnēn* ‘one’s close relatives, kin’ <21/29><Bx11/32> (CA *adnā* pl. *adnawna*). *dināwi* ‘next, closest’ <B4/9>. *dannāwah* ‘relatives’; *duwāni* ‘relatives, fellow-tribesmen’ (= *bini* ‘*amm*) *Musil*, 488 (CA *daniya* ‘he was *ibn* ‘*amm*, son of a paternal uncle; closely related’). *mdinnah* expl. as ‘firearm, gun’ <B11/9>. *dinya* ‘this world, fate, vicissitudes of life’ <N/97,145,152,157,S/84,129,152> (CA *dunyā*).

dhj *dahaj* ‘to pass by’ *Su*, iii, 78; *KhaAd*, 308. *madhūj* ‘madly in love with’ <607>.

dhdm *dihdūm* pl. *dahādīm* ‘great numbers of camels and Bedouins watering at a well’ <D7/3> (CA *dahdama ash-shay*) ‘to collapse, become mingled in a heap’)

dhr *dahar* ‘evil fate, drought’ <664,667> (CA *dahr*). *mass ad-dahar*, lit. ‘hit by fate, misfortune’ <12/8><D2/13>. As in ancient times the concept of *dahar* (CA *dahr*), meaning fate, has some doubtful connotations to the orthodox Islamic ear. *Lane* writes: ‘*ad-dahr* was applied by the Arabs to Fortune; or fate: and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Moḥammad forbade their doing thus.’ Although *Dindān* is a believing Muslim in his fashion, his reference to *dahar* here is indicative of the persistence of this distinctly pagan concept among the Bedouin population of the Arabian peninsula <Mx3/8,S/152>. *ḡubrat daharha* ‘the dustiness of drought’ <G/26>.

dhf *dahaf lēl* expl. as ‘the beginning or the end of night’ <P1/8>.

dhkl *dahācīl* expl. as *nidaḡ* ‘soft, sandy ground; the *lhūd*, sandy slopes of an *abrag*’ <10/12>.

dhl *dahal*, *yadhal* ‘to frequent, haunt; to keep returning to one’s favourite place, a place which one knows well and likes’ <D8/4,Bx5/8,8/4><P4/2,G/108>. *midhāl*, *madhal* pl. *midāhīl* ‘place one keeps returning to, place one frequents (because of one’s preference for it); haunt, favourite place frequented by migrating beings (nomads, birds, gazelles etc.)’ <241>; ‘a maze of footprints on the ground, a crisscross of traces’ (i.e. an indication that the place is frequented by men or animals) <1/1,3/1,

15,10/11,13/18,23/11,26/25,29/3><B3/3,7/15,D7/5,10/7>
<H1/31,2/14>; *midhāl al-‘arab, aṣ-ṣēd* ‘the traces of Bedouins,
game’ *Hess*, 61; also *madhal* <Bx6/7>, and (pl.) *dawāhil* <Mx1/
11>. *midhil* expl. as ‘giving a little fodder to a camel in order
to put the animal at ease’ <677>.

dhm *adham* pl. *dihm* ‘dark, ash-coloured’ <148> <G/215> (CA
adham pl. *duhm*). *dāhūm* syn. of *jāddah* ‘path trodden by camels’
<G/228>.

dhn *madhūn* ‘anointed, smeared, rubbed with’ <28/l> (CA *da-
hana*).

dwj *dāj* ‘to go on foot, to go around, to wander on foot, to walk’
Musil, 218, 532 <608><Mx1/91>; ‘to stagger from side to side’
Musil, 142. *ma dājat* ‘*alēha al-gtū*’ ‘a desert not trodden by the
herds’ *Su*, ii, 109; *ndūj ad-dwiyyah* ‘we wander, pass through the
waterless deserts’ *Su*, ii, 165. *dawwaj* ‘to wander up and down’
JuA 101; *JuKha*, 54; ‘to take s.o. on a trip.’ *tidāwaj* ‘to wander
around disconsolately’ *Musil*, 577. *dāyij* ‘wandering, going on
foot; s.o. who comes looking for food in the Wādi during the
hot season’ <N/176,P9/11>. *dūj*, *dawwājah* ‘going on a stroll,
walking around’ <Bx11/32>.

dwh *dōha* ‘a great tree with spreading branches’ <N/30> (CA
dawḥah).

dwd *šan* ‘*dāwūd*’ ‘the product of David’, i.e. ‘steel, arms made
by Jewish armourers’ *Musil*, 85 <33/25><P1/9>.

dwr *dār*, *dawwar*, *dayyar* ‘to search, look for, seek’ *Musil*, 304; *Glos*
<9/6,11/16,22/1,29/2><055,369,423,652,666,671,697>
<B11/b><P1/1,H1/34>. *dār*, *yidīr* ‘to turn, revolve; to turn
away, divert, take away; to start, direct; to think over’ <P1/
8,9/12,Mx3/19> (CA *adāra*). *dayyār* ‘s.o. who sets up camp, visits
an area’ <B7/14>. *dōrah* ‘search, going looking for, in search
of’ <B6/11>. *dāyir* ‘round’; *ad-duwāwīr* ‘the tents pitched in
circles’ <G/122,127>. *al-hōl dāyir* ‘a full year’ <B13/19>; *dāyrah*
‘next year’ *Musil*, 202. *dārāt az-zamān* ‘the turnings of the wheel
of time’ <S/117> (CA *dārat al-ayyām* ‘the days came round in
turns’; *dārah*, *dā’irah*, *dawrah* ‘circuit, circle, turn of fortune’).
dīrah, *dāyir* pl. *dyār*, *dīrān* ‘territory, region, tribal homeland,
tribal range’ *Glos* <33/5><024,033,038,350,416,495,518,649>

<B12/1><H1/3,N/28,84>, also *dār* <431>.

dws *dās*, *yidūs* ‘to trample, tread on’ <B8/10>. *dīsat* ‘it was routed, trampled on, thrashed’ <2/18>; *yidūsūn l-arya* ‘they thrash out, discuss until they reach a sound opinion’ <Mx4/52>; cf. Turki ibn Ḥmēd’s verse, combining the verb’s literal and metaphorical meanings: *min la yidūs ar-rāy min gabil ma dīs*, ‘*alēh dāsōh al-ʿyāl al-grūmi* ‘who is not quick to thrash out a sound opinion before the others do so (i.e. who rushes headlong into action or wavers), will be trampled on by fiery warriors’ *KhaAd*, 361. *adāwis* ‘I ponder, try to make up my mind’ *JuA*, 154 (CA *dāsa* ‘to tread, trample on; to thrash; to inflict utter defeat’). *dāsāt* (f.pl.) i.e. *madyūs* ‘thrashed, thrashed out, thought out’ <18/13>. *midāwis* ‘battleground’ *Su*, ii, 114. *dwēsāt* ‘hoofs of a horse (that trample on the fallen enemy)’ <G/24>. *nahār diwīsah* ‘a day of battle’ <P4/33,H1/44> (CA *dāsa* ‘to tread, trample on; to thrash; to inflict utter defeat’).

dw^ʿ *indā*^ʿ, *yindā*^ʿ syn. of *yindifig*, *yinkabb*, *yintitir* ‘to be poured’ *Fas*, i, 202 <P6/19>.

dwf *dāf*, *adūf* ‘I mix, admix with water’ <31/4> (CA *dāfa* ‘to mix, moisten s.th. with water; steep in water’).

dūk *dūk*, f. *dūc* ‘here, take, see’ *Glos; Proch*, 226; ‘look here, there is for you’ <461,489>.

dwl *dwāl*, *dwal* ‘a large army, large numbers of armed men’ <18/12,13><B1/30><M/19,Mx1/57> (cf. CA *dawlah*).

dwn *dūnih* ‘coming in between, intervening, standing as an obstacle or separation between it’ <D5/16>; *dūnik* ‘Look! There!’ <101> (CA *dūn*). *dūwān* ‘a kind of coin’ <9/30,21/11>. *dānah* ‘a pearl’ <28/1> (Persian *dāneh* ‘grain, berry, bead’).

dwh *dawwah*, inf. n. *tadwīh*, ‘urging a she-camel to rejoin her young by uttering the cry *dāh dāh* or *dih dih*’ *Fas*, i, 72. *daw* or *dawda* ‘calling the animals’ *Musil*, 548-9. *dawh* ‘coax the camel with the word *dawh*’ *Musil*, 204. *dawwih laha* ‘call the camel!’ <N/84> (CA *dawwā* ‘to make a sound; to circle, go around’).

dwrw *daww* pl. *diyyān*, *dwiyyah* ‘vast desert; a large, elongated, level plain surrounded by mountains’ *Musil*, 289, 366, 475, 500, 677 <4/14> (CA *daww* ‘vast, waterless desert’).

dwy *dawa*, *yidwi* ‘he runs, hurries, scampers’ <B7/5><S/41>. *idwāy* ‘a scamper’ <4/23>. *duwiyy al-xēl* ‘the gallop of horses’

- <Mx1/8> (CA *dawwā* ‘to travel in the *daww*, waterless desert’). *dāwi* ‘hurrying, running’ <143>; ‘constant, much’ <B4/15> (CA *dāwī* ‘much, abundant’).
dāwa, *ydāwi* ‘to treat a patient’ <C/40> (CA *dāwā*). *da* ‘illness, disease’ <P10/5>. *dwa* ‘medicine, remedy’ <9/12><225><C/40>. *mdāwi* pl. *mdāwyah* ‘medical man, s.o. versed in the traditional art of medicine’ *Hess*, 148 (CA *dawā*, *duwā*). *dwāh* ‘inkwell’ *Musil*, 318 <C/70,131,S/73> (CA *dawāh*).
- dyd* *dēd* pl. *dyūd* ‘breast, udder’ <33/49>.
- dy*^c *dayya* ‘at expl. as ‘she rode, went with’ <642>.
- dyg* *tidāyag* ‘to beat down, pour down on’ <14/17>. *dēgān* pl. *dyāga* ‘a youth overfond of dress’ *Musil*, 125; ‘high-spirited, brave young man’ <S/149>.
- dyk* *dyé* ‘cock, male fowl’ <C/27>; ‘a tussock of black wool that stands erect on the place where the *šamāyil* are fastened to the *figār*, the back of the camel’ <14/14> (CA *dīk*).
- dym* *dayyam* ‘to circle, rise to the sky’ <20/4> (CA *dawwama*, *dayyama* *ash-shams fi as-samā* ‘the sun spun in the middle of the sky’). *dām*, *dāmih* ‘as long as, as long as he’ <23/15,29/6,30/6,31/11><B7/32,Bx11/6><N/180,B/27>; *ma dām*, *ma dīmt* ‘as long as he, you’ <P9/17>; *hīllin dām bāgīha* ‘as long as he wishes the period to last’ <21/8> (CA *mā dāma*). *dāyim*, *dāyman* ‘always, ever’ <1/8,25/10><033,056,079,092,114,128,136,364><P1/3>.
- dyn* *dayyan* ‘to become religious, obedient, behave according to the rules, injunctions imposed on s.o.’ <B8/9><P7/c> (CA *dāna* ‘to be, become obedient, submissive’). *tidayyan* ‘to become indebted’ <H3/d> (CA *tadayyana*). *dīn* pl. *dyān* ‘oath’ *Musil*, 427, 429 <S/156>; *dīn al-gaṭ*^c ‘a strong, irrevocable oath’ <Mx2/101> (CA *dīn* ‘obedience, religion; custom, habit’). *dēn* ‘debt’ <P6/b>; *min al-‘ām w-dēnih ḥālīn* ‘he did not repay his debt when it was due at the end of the year of the loan agreement.’
- dyy* *dāyah* pl. *dāyāt* syn. of *ḥarāwi* ‘whereabouts’.

ذ (d)

dbb *dabb* ‘to climb’ <1/1,2/1,3/1,8/1,10/1,19/1><D2/1,9/1><Mx2/92,95,G/198>. *midabb* ‘climbing’ <B6/1,A/1> (cf. CA *dhabbaba fī as-sayr* ‘he exerted himself in journeying, he hastened’). *dbāb*, ‘flies’ <588> (CA *dubāb*).

dbh *dibah* ‘to slaughter; to kill’ <32f,33b><026,090,215,238,375,376,392,445,524,666,672><Bx1/21>, *dbihōh dabh aš-šāh* ‘they slaughtered him like a sheep’ <M/36>; ‘to flay s.o., abuse of one’s generosity’ <673>; ‘not to spare s.o., give s.o. a hard time’ <692>. *ma yidbah* ‘he should not be killed’ <443>. *dabbaḥ* ‘to slaughter, kill many’ <C/21>. *dabh* ‘killing, slaughtering, massacre, bloodbath’ <33e><456>; also *dabḥah* <24/17>. *dābiḥ* pl. *duwābiḥ* (part.); *madbūḥ* ‘killed, slain’ <630>; *ad-dābiḥ wa-l-madbūḥ* ‘to kill or being killed, fighting it out’ <631>. *dabbāḥ* ‘s.o. who kills, slaughters much’; in *ḡazal* poetry it refers to ‘a beauty who massacres lovers with her fatal glances’ <494>; *dabbāḥah* ‘those who slaughter much’ i.e. ‘generous entertainers of guests’ <6/12,26/24><G/44>. *dibīḥah* pl. *dibāyih* ‘animal slaughtered to be roasted and served whole; a meal at which it is served’ <Mx2/108>.

dbl *dibbil* ‘lips, mouth; fine and small teeth; the incisors of the upper row’ *Musil*, 114, 561 <19/15>. *dābilah* ‘a woman with fine teeth’ *Musil*, 202; ‘mark on the barrel of a rifle’ <H1/19>. *dābil ar-rīḡ* ‘a charming beauty, with whom one immediately falls in love so passionately that the saliva of the mouth dries up as if one were in a fever’ *Musil*, 153 (CA *dhabala* ‘to whither, lose its moisture’; *dhabl* ‘tortoise-shell of which bracelets etc. are made; s.th. resembling ivory’).

dxr *daxar* ‘to store, hold in reserve’ <N/78>; *yidxar* ‘it is laid up, stored, held in reserve’ <B10/2> (CA *dhakhara* ‘to keep, preserve, store away’). *daxr al-ajwād* ‘the offspring of noble men; chivalrous men’ <590>; *midāxīr al-jdūd* ‘the offspring of the ancestors’, i.e. fighting men descended from a pure lineage <453>; these expressions are synonyms for *ṣulb jadd*, literally ‘the marrow of the ancestors’, i.e. the tribesmen who trace their descent to a common ancestor, for it is believed that a man’s

- semen, his future offspring, is stored in the marrow of the spine. The present generation of warriors is the *daxāyir*, the reserve preserved for the future, of their forefathers. Thus the acts of bravery which they perform do honour both to the past and present generations of the tribe. *maḏxarah* pl. *miḏāxīr* ‘treasure, reserve for future need; inherited wealth (e.g. herds of camels)’ *JuA*, 228 <452>. *ḏixīrah* pl. *daxāyir* ‘ammunition, bullets in the gun’s magazine’ <184><Mx1/88,P11/3>. *miḏxar* pl. *miḏāxir* ‘small powder-horn made of metal in which the gunpowder is carried’ *Hess*, 107; ‘ammunition belt’ *Musil*, 131.
- drb* *ḏarab*, *yadrib* ‘to speak ill of’ *Musil*, 384; ‘to reflect negatively on’ <176>. *darib* pl. *darbīn* ‘eloquent, clever, deft, adroit, smart’ <B6/27>; *darbīn l-aymān*, an epithet frequently used in panegyrical poetry, ‘noble, generous, courageous men’ <15/12,25/18,21,26/13><D7/12,Bx6/27,9/13><C/173,P11/6, G/43>; *ḏarb al-lsān* ‘eloquent, strong in argument, entertaining in speech’ *SuFa*, 308 <15/12,25/18,21,26/13>. *maḏrūb* ‘sharp, pointed’; *maḏrūb as-sanām* ‘a camel with a towering, pointed hump’ <N1/11> (CA *ḏharib* ‘sharp’; *lisān ḏharib* or *maḏhrūb* ‘a sharp, eloquent, foul tongue’; *gawm ḏharb* ‘sharp men’).
- dr̄r* *darr* ‘to sprinkle, scatter’ <B4/16>. *darrah* ‘a speck, tiny particle’ <3/6> (CA *ḏharra*).
- dr̄c* *taḏra* ‘she pushes away (the other camels) with the elbows of her forelegs’ (CA *ḏhara’a* ‘to stretch forward, extend the arm or foreleg’) <2/12>. *dr̄ā* pl. *dirān* ‘arm, foreleg (of a camel or horse)’ <9/21,24/5,29/8><397,536><N/48,67, 71>. *miḏrā* pl. *miḏārī* ‘legs’ <6/25,7/6,27/10><D15/2> <H1/22> (CA *ḏhirā* pl. *ḏhurān* ‘arm, foreleg’; *miḏhrā* pl. *maḏhārī* ‘the legs of a beast; parts between the knee and the armpit’). *darrā* ‘a tailor’ <32/2> (CA *ḏharrā* ‘one who measures with the *ḏhirā*, cubit’).
- dr̄f* *ḏiraf*, *yadrif* ‘to flow, shed (tears)’ *Musil*, 162 (CA *ḏharafa* ‘to flow, well forth, shed’). *ḏirāf* (pl.) ‘scattered, poured on’ <Mx2/88>.
- dry* *darra* ‘to protect against, shield from’ *Musil*, 556. *dara* ‘shelter, (ability to provide) protection’ <190,220>; ‘tent wall, tent side, wall hung up to protect from the cold and the fireplace from the wind’ *Musil*, 300, 556, 616 <Mx1/56,2/86,S/92>;

Glos; *fi darāh* ‘in his protection’ <B12/9><M/93,P9/10> (CA *dharā* ‘shelter, anything by which one is protected’; *fulān fī dharā fulān* ‘such a one is in the protection of such a one’). *adra, yidri* ‘an ‘to shelter, protect, shield against’ *Su*, ii, 174; *darrūna* ‘an *hal-bard* ‘hang up the tent wall to protect us from the cold’ *Musil*, 556 <Bx7/15>; *adrāhum allāh* ‘God protected them’ <G/155>. *dara, adra* ‘to scatter, blow away, carry away, winnow’ <Bx3/9,7/17><N/106>; *dāri* pl. *duwāri* ‘raising (dust), blowing; wind’ <Bx3/1,7/17><G/228,Mx2/19> (CA *dharath, adhrath ar-rīh* ‘the wind raised it and made it fly’). *šimmax ad-dīrwāt* ‘high-humped camels’ <B2/33>; *himm ad-dra* ‘(camels with) black humps’ <1/8,33/29><096,164,328> (CA *dhirwah* pl. *dhurā* ‘the upper part of a thing, hump’; *aḥamm* pl. *ḥumm* ‘black’). *midāri* ‘upper part of the cheeks, channel where the tears flow’ <33/2> (CA *dam* ‘*dharīy* ‘tears pouring forth’).

d'd' *da'da* ‘to blow (breeze); to ululate’ *Glos* <17/2> (CA *dha'dha* ‘to shake, to agitate’, similarly *za'za* ‘a, said of the wind’).

d'r *mḍa'ar* ‘frightened, panicky’ <H2/1> (CA *dha'ara* ‘to frighten’; *mudha'arah* ‘a frightened, mad she-camel’). *mid'ār* ‘frightening’ *Su*, ii, 75 <H2/13>.

d'f *da'af* ‘filth, impurities’ (similar in meaning to ‘*adf*, *Musil*, 113) <1/3> (CA *dha'af, dhu'af, udhāf* ‘poison’).

dkr *dīkar* ‘to mention, relate, tell, say; to celebrate, praise, laud’ <D4/1>. *dācīr* ‘praising, eulogizing (God)’ <N1/1>, pl. *dīcācīr* ‘those mentioning, reporting s.th.’ <B1/14>. *bi-l-adkār* ‘by being mentioned, from hearsay’ <B7/10> (CA *dhakara* ‘to remember, mention, report, relate, tell’).

dky *dakka, yda'cī* ‘to slaughter an animal by slitting its throat; only the camel is slaughtered by thrusting a knife or sword into its *naḥar*, breast’ *Hess*, 117, 167; *dakka* is also used with the meaning of ‘to slit the throat of an enemy’ <316,317,443>. *tadkāh, dakāh* ‘slitting of the throat’ *Glos* <317,443> (CA *dhakā* ‘to be legally slaughtered’; *dhakkā* ‘to slaughter in the manner prescribed by the Islamic law, termed *dhabh, dhakāh, tadhkiyah*’).

dlf *dīlaf* inf. n. *dlūf* ‘to go away, disappear’ opp. of *diraf* ‘to come to’; *diraf alīyy* ‘it fell into my lap, happened to come into my possession’.

- dlg* *madlūg*, *mdallag* ‘sharp, pointed (said of a spear or sword)’ <158,340,650><B2/30>; *mdallagāt az-zān* ‘the blades of the spears’ *Musil*, 521, 632 (CA *mudhallaq* ‘anything with a sharp point’). *dilīgah* pl. *dalāyig* ‘long sleeves of a shirt’ <B/7>.
- dll* *dall*, *yiḏill* ‘to fear, to be afraid, fearful of’ <32a><645>; ‘to flee in a cowardly fashion’ *Musil*, 163 <429><N/61,G/22>, part. *dāll* <Mx1/56,2/101,4/47,P4/28>. *dallal* ‘to subdue, break in, train (an animal)’ <N/64> (CA *dhalla*, *dhallal*). *dill*, *dallah* ‘fear, ignominy, retreat after defeat’ *Hess*, 171 <29/4,31/5><631><B6/11><N/169,B/40,P1/19,11/2,Mx1/34>; *ad-ḏill ma najja al-ḥabāri min al-mōt* ‘fear does not save bustards from death, i.e. from being killed by the hunter’s falcon’ (CA *dhillah* ‘baseness, ignominiousness’; *dhill*, *dhull* ‘submissiveness’). *dilīl* pl. *dillān* ‘fearful; miserable; a coward’ *Hess*, 169; ‘a man who values his health and life above his honour; seeing that during a hostile attack he would have to face superior numbers he fears for his life, *hāb*, and takes to flight’ *Musil*, 547 <8/12><Mx1/101,4/77,C/25,78>. *dilūl* ‘a riding camel regardless of sex, although the idea of a she-camel predominates (no plural is formed, more than one *dilūl* is *rĕāb*)’ *Musil*, 332 <B2/29><M/14,60,H1/25> (CA *dhalūl* ‘easy, tractable, manageable, submissive’).
- dmm* *damm*, *yiḏimm* ‘to blame, criticize, find fault with’ <252> <N/4,26,27,83> (CA *dhamma*). *damm*, *midammah* ‘blame’ <Mx2/45,4/101>. *madmūm* ‘censured, blamed, disapproved; deserving blame’ <389>.
- dnb* *danb* pl. *dnūb* ‘sin, fault, offense’ <139>. *danab* pl. *adnāb* ‘tail’ (especially what *Doughty*, ii, 275, calls the ‘huge tallow laps’ of the Arabian sheep) <206>.
- dnbh* *dīnbūh* pl. *danābīh* expl. as ‘unlucky, inauspicious; what brings trouble, problems’ (syn. of *magrūd*, *mgarrad*, *m’attarah*) <G/52>.
- dnn* *dīnīn al-‘abas* ‘(the smell, fragrance) of the urine on the camel’s tail’ <13/12> (CA *dhanīn* ‘mucus of any sort; a thin fluid’).
- dhb* *dahab* ‘to perish, disappear’ *Glos.* *adhab* ‘to cause to perish’; *yiḏhibih* ‘may He take him away, destroy him’ <B8/1>. *dahāb* ‘loss, perdition’ <B7/16,D9/3><C/89,100>; *yaktar da-*

hābih ‘let them go to hell, perish’ <B7/16>. *madhūb* pl. *midāhūb* ‘lost, wandering aimlessly’ <12/11>; *madhūb* ‘cursed one’; *wall ya-madhūb* ‘Get lost!’ <D10/1> (CA *adhhabah* ‘he banished it, did away with it, destroyed it’). *dāhibah* ‘a stray or lost she-camel’; *dihīb* ‘fleeing, lost herd of camels’ *Musil*, 307 <697>; *dihībi* ‘my lost, stray camel’ (in love poetry: the true-love from whom one has become separated) <Bx13/8>. *midhib* ‘man who lost his camels’ *Musil*, 348; also ‘a hunter who lost his falcon’ *Faraj*, 187. *madhab* pl. *midāhib* ‘method, procedure, policy; customs, practices, manners, way of behaviour, conduct’ <305,306,443> <B5/8>; *xālīn al-midāhib* lit. ‘empty of policy, considered ways; weaklings, those who are rash, do not act in a considered, thoughtful way’ <553>.

dhl *dahal* ‘to be, become diverted, distracted from (because of an emotional reason); to be at a loss to find, understand’ *Musil*, 301. *dahal* ‘perplexity, bafflement, stupor, bewilderment, distraction’ <513> (CA *dhahala* ‘to forget, to become distracted by s.th.; to neglect, quit s.th. because of confusion’; *dhahl*, *dhuhūl*).
dhn *dihin* pl. *adhān* ‘intelligence, understanding, acute mind’ <426>. *dihīn* ‘shrewd, calculating’ *Glos* (CA *dhihn* pl. *adhān*). *zōgāt al-adhān*, see *zōg*.

dwb *dāb* ‘to melt, to melt away, disappear’ <D1/10, Bx7/15>; *dīb*, passive of *dāb* <12/13,27>. *dōb* ‘something that has been melted; lead, bullets’ <25/22><B9/32, D11/2> (CA *dhawb* ‘what is fluid, liquid; melted honey’), *taḍyīb* ‘melting’ <12/13>. *duwāyib* ‘girl’s hair braids, long plaits of hair on the upper part of the head and above the ears’ *Musil*, 118, 553, 560, 564-565; *šigrīn duwāyib rāsha* ‘she has braids of fair hair’ *Musil*, 553 <224> (CA *dhu’ābah* pl. *dhawā’ib* ‘a lock of hair hanging down loosely from the middle of the head to the back; hair over the forehead, so called because, hanging down, it moves from side to side’).

dwh *dāh* expl. as ‘to die at once’ <N/217>. *dayyah nifasha* ‘he cut off her spirit, killed her instantly’ *JuA*, 224 (CA *dhāha* ‘to urge on a mount; to divide, separate’).

dwd *dād*, *yidūd* ‘to restrain, keep back, rein in, control, to steer, prevent from coming to; to drive back, repel’ <C/88,134,155>.

la tindād ‘she cannot be driven away, prevented from coming to’ <2/12,4/2,18> (CA *dhāda al-ibl* ‘an al-mā’ ‘he kept back the camels from the water’). *dōd* pl. *adwād*, *dīdān* ‘a herd of 15-30 camels’ *Hess*, 75, or ‘70-80 animals’ *Musil*, 336 <32b,33g> <063,087,425,593><B4/7,Bx8/9,14/31><B/26,28,29,H2/30,Mx3/23,G/237,P4/24>. *dwēd* ‘a small herd owned by a single family’ *Hess*, 75; *Musil*, 262 (CA *dhawd* ‘a number of camels’).

dwg *dāg*, *yidūg* ‘to taste’ <380><N2/6>; ‘to eat or to drink, nourish o.s.’ <030,629,671,683>; *ma dāg l-* ‘he did not taste from, derive, gain from’ <541>. *midāg* pl. *mdūg* ‘one’s food, diet, what one eats’ <702,704><Mx2/53,G/93> (CA *dhāqa*).

dyb *dīb* pl. *dyāb* ‘wolf’ <4/23,5/10,18/12,22/4><460,548> <D3/2,11/c><C/47,96,N/160,Mx1/43,91> (CA *dhīb*).

dyx *dīx* ‘dog; hyena’ *Musil*, 544, 568; *Su*, ii, 113 and iii, 79 <C/45,102,Mx2/6,P11/5> (CA *dhīkh* f. *dhīkhah* ‘hyena’).

dyr *dār* ‘to be alarmed; to sound the alarm’; *yōm dār* ‘when there was an alarm’ *Su*, iii, 28 <H2/1,C/135>. *dāyar*, *ydāyir* ‘to be afraid, frightened’ <189>. *istidār* ‘to be startled, alarmed, frightened’ <493>. *dīrah*, ‘alarm’ <325>. *dāyir* ‘scared, terrified’ <6/19,7/12><186><S/68> (CA *dhā’ir*). *mdāyir* ‘alarming, scaring’ *Musil*, 178; *mdāyirih ḥiss ramyīn* ‘the sound of a shot alarmed him’ *Musil*, 178. *mtidāyir* ‘(running as fast as) one alarmed, terrified’ *Musil*, 586. *mistidār* ‘s.o. alarmed by cries for help and rushing to the assistance of (the guardians of the herd)’ *Su*, iii, 27 (CA *dha’ira* ‘to be frightened, terrified’).

dyl *dēl* pl. *dyūl*, *adyāl* ‘tail’ (e.g. of a horse) <7/8,8/6,9/26,19/11,27/12><293,337,536><D4/9,B8/7> (CA *dhayl* pl. *adhyāl*).

ر̣ (r)

ṛs *istaras* explained by Xālid as ‘to turn aside the head, to avert one’s eyes, to look away’ <479,480>. *rās* pl. *rūs* ‘head’ <151>; *mrawsin* ‘head to head’ <625> (CA *ra’s* ‘head’).

ṛy *‘ala ma ara* ‘as I see fit; according to my own view’ <B9/3>. *ma rētih* ‘I did not see him’ <Bx11/28>. *rāy* pl. *ar-rya*, *ar-rāyāt* ‘opinion, counsel, advice; views, sights’ <18/20,24><630,

632,635><B1/7><P5/10,8/15>; ‘strategy, tactics’ <147,420>. *fī rāy* ‘led by, commanded by’ <409> (CA *rāy* and *ru’yah*). *mrāwāh* ‘hesitation’ *Musil*, 501; *Glos. glāl al-marāwi* = *mhabbal*, ‘clumsy, stupid men who bungle, ruin, whatever they undertake or handle’ <B4/18>.

rbb *rabb* ‘to frequent a place; to be fond of, to love’ <136>; *an-nāgah mribbin* ‘*ala al-jimal* ‘the she-camel loves the stud that covered her’ *Hess*, 77; *al-‘anūd illi tribb al-‘atāmūr* ‘the leader of the gazelle herd who loves the sands’ *KhāAd*, 251. *marabb* ‘frequented pasture’ *Glos* (CA *arabbat an-nāgah bi-l-fahl* ‘the she-camel kept to the stallion’; *arabba bi-l-makān* ‘he stayed in the place, not quitting it’). *ribīb* ‘one who stays in, cleaves to her tribal homeland’ <13/18>. *ribāb* ‘white cloud drifts seen against the pitch-black of a thundercloud’ (CA *rabāb* ‘clouds suspended beneath other clouds, sometimes white and sometimes black’). Here the word is used in the more general sense of clouds bringing rain <1/5,12/22,13/11><B7/21,D4/5,6/5><Mx1/88>. *rabbān* ‘rain clouds’ <18/3><337><B6/20,D7/9> (CA *rabāb*, *rubbān*, *rabbān* ‘accumulation, the aggregate of s.th., the great mass of anything’). *ribābah* ‘one-stringed violin (the string is made of the hair of the horse’s tail and the sound box of sheepskin)’ *Hess*, 143. *rabb*, *arabb* ‘perhaps, maybe’ <Bx14/23><H3/d,C/36,Mx2/73> (CA *rabba*, *rubba*, *rubbamā*).

rbx *marbax* ‘pasture on which camels grow fat’ <B5/25><N/52> (CA *marbakḥ*, *rabikḥat al-ibl fī al-marbakḥ*). *rabx* ‘fat; flabbiness’ <M/5,Mx3/22>. *rubbax* (pl.) ‘fat (camels)’ <M/88,Mx4/76>.

rbd *rabda* pl. *rubd* ‘female ostrich’ <7/12,8/2><M/2,S/68> (CA *rabdā*’ pl. *rubd* ‘black with white and red specks, ashy hue’, said of ostriches).

rbṣ *mitrabbīṣ* ‘lurking, lying in wait for’ <H3/1> (CA *tarabbaṣa*).

rbṭ *ribat*, *yirbiṭ* ‘to bind, tie; to fasten’ <488> (CA *rabaṭa*).

rbḏ *ribaḏ*, *yarbiḏ* ‘to lie down, rest; to stay in a place’ <Mx1/82>. *marbaḏ* ‘place where one stays’ <Mx3/2> (CA *rabaḏa* ‘to lie down; to remain fixed, stationary’).

rb^ʿ *riba^ʿ*, *yarba^ʿ* ‘to run’ <689> (*raba‘a al-faṣīl* ‘the young camel lengthened its stride and ran’). *rabba^ʿ*, *yrabbi^ʿ* ‘to journey towards, go in search of the *ribī^ʿ*, the spring pastures; to graze

the spring pastures' *Musil*, 78 <580><G/2,O/8> (CA *raba'a* 'to alight in a place of abundant herbage'). *rāb'ah* pl. *ruwābi* 'thoughts, opinions; pondering, musing' <6/10><215> <B2/5,4/24>; *yigūl al-mwalla' wa-r-ruwābi' tdīrih dēr ċima dēr mi'wādīn 'ala ma baġa s-sāni* 'The infatuated poet speaks, driven in circles by his musings like a camel trained to draw water from a well goes back and forth at the driver's directions' *JuA*, 151. *marba'* *mirbā'* pl. *marābi'* 'spring pasture' *Musil*, 78, 273 <6/18,10/12><498,499,513><D4/11,8/3><N/99,P4/18,7/a, Mx2/11,3/17,G/32> (CA *mirbā'* 'place that produces herbage in the beginning of the *rabi'* season'). *ribī'* 'spring; fertility, abundance; luxurious growth of the grasses, or annuals' *Musil*, 16, 92, 338, 507 <5/1,7/13><308,550><B5/a>. *mrabbi'* 'grazing the spring pastures' <P7/a,S/64>; *mrabba'* '(a camel) fat from the spring pasture' *Doughty*, i, 404; *Musil*, 181 <N/69> (CA *rabi'* 'the spring of Arabia, the season beginning at the autumnal equinox when the rains bring forth the herbage from the earth'). *rbū'* 'Wednesday' <13/6> (CA *al-arba'ū*). *rab'* pl. *rbū'* 'fellow-tribesmen, company of men, companions, fellow-raiders'; *rab'i* 'my people' *Musil*, 505 <088,103,105,107,111, 208,360,636><D7/19,Bx1/18,10/7><H1/24,2/14,B/13,C1/42,Mx2/87>. *rab'ah* pl. *rbā'* 'men's compartment of the tent' *Musil*, 64, 229, 263 <132,345><B5/7,26,D1/5><N/13,103, H2/14>. *irtibā'* 'rapid pace' <N/49> (CA *irtaba'a* 'to beat the ground with the legs, to go quickly'). *marbū'* 'tied, bound' <P6/4>. *ribā'* pl. *rib'ān* 'a she-camel in the sixth year when she can be covered by the bull for the first time and the *ribā'iyyāt* teeth come through' *Musil*, 333; *Hess*, 74 <561,677> (CA *rabā'*).

rbg *rabbag* 'to get involved, enmeshed in' <G/81> (CA *rabbaga* 'to make loops in a rope').

rbk *tarabbak* 'to become entangled in' <010> (CA *rabaka* 'to entangle, complicate').

rby *riba* 'to grow up' *Musil*, 287 <S/23>. *rābi* 'accustomed to, in the habit of' <C/90>. *mrabbi* 'feeding, raising, rearing' <524><B/39,C/89>. *marba* 'place where s.o. or an animal has been raised' <N/49> (CA *rabbā* 'to raise, rear, nourish'). *rābi* pl. *ruwābi* 'elevation, high ground; drifting sands' <23/3><D4/

- 2> (CA *rabaʿa* ‘to be high, elevated’; *rabāʿ* ‘high ground’; *rābiyah* pl. *rawābī* ‘elevated sands’).
- rt^ʿ *rāḥī* pl. *ruwāḥī* ‘camel pasturing at pleasure’ <B6/24>. *martaʿ* pl. *marāḥī* ‘abundant pasture’ <B1/23><P1/8,G/151,O/12> (CA *rataʿa* ‘to pasture at pleasure, come and go in the pasturage amid abundance of herbage and plenty’).
- rt^ʿ *riṭaʿ*, *yartaʿ* ‘to bolt, run’ <C1/2> (CA *rathī* ‘eager, desirous’).
- rtm *ratmah* pl. *rtūm* ‘sharp stones and the like that wound the camel’s hoof’ <7/7> (CA *rathm*, *rathīm* ‘pebbles crushed by the feet of camels; *akhfāf marthūmah* ‘camel’s feet upon which the stones made marks’). *rtām* ‘nose, snout’ <11/12> (CA *mirtham*).
- rtj *riṭa* ‘to bewail, lament, celebrate in an elegy’ <324,549> (CA *rathā*).
- rjh *rijjah*, ‘horses that stumble from exhaustion’ <333> (CA *rujjah*, ‘persons or animals with heavy posteriors’).
- rjd *rijad* ‘to heap up, pile up, stack up’. *arjād* ‘mountains’ <068>. *rajdah* ‘a stratum of solid rock in a steep slope’ *Musil*, 682.
- rjs *mirjis* ‘a rod, also called *midakk*, used to stamp the powder in the long barrel of the type of antique firearm that is fired by lighting a fuse’ *Thaq*, 3, 248-249 (CA *mirjās* ‘a stone tied to the end of a rope, which is thrown into a well in order to know its depth’).
- rj^ʿ *rijaʿ* ‘to return’ <D6/5>; *rijaʿ*, *tirjiʿ* ‘she (the camel) recovers after exhaustion and loss of weight’ <1/7>; ‘to return (i.e. herbage after rain)’ <30/2>; *tirjiʿ ad-dār* ‘the herbage returns to the tribal territory after rains’ <10/6>. *arjaʿ* opp. of *asna* ‘to cause to return to a good state, to bring rain and herbage’ <N/201> (CA *rajaʿa ilā as-ṣiḥḥah* ‘he returned to health’). *rajiʿ* pl. *rjāʿ* ‘rain; (the return of) herbage and desert plants after rain’ *Hess*, 65 <1,;2,32a><B1/14,2/22><N/69,144> (Q 86:11 *was-samāʿ dhāt ar-rajʿ* ‘by the heaven that hath rain’). *marjūʿ* ‘substitute, replacement’ <N/46>. *rijiʿ* pl. *rjāyiʿ* ‘an abandoned well of which the water has sunk below the surface and which must be dug out anew; a well that has been covered, concealed, and then was dug out anew’ *Hess*, 63 <5/3>. *rājiʿ* ‘a she-camel that has calved before’ <Mx1/71>; ‘a *tayyib*, a divorcée or widow

who has given birth to children.’ *rījja* ‘camels accustomed to turning a flush wheel’. *mirjā* ‘doing s.th. time and again, repeatedly’ <D4/10>; *mirjā* pl. *marājī* ‘a *sānyah*, a she-camel trained to draw water for irrigation purposes brought back from pasture, i.e. one with previous experience in the *masna*’ *Hess*, 76; *JuA*, 57 <6/7>; also *mirja*‘ān <19/24>; hence: ‘lean, emaciated’, *darbin l-ahal hijnin smān w-marājī*’, *JuA*, 234.

rjf *rījaf*, *irtījaf* ‘to rumble with thunderclaps’ <D4/7>. *rījīf* ‘thunder, roar (e.g. of a torrent)’ <D5/6>. *mirjīf* ‘trembling, quaking, rumbling’ <18/2> (CA *rajafa ar-ra’d* ‘the thunder rumbled, made a confused noise in the clouds’).

rjl *rījil* pl. *rjūl*, *rjilāt* ‘foot, legs’ <002,376,401,692>; ‘hind legs’ <010>. ‘*ala rījlākum* ‘on your feet, on foot’ <047,665,671>. *rjēli*, *rajjāl* ‘traveller on foot’ <692>; *rījliyyah* ‘people going on foot’ <G/17>; *rījil* ‘warriors on foot, infantrymen’ <247> (CA *rājil*, *rajul*, *rajil* ‘footman’). *irjāl* ‘journeying on foot’ <367>; *dāg al-irjāl* ‘he tasted (the bitterness of) going on foot (after his horse had been killed)’. *marjilah* pl. *marājil* ‘manly virtue, chivalry, bravery’; *ṣāhib al-marjilah* ‘gentleman, i.e. courageous, shrewd, experienced, far-sighted and patient’ *Musil*, 52 <6/11,22/7> <079,082><M/9,38,41,64,P4/3,8/19,N/41,146,175,C/16,91>. *rajjāl* pl. *rījājil* ‘manly, courageous man, a man to be depended upon’ is stronger than *rajil* ‘an ordinary man; not every *rajil* is necessarily *rajjāl*’ *Musil*, 385, 472; *Doughty*, i, 515 <32d> <003,212,250,422,579,629><Bx1/a>.

rjm *rījim* pl. *rjūm* ‘cairn, peak, heap of stones (made into a shelter or an observation post)’ *Glos*; *Musil*, 191, 514; here it has the more general meaning of ‘hill, mountain, mountain peak’ <103> (like CA *rajmah* pl. *rījām* i.e. ‘a mountain of the *hadbah* type’, see under *hḏb*) *JuMu*, i, 20-21 <1/1,2/1,5/1,8/1,10/1,11/1><B3/1,6/1,D2/1,10/1,N1/16><N/191,G/206><P9/1,Mx2/78,S/89>. *mirjām* pl. *marājim al-ḥrūb* an epithet of the *Dawāsir*, ‘those who smite, throw with great force in war.’

rjw *rīja*, *yarjī* ‘to hope, wish for, pray for’ <15/1><349><D4/1,N1/1><N/62> (CA *rajā*). *rīja*, *tarajja* ‘to entreat, implore, beseech, adjure, appeal to s.o.’ <Bx11/27>. *rajwa* ‘to give hope, keep s.o. on a string’ <348>. *rāja* ‘to long for’ *Musil*, 204. *rīja* ‘the fulfilment of a wish, prayer’ *Hess*, 67 <N2/10>; *ana b-rījāk*

‘I put my hope in you’ *Musil*, 217; *ar-rija yingād* = *al-ḥadd yigūm*, ‘fortune shows itself, an opportunity for gain presents itself’ <064><N/172>. *riḡāwi* ‘one who hopes, prays for’ <138>. *fi l-marja* ‘hoped for, person on whom expectations are pinned’ <P8/15> (CA *marjāh* ‘hope’).

rhl *raḡal, yarḡal* ‘to journey, travel’ <501>. *raḡḡal* ‘to send on a journey, to mount s.o. and send him on his way’ (CA *raḡḡala* ‘to make s.o. go on a journey’). *irtaḡal* ‘to travel, leave, go’ <308,328>. *mirḡil* ‘mounting s.o., sending him on his way’ <Mx1/1>. *rāḡilah* pl. *raḡāyil* ‘strong she-camels used for long journeys, female pack-camels’ *Musil*, 228 <23/6><046,047> <H3/5> (CA *rāḡilah* ‘a she-camel fit to be saddled, strong to journey and bear burdens’, also *raḡūl*). *rḡūl* ‘she-camels carrying smaller loads, especially the tent and its furniture, on the march’ *Musil*, 548; *riḡlah* pl. *rḡal* ‘load camels used to move camp’ *Glos. rḡāl* (pl.) ‘camel saddles’ <M/18> (CA *raḡl* pl. *arḡul, riḡāl*). *rḡalah* ‘ordinary march, lasting from eight or nine in the morning till two or three in the afternoon’ <678>; *rḡalah jayyidah* ‘a forced march, from the rising to the setting of the sun’ *Musil*, 76 (CA *rāḡilah; baṣr dhū riḡlah* ‘a strong he-camel’).

rhm *la riḡm ubūha* ‘may the father (of these words) not be pardoned by God’, i.e. a curse <30/4><162>. *raḡām* ‘mercy, compassion’ <198>.

rhy *rḡiyy* ‘the lower end of the column-like swarm of locusts’ <25/5> (CA *raḡā* pl. *ruḡy* ‘mill-stone’).

rrx *raxrāx* pl. *raxārāx* ‘vast spaces of soft ground; sandy plains’ <9/30,26/6> (CA *rakhṛākh, arḡ rakhākḡ* ‘vast plain of soft ground’).

rxš *mīrxiš* pl. *mīrxīsh* ‘holding cheap; not attaching a high price, importance to’ <B12/9><Mx1/42> (CA *arkḡaḡa* ‘to make s.th. cheap, low-priced’).

rxm *raxam* pl. *rxām* ‘vultures which feed only on dead bodies’ *Musil*, 633; ‘a small white carrion eagle, stiff-feathered, her white wings tipped black and bill yellowish, of which the flesh is forbidden meat’ *Doughty*, i, 374, 439; ‘anyone who behaves in a despicable, abject fashion; coward’ <6/9,31/13><635> (CA *rakhām* ‘vulture; a bird that eats human dung; a foul bird, not pursued as game, too weak to take prey’).

rxy *raxa* ‘to be loose, slack’ <C/154>. *arxa* ‘to loosen; to let loose; to pour down’ *Musil*, 355 <4/16,10/8><H1/44,3/f>; ‘to let (the sword) come down (on the necks of the enemy)’ <156,157,158,184>. *irxāyat as-sēf* ‘smiting of the enemy with the sword’ *KhaAd*, 211. *mirtixi* ‘loose, slack’ <G/149> (CA *arkhā* ‘to slacken, to let loose’; *arkhā dumū’an* ‘he shed tears’). *raxa* ‘ease, prosperity, happiness, abundance’ <B5/27><C/149,S/113> (CA *rakhā* ‘ampleness, freedom from straitness’; *rikhw* ‘soft, yielding, flaccid, flabby, lax, slack’; note the morally negative connotations of softness and effeminacy in the derivatives of the root expressing the Bedouin ideal of ease and plenty).

rdd *radd*, *yiridd* ‘to return, to come back to’ <159>; ‘to do s.th. in return, in exchange, as compensation for’ <219>, *nridd* ‘alāhum ‘we are going to pay back, get even with them, give tit for tat’ <055>; ‘to bring, send, drive, turn back; to turn around; to report’ <048,598,599><7/16,14/4,21/25><B6/24><N/28,44,113,122,132,B/43,Mx1/49,P4/20,G/14,15,S/39>; ‘to return s.th. to’ <378>; ‘to bring back (to original healthy state)’ <12/13>; ‘to take, to take back; to recapture and drive back, to retrieve’ <382,419,420><32/15><G/178>; ‘to vanquish, round up, capture an enemy, grant an enemy safety on condition of surrender’ <159,316,475><G/15>; also *raddad* <317>; *yiridd an-niḍar* ‘he reconsiders’ <B2/7>. *yiridd l-* ‘he allows to recover’ <B5/16>; *riddūh* ‘Get him!’ <Mx2/106>; *law ridd* ‘if he had been captured’ <392>; *raddaw al-bill* ‘they brought the camels or horses from their pasture ground (in preparation for a raid or war)’ <014,373>; *killin yiridd naby nḡazi* ‘everyone brings his mount from the pasture for we are going to undertake a raid’ <014>; *raddaw yimānīhum l-kill mṣaggal* ‘they put back their hands to their swords’ i.e. ‘they drew their swords’ (for the swords hang behind the riders, cf. CA *radd yadah ilā sayfih*), *yiridd la-s-sēf* ‘he drew his sword’ *Glos* <152>; ‘to turn one’s horse around and charge at the enemy’ <214,251,254,404,412,413>; *yiruddeha* ‘he turns his mare (to renew the attack)’ *Musil*, 163; ‘to repeat, say’, *radd as-salām* ‘to greet, salute’ <042>, *riddu salāmi* (imp. pl.) ‘give, send my repeated greet-

ings' <495>; 'to answer, reply' <D5/16><N/61>; 'to mould verses, to say poetry', *raddēt li gāf* 'I composed a verse' *Hess*, 143 <31/1><511,570,589,596,621>, *yiridd giṣīd* 'he recites, says poetry' <523>; 'to reply, retaliate in verse' <476>; *ma yirūh minkum illi yiridd al-xabar* 'none of you will return to report on what happened', i.e. you will all die, be killed <443,444>; *yōm riddat, riddidat al-ṭūm* 'when the reports were sent back, when the news became known' <012,050,312>. *irtadd* 'to take, bring back, to extricate from' <384>. *mirtidd* 'bringing back, regaining' <423>.

radd 'yield, profit' *Hess*, 60; 'returning comrades, men who do not participate in the attack itself' *Musil*, 614. *rudd* 'withdrawal, flight' <33/34>. *raddah* 'return (of health), recovering' <14/18>; *raddah* pl. *rdūd, raddāt* 'a ruse used in warfare, sudden turnabout by seemingly fleeing cavalrymen, followed by a frontal assault on the enemy; turnabouts by galloping horsemen, followed by a charge at the enemy; bursts of fire, gunshots' *Hess*, 99 <33/7><214,251,254><B4/23>. *riddiyyah* 'greeting' *Hess*, 143, 146. *radd ašrin* 'a few times ten' <13/7>. *mardūd* 'repeated, more than once' <25/2>; *mardūd al-xabar* 'news; news sent back in response to an inquiry, response, reply' <30/24><N/16,C/65>. *maradd* 'firmly trodden footpath for the persons hauling up the water bucket' *Musil*, 362. *radd barāwi*, see *bry. imānt allah al-mamdūdāt al-mardūdah*, see *mdd* (CA *radda* 'to reverse; to turn or put back').

rd^c *rīdaʿ, yardaʿ* 'to hit; to halt, slow down, repress, repel' <17/6><G/33>; 'to tip, give s.th. extra' *Glos. irtidaʿ* 'to desist from; to be prevented from' <S/43>. *mardūʿ al-wšām* 'tattooed' *Musil*, 517; *Su*, ii, 109 <N1/14> (CA *radaʿa* 'to keep, prevent, restrain, repel; *irtadaʿa* 'to be kept, prevented').

rdf *rdif* pl. *rdūf, ridāyif, ardāf* 'rump, backside' <4/21,15/8,10>; 'posteriors, buttocks of a woman' <28/3>. *mardūfah* 'a she-camel mounted by two riders, one in the saddle and one behind it' <32d>. *ridāf* 'rear rider, person who sits behind the saddle, holding on to its rear knob' *Musil*, 313; *Glos*; 'a sheikh's back-rider, who is also his gunbearer' *Doughty*, i, 379 <125,226,296><C/143>. *mraddaf* = *al-jēš* 'the mounted camels' <G/

216>; *tāl al- mraddaf* ‘the rear of the camels mounted by two riders each’ <555><B/28>. *mrādif* ‘sitting on the camel’s hips behind the rider’ *Musil*, 178 <611>. *nawwih rdāf* ‘huge clouds, cumulus’ <D6/3> ; *ġarsin ḥamlīh ardāf* ‘palms laden with clusters of dates’ <N/162>; *ʾirfih swāt al-lēl ḡādīn ʾatākīl // lih fōg manbūz ar-ridāyif rdāfi* ‘Black as the night her tresses curl down // In a profuse mass onto her prominent buttocks’ *KhAd*, 260; *Musil*, 561. *mirdif* pl. *marādīf*, *mirdfāt* (pl.) ‘(arranged) in thick layers (e.g. of fat)’ <18/2,19/12><B3/7,D1/12>; ‘richly laden with (stalks of a palm tree with dates)’ <24/5>; *bi-ṣiniyytīn yidlag ʾalēha marādīf* ‘on a tray soaked with fat’ *Su*, iii, 139 (CA *rawādif* ‘layers of fat, overlying one another in the hind part of a camel’s hump’). *mistardif* ‘taking, bringing a rear rider’ <296>.

rdm *yardim ʾagābih* ‘its back towered up’ <1/4> (cf. CA *ar-radm* ‘that of which one part is put upon another’). *ruwādīm* (pl.) explained to me as ‘coming continuously, coming in great numbers’; *al-jahām mardūm* ‘the herds of camels which thronged (upon a place)’ *Musil*, 80 (cf. CA *wird murdīm* ‘a steady flow of people coming to water’), or *ruwādīm* could mean ‘covered with fat’ <12/5>; *mardūm*, *mirdīm* ‘covering, covered with’ *Musil*, 551; ‘fat, covered with layers upon layers of fat’ <289,538><Mx2/118>. *ridūm* ‘she-camels so fat that they can hardly move’ *Musil*, 275; *Su*, i, 41 <B6/8> (cf. CA *ar-radm* ‘that of which one part is put upon another’).

rdn *ardān* ‘sleeves’; *sahḥāb al-ardān* ‘(a woman) whose long sleeves trail on the ground’ <28/4><Mx1/86> (CA *rudn* pl. *ardān* ‘the base of the sleeve’).

rdy *rāda*, *yrādi* ‘to beat the ground with feet, hoofs’ *JuKha*, 155; *Su*, ii, 109 <261> (CA *radā* ‘to beat, batter the ground’, said of a running horse). *taradda* ‘to worsen, deteriorate; to become bad, inauspicious; to behave badly, in a base manner; to be mean; to fail to live up to the virtues of the desert code’ <216, 366,539><B2/9,13><N/140>. *rīda* ‘meanness, baseness, vile-ness, wickedness, viciousness’ <21/19><306><B5/28,13/5><P8/21,M/27,78,S/33> (CA *radāʾah*). *ridiyy* pl. *ridiyan* ‘mean, base, vile, weak; a scamp’ *Musil*, 163; *Glos*; the opposite of the Bedouin ideal of manliness <9/34,21/17,27><H4/4,S/21,N/

- 95,Mx2/41>; *ridiyy an-niṣīb* ‘ill-starred one, wretch’ <30/4> (CA *radī* ‘bad, depraved, vile, mean, low, weak’). *ridiyyah* ‘a common mare’ *Musil*, 501 <G/34>. *mitradiyy* ‘worsening, deteriorating, taking a turn for the worse’ <589>.
- rdl* *arādīl an-nās* ‘base men’ *Musil*, 238 <S/137> (CA *radhīl* pl. *rudhalā* ‘mean, despicable, base, vile, low’).
- rdy* *arda* ‘to wear out, fatigue, exhaust’ <018><D2/9>. *mirḍī al-ḥitāyir* ‘one who wears out, overdrives, exhausts rugged riding camels’ <038,177,473,573,576>. *riḍī* f. *riḍiyyah* pl. *riḍāya*, *raḍyāt* ‘a weak camel, a camel rendered weak by disease’ *Hess*, 76 (CA *ardhā* ‘to render a mount weak, emaciated by constant travelling’; *radhīy* pl. *radhāyā* ‘weak, thin, exhausted’).
- rzḥ* *rzāḥ* (pl.) expl. as ‘immovable, fixed, firm’ <H1/26> (CA *razaha* ‘to fall down from fatigue, to cleave to the ground’).
- razz* *razz* ‘to plant, raise (e.g. a banner)’ *JuA*, 84, e.g. when a banner is carried around in a tribal district as a request for support in fighting the enemy, <B7/28><N/10,14,128,M/19,C/145>. *razzah* ‘planting, raising’ *KhaAd*, 179 (CA *razza* ‘to stick, fasten, fix’ e.g. into the ground).
- razf* *razf* ‘war song’ <Mx1/45> (CA *razf* ‘running, hurrying, going at a rapid pace’).
- rzg* *riḥg*, *marzig al-gōm* = *al-ḥalāl* ‘the camels and other livestock of the tribe; means of livelihood’ <5/11><B4/4>.
- rzḡm* *arzam* ‘to groan, grumble’. *rzām* ‘the grumbling sound with which a she-camel calls her calf; the sound made by a camel when the fetters around its knee are untied in the morning’ *Hess*, 79 <2/12><Bx5/20>. *mirzim* pl. *mirzimāt* ‘groaning, grumbling, rumbling (e.g. camels, thunderclouds)’ *JuA*, 107; *Maws*, i, 66; *KhaAd*, 283; *Hess*, 79 <D1/12> (CA *arzamat an-nāqah* ‘the she-camel made a grumbling sound, groaned yearningly towards her young’; *ruzām*).
- rzḡn* *riḥn* pl. *rzān* ‘heavy, heavy and moving slowly; resting solidly on the ground’ <1/4,9/31,10/5,19/1><N/117,P10/5,Mx2/71> (CA *razīn* ‘heavy, steady, motionless’, said of a cloud hanging in the sky).
- rzy* *mirzi* ‘leaning on, seeking refuge, protection, cover’ <Mx4/111>, also expl. as syn. of *razzat* ‘(the camels) stood at the well

waiting to be watered' (CA *arzā ilā*). *riziyyah* pl. *rizāya* 'fault, sin' *Maws*, i, 408; *rizāya al-gōm* 'ala *halha* 'the losses of the enemy are theirs (i.e. not of our concern)' <634> (CA *ruz*', *razī'ah* pl. *arzā*', *razāyā* 'disaster'; *qawm murazza'ūn* 'a people whose best men are taken away by death').

rsx risax, yarsix 'to be firmly rooted; to stand firm; to be fixed, steadfast' <3/21,30/5><N/77>; part. *rāsix* <H2/28,P4/29, Mx4/86,115> (CA *rasakha* 'to be firm, stable, fast').

rss marassah 'place where s.th. is established, firmly rooted, place where s.th. has a hold' <121,122,126> (CA *rassa al-hawā fi qalbih* 'love entered, established itself in his heart'). *riss* pl. *rsūs* 'shallow well in channels filled with coarse sand. In the rainy season the water flows down into the rocky channels, forming after long rains a stream which fills the scorched channel for several days, until the surface water evaporates in the hot sun and only the remainder flows under the coarse sand, filling all the hollows and pits of the rocky bottom. These hollows are known to the Šlēb who shovel away the sand and gravel, wall in the hollow so that it may not sink in, cover it with branches and turf, and then pile on sand, to keep out the sun and hide the water from strangers. When in need of water, they open these hollows' *Musil*, 325, 682 <258,269,271><Mx2/104,107,112>.

rsl marsūl pl. *marāsīl* 'letter, message' <C2/14> (CA *risālah*). *mīrsal* 'nose-piece, *rīām*, made of iron', see s.v. *xṭm* <N1/13>.

rsm risam 'to trace, to draw a line, border' <B12/5><Mx3/52>. *rasm* pl. *rsūm* 'trace; tracing, drawing; boundary, limit, border' <B10/3,12/5><Mx3/2>; 'the traces; the green and herbage that sprout up in the wake of rainfall' <23/3,27/6>; 'traces left on s.o.'s face or soul as a result of hardship or grief' *Musil*, 198; 'custom' <C/181>. *marsūm* 'effect; traces (left by destructive or corrosive forces)' <572>; *ana bi-rumḥi fi hal al-xēl marsūm* 'I ravage the enemy horseriders with my spear' *KhaAd*, 378 (CA *rasama* 'to mark, draw, trace, delineate'; *rasm* pl. *rusūm*; *marsūm* 'drawn, traced').

rsn risan pl. *arsān* 'rein, halter of a camel' *Musil*, 354 <6/19, 24/9,26/5,7,28/2><342,405,568><B2/32><C/88,155,Mx2/60>. *mīrsan* pl. *marāsīn* 'chain' <D13/4>. *marsūn* 'present, found';

Ibn Batla ma adri marsūn hina walla marsūn as-Suwādah; marsūn fi l-Wādi ma yirūh ‘I don’t know whether Ibn Batla can be found here or in the Suwādah; he is present in the Wādi, he is not leaving’ <Bx14/25> (CA *rasan* ‘rope, cord with which a camel or horse is led, reins’; *marsūn* ‘haltered’). *risūn* explained as ‘an abundant well’ <6/34>.

rsy *mirsi* pl. *mirsūn* ‘firmly established, rooted in’ <N/76>. *rāsi* pl. *ruwāsi* ‘fixed, stationary, immovable; firm, steady; anchored’ <Mx4/28> (CA *rasā* ‘to be firm, stable; to anchor’; part. *rāsī* pl. *rawāsi*).

ršš *rašš, yirišš* ‘to sprinkle, scatter on’ Hess, 167. *ršūš* ‘ornaments, trinkets for a woman’s hair’ <486,489> (CA *rashsha* ‘to sprinkle, scatter in drops’).

ršn *rōšan* ‘a reception room on the second floor of a house’ *Hu* <N/166> (CA *rawshān* ‘skylight, dormer window’ < Persian *rowshan*).

ršy *rša* pl. *ršyāt* ‘rope, well-rope, rope of the bucket’ Hess, 64 <294> (CA *rishā*).

ršx *ruššix* (pl.) ‘firmly planted, rooted; entrenched; steadfast, standing firm’, similar in meaning to *russix* <6/29><B11/12> (CA *rašakha* = *rasakha* ‘to be firm, stable, fast’).

ršš *rašš, yirušš* ‘ala’ ‘to step, tread firmly on’ <D9/7>; *rašsat* ‘ala *agšāh* ‘it (fortune, life) becomes difficult, tries one to the utmost’ *Su*, i, 152. *rašš* ‘the careful arrangement of stones as the case-ment of a well’ <P10/2>; *raššah* ‘pressing’ *Musil*, 598. *raššāš al-majlis* ‘visitors crowding the reception room’ *Musil*, 106 (CA *rašša* ‘to make s.th. firm and compact’).

rḏb *ruḏab, mirḏāb* ‘fresh, ripe dates’ <H5/8> (CA *ruḏab*).

rḏl *ruḏl* pl. *arḏāl*, dimin. *rḏēl* ‘weight, pound-weight’ <M/77> (CA *raḏl, riḏl* pl. *arḏāl*).

rḏf *marāḏif* ‘heated stones used to roast meat; stones the size of a fist that are heated and used to make clarified butter, *samn*, from *zibd*, cream’ <24/13> (CA *raḏf* ‘heated stones upon which meat is roasted’; *raḏafa* ‘to cauterize with a heated stone; to roast on heated stones’).

rḏm *rḏumah* pl. *ruḏm, riḏam* ‘big stone, boulder, rock’ <D14/6><B/18,S/38> (CA *raḏmah* pl. *raḏam, riḏām* ‘big stones, rocks’).

- rḍy *riḍa* ‘to be content, satisfied with; to have enough; to accept’ <198,447><S/161>; *illi tarḍik* ‘what you desire, what satisfies you’ *Musil*, 510. *radda*, *yraddi* ‘to appease, soothe’ <Bx12/8>. *rāda*, *yrādi* ‘to appease, soothe’ <Bx12/8>. *rḍāwah* ‘gift of atonement, expiation’ *Hess*, 146. *raḍwah* ‘riding camel selected from the booty’ *Musil*, 510 (CA *raḍiya*).
- rʿb *riʿb* ‘afraid, frightened’ <171> (CA *raʿib*). *riʿbūbah* pl. *raʿabīb* ‘fair beauty, woman with a slim waist, heavy haunches, tall of stature’ *KhaAd*, 198; *Musil*, 106 <129> (CA *ruʿbūbah* pl. *raʿabīb* ‘tall, well-formed, soft, thin-skinned, fair woman’).
- rʿd *raʿad*, *raʿād* pl. *rʿūd* ‘thunder’ <D4/6,6/2><N/93,117,C/93> (CA *raʿd*).
- rʿw *arwaʿa* ‘to pay attention, heed’ <C/44>; *irwaʿ* ‘watch out, take heed!’ *Hu* (CA *irʿawā* ‘to refrain, forbear, desist’).
- rʿy *raʿa*, *yarʿa* ‘to pasture, graze’ <165,199,624><N1/15>; ‘to tend, pasture animals’ <530,531,650>. *irtaʿa*, *yirtiʿi* ‘to pasture, graze’ <585>. *rāʿi* ‘onlooker, watcher’ <D4/9,5/4>; ‘owner’ <11/6>; ‘inhabitant of’ *Musil*, 298-299; *rāʿi dilūl* ‘a camel rider’ *Glos* <052>; *rāʿ al-ġuwāni* ‘the “owner” of verses’ i.e. ‘poet’ *rāʿ as-sēf* ‘the man with the sword’ <037>; *rāʿ al-bill* ‘the owner of the camels’ <054>; *rāʿ al-ḥibb* ‘lover’ <D5/13>; *rāʿi maṭlab* ‘s.o. who has a claim, grievance’ <M/55>. *rāʿi* pl. *riʿyān*, *rīʿān* ‘a shepherd who stays all day with the herd on the pasture ground’ *Hess*, 62; *Musil*, 336 <26/25,32/3><046><P1/15,N/24,179, Mx2/20> (CA *rāʿi* pl. *ruʿāh*, *ruʿyān*, *ruʿāʿ*, *riʿāʿ* ‘shepherd, herdsman’). *riʿy* ‘pasture; pasturing’ <19/5><655>. *riʿyyah* pl. *raʿāya* ‘herd of camels; flock of 80-200 sheep’ *Hess*, 62; ‘a herd larger than ten camels’ *Musil*, 336 <359><Mx3/61>; *riʿyyah* ‘fee for pasturing s.o.’s animal’ <Mx2/121> (CA *raʿyyah* ‘cattle pasturing; cattle tended for anyone, s.o.’s pastured cattle’). *marʿi* ‘kept, pastured (animal)’ <Mx2/120>; ‘land that has been grazed upon; divorced woman, widow’ *Musil*, 478 (CA *marʿi* ‘kept, fed, pastured’). *marʿa* ‘grazing land, pasture’ <655>. *mirtaʿ* ‘pasture’ <077>.
- rġb *raġāb* ‘scorched land, thirsting for water’ <3/12><C/37> (CA *raġāb* ‘wide, sandy tract of land that takes much water before it flows’).

- rġy* *rġa* ‘roars in protest by a camel (e.g. when it is being loaded)’ *Su*, i, 48 <P11/10> (CA *raġā* ‘to grumble, utter a gurgling growl’).
- rfd* *istarfad*, part. *mistarfid* <365,666>, ‘to seek *rifdah* pl. *rifāyid*, animals or other gifts which one requests from kinsmen and friends after suffering a loss due to war or other misfortunes’ *Hess*, 101, <365,369,666> (CA *rifdah* ‘company of men aiding one another’; *rifd* ‘gift; aid, help, assistance’).
- rfd* *rifaḍ*, *yarfuḍ* ‘to come down, splash down on; to become scattered’ <10/9,12/22> (CA *rafada* ‘to scatter; to throw, cast’, *rāfiḍ* ‘coming down’ <18/5>; *rāfiḍ* expl. as ‘fat (from pasturing)’ <Mx3/25> (CA *rafḍ* ‘camels pasturing by themselves’).
- rf^c* *rifa^c* ‘to lift, raise, heave up’ <D4/9><N/3>; *rf^c* ‘it was erected, put up, raised’ <B3/5> (CA *rafa^a*).
- rf^f* *rifṭf* ‘fluttering, flickering; flash, flare’ <D5/2>; ‘long eyelashes; long hairs hanging down from the eyebrows’ <295>; *illi kbārin rfiṭih* ‘a man with bushy eyebrows, an old man’ *Faraj*, 194 (CA *raffa* ‘to quiver, flicker, flutter, flap, wave, flash, flare’; *araffa* ‘to spread over’).
- rfg* *rifġ* pl. *rfiga*, *rfāgah* ‘friend, companion’ <100,250,253,672> <M/28,29,N/21,S/147>; ‘sweetheart, lover’ <621>; ‘companion in travelling; a guide who offers the traveller protection when he journeys through the area of another tribe; the traveller is the *dixīl*, a person who has put himself under the protection of a guide who is paid to ensure that he will not be molested by the fellow-tribesmen of the guide; the term *rifġ* applies both to the traveller and his companion’ *Hess*, 94. *rifgah* ‘companionship, friendship’ <203,610><N/174,Mx2/122> (CA *rifqah* ‘persons travelling together’).
- rf^l* *arfa^l* ‘to neglect’ *Su*, ii, 117 (CA *rafila* ‘to act in an awkward way’). *raf^la* pl. *ruf^l* ‘a clumsy housewife who is not expert at cooking or mending clothes and who does not keep her house tidy’ *Hess*, 136 <N/145,147> (CA *rafil* and *arfa^l* f. *raf^lā* ‘foolish, stupid, awkward in every work’). *rfālah* ‘sloppiness, laziness, clumsiness’ *Su*, ii, 102.
- rfy* *rifa*, *yarfi*, *yirfa* ‘to mend, repair; to reconcile; to appease; to treat with gentleness; to increase slowly’ said of a well after its

water had been exhausted, *Hess*, 63. *riḥfi saḥābih* ‘it was made into a seamless deck of clouds’ <B7/22><M/8,70,Mx4/42,G/40>. *raffāyah* ‘those who are energetic in mending, repairing s.th.’ <M/86>. *bīrīn marfiyyah* ‘a well of which the casing is made of wood’ *Hess*, 63. *riḥwān* ‘close union, harmonious relations (as in a marriage)’ <209> (CA *rafa’a*, ‘to repair, to mend’; *riḥā* ‘close union’).

rgb *riḡab*, *yirḡib* ‘to look, watch; to guard, keep watch’ <B2/14><P3/5,B/25> (CA *raqaba*). *mirḡib* ‘keeping watch, watchful’ <B1/5,6/13>. *riḡabah* pl. *rḡāb*, *argāb* ‘neck’ <1/8,7/7,8/4,9/31,24/6,30/15><056,329,429,459,488><B7/12,D2/11,6/5><N/2,H1/13> (CA *raqabah* pl. *riḡāb*). *margab*, *mirḡāb* pl. *marāḡīb* ‘a high spot used as a lookout’ *Glos* <7/11,13/1,14/1,24/1><034,111><B1/a,2/1,4/2,13/1,D5/1><Mx2/90,3/1,2> (CA *marqab* ‘an elevated place on which a watchman stations himself’). *mraḡḡib* ‘watching, guarding’ <B/25>. *riḡīb*, *mirḡib* ‘keeping watch, watchful’ <S/108,126,N/62>. *riḡībah* pl. *riḡiba* ‘sentinel, watchman, lookout, scout’ *Glos* <068><B/25> (CA *raqīb* pl. *ruqābā*). *marāḡīb* ‘well-watched, well-guarded (camels)’ <12/8>.

rgd *riḡad*, *yargid* ‘to sleep, slumber’ <21/1><267,612>; ‘to lie down to rest, sleep’ <690>. *rāḡīd*, *rāḡdah* pl. *rgūd* ‘sleeping’ <004><Bx8/17>. *rgād*, *rgūd* ‘sleep’ <N/94>. *margid* pl. *marāḡīd* ‘sleeping place, resting-place’ *Hess*, 60 <Mx2/82> (CA *raqada* ‘to sleep’ inf. n. *ruqād*, *ruqūd*).

rrg *ragragah*, *ragrūḡah* pl. *riḡārīḡ* ‘plains covered with weather-worn debris, with small, crumbled stones’ *Musil*, 152, 682 <D15/2> (CA *raqāq* ‘desert of soft soil beneath which is hardness’; *raqrāq* ‘anything shining, glistening; the commotion of the mirage’).

rg^c *riḡa^c*, *yarga^c* ‘to stitch a piece of tough camel hide under the scarred hoof of a camel’ *Musil*, 275; *ma yargi^c* ‘it does not help (in redressing a situation), does not provide a way out of one’s predicament’ <21/7><N/144,Mx4/77>. *ma yragga^c* ‘it cannot be repaired, mended’ <B9/28> (CA *raqa’a* ‘to patch, to repair’). *marāḡī^c* (pl.) ‘patches; tough camel hide pieces of the size of the hoof that are stitched under the scarred hoof, see *ḥfy* <6/29>.

rgg *raggah*, *ragrūḡah* ‘a plain covered with small, crumbled stones’ *Musil*, 152, 682 <173,682>.

- rgy* *niga* ‘to climb, ascend’ <3,6/1,13/1,33i><663><D9/2,10/1,N1/4><C/183> (CA *raqiya*). *marga* ‘ascent, climb’ <2/2,14/1><B1/1,4/2><P9/1> (CA *marqā* ‘place of ascent’).
- rkb* *ričib*, *yarkab* ‘to ride; to fit; to mount and ride (on a raid, in response to a call for assistance etc.)’ <130,250,310,523,626><M/50>, *račbaw* ‘they mounted their horses and rode to meet the enemy’ <32e>; ‘to be loaded with’, *račbih himiltin*, *šutṭitin* ‘he became encumbered with a load, became burdened with problems, afflicted by hardship’ <26/27><B5/4>. *rakkab* ‘to fix, fit, install’ <16/6>. *arkab* ‘to give s.o. a mount, to send s.o. on a mount; to pack off s.o.; to send; to drive away’ <247><N/92,152,M1/a>; ‘to give a ride to’ <607>, part. *mirčib* <N/122,G/4>. *rčāb*, *rikāyib* (pl.) ‘riding camels of a tent or individual’ *Hess*, 75; ‘mounted camels’ *Glos*; ‘*rčāb* is a plural for *dīlūl*, if the number is ten or less, a larger number being expressed by the word *jēš*’ *Musil*, 332 <9/24,36,26/9,32/13,33/36><065,082,086,104,259,262,577,606,671><Bx3/10><N/2,122,P4/28,C/31,76,88,Mx2/102,4/19,G/111>. *markūb* ‘mounted party’ <M1/a,G/12> (CA *urkūb* ‘a company of riders on camels’). *markab* pl. *marāčib* ‘riding camel, mount’ <622><Mx3/21> (CA *markab* pl. *marākib* ‘anything upon which one rides’). *rkūb*, *ričb* ‘riding on a camel’ *Musil*, 515 <23/13><G/158>. *rakbi* ‘camel on which the shepherd rides’ <33i><P1/15>. *ričbiy* ‘s.o. who is a rider’ <G/80>. *rāčib*, *rakkāb* ‘rider of a camel’ <8/b><B4/12>. *rakb*, ‘a small party of mounted men’ <19/18><441>, dimin. *rkēb* *Musil*, 367 <33i><N/2,G/122>. *rakbah* ‘a ride; nearby’ (CA *rakiba* ‘to ride; to mount’). *rikbah* ‘knee’ <643> (CA *rukbah*).
- rkd* *rikad* ‘to be stationary, motionless; to be, become tranquil, calm, stagnant’ <B9/29>; ‘to pound softly (inside the mortar)’ <23/8>. *rākid* pl. *arkād*, *rkūd* ‘stationary, still, lying down motionless’ <442>; ‘heavy and moving slowly (clouds)’ <2/6> (CA *rakada* ‘to be stationary, motionless’).
- rkz* *rikaz*, *yarkiz* ‘to plant firmly, to fix, to position’; *yarkiz miṭāni* ‘he makes conditions, stipulates’ <292,353>, see under *tny* (CA *rakaza*). *tarakkaz fih* ‘it became fixed therein’ <3/2>. *markūz* ‘fixed, firmly planted’ <346>.

- rkḏ* *rikāḏ* ‘to run, charge, attack, lead an assault’ *Glos*; ‘to gallop when charging’ <2/17><G/205>. *mirkāḏ* ‘galloping of the attacking horse riders; attack’ *Musil*, 105 <2/16><425><B/30>. *rkūḏ* *al-xēl* ‘cavalry assault’ *Musil*, 561. *rakḏah* ‘the distance of a horse’s gallop’ <32/12>. *irtikāḏ* = *ixtiḏāḏ* ‘quivering, vibrating, trembling, shuddering motion’ <437> (CA *rakāḏa* ‘to run, strike the ground with hoofs’; *irtakāḏa* ‘to be in convulsions, to be in a state of agitation, commotion’).
- rkn* *rikin* pl. *arkān* ‘side (of a valley or watercourse)’ <3/13>; ‘pillars along the sides of a mosque’ <29/1>; ‘the big tribes, Bedouins in great numbers’ <D7/3> (CA *rukn* pl. *arkān* ‘stay, support of any kind, tribe, might’).
- rky* *rika*, *yarci* ‘to lean on, against; to push (with the breast and legs)’ <2/11><D7/8> (CA *rakā*). *arka* ‘to make s.o. or s.th. lean on, push s.o. or s.th. against’ <174>. *irtika*, *yirtiçi* ‘to lean against, push’ *Musil*, 306 <3/17><B9/16> (CA *irtakā* ‘to lean, rely on’). *irka* ‘pressing s.th. against s.th.’ *Musil*, 145. *mirtiçi* ‘supporting one’s side against a pillow when seated’ *Musil*, 64. *marka dlālin* ‘the place in the fireplace where the coffeepots rest’ *Musil*, 81, 83. *marciy* pl. *marāci* ‘spread out on the ground’ <Mx1/26>; ‘a sizable body of armed camel riders, *jēš mraddaf* mounted camels of raiders, each with a rear rider; troops held in reserve, kept hidden and waiting ready for immediate deployment’ <9/8><221,497><G/12>. *mirkāh* ‘leaning on, pressed on, stemming from’, i.e. a camel with a pure pedigree <341>, cf. *Soz* (1982), 68, *markizu jēš* ‘*an jēš* ‘its origin can be traced back from one generation of fine riding camels to the next’. *mirka* pl. *marāci* ‘a tanned, but not grained, piece of leather that is put in a hollow in the sands in order to water the camels or to put food on; it is used on raids or journeys and the Bedouins put it on the backs of their camels and ride on it’ *Hess*, 120.
- rmḏ* *rimḏ* ‘a shrub on which camels like to pasture, of the kind called *ḥamḏ*, resembling a dwarf-tamarisk’ <B3/11><G/5> (CA *rimḏh*).
- rmḥ* *rimah*, *yarmah* ‘to kick’ <22/1><D1/2> (CA *ramaha* ‘to kick, strike with the hind leg’). *rumḥ* pl. *rmāḥ* ‘long horseman’s lance: the beam, made of a light reed of the rivers of Mesopotamia,

- is nearly two of their short horse-lengths; they charge them above their heads' *Doughty*, i, 332, 379 <428,577><P8/14> (CA *rumḥ* pl. *rimāḥ*).
- rms* *rams* pl. *mmūs* 'a scattering, a little, a few among many' *KhaAd*, 419 <408><Mx2/93,S/140> (CA *ramasa* 'to efface'; *rams* 'scattered dust, earth').
- rmḏ* *ramḏa* 'hot sand' *JohnEa*, 134; 'red-hot plain' *Musil*, 2 <N/169> (CA *ramiḏat al-ard* 'the earth became intensely heated by the sun'; *ramḏā* 'intensely hot ground, stones, sand').
- rm^c* *ram^c*, *rāmi^c* 'with a slight admixture of, mixed with' <G/216>. *mmū^c* 'worries; slight movements' <P6/3> (CA *rama^a* 'to move').
- rmg* *rimag*, *irtimag* 'to go at a rapid pace' <S/69>. *rimīg* 'fast pace, running' <Mx1/49> (CA *ramaqa* 'to glance, look from the outer angle of the eye').
- rmk* *rmikah* pl. *rimak* 'mature horse' *Glos*; 'a mare or a woman who is neither too young nor too old' *Musil* 376; 'a mare in her best age, a mature mare in good condition' *Raswan*, 125 <2/17><527,577,594><N/32,Mx3/14,4/5> (CA *ramakah* 'a mare, particularly one of an undistinguished breed').
- rml* *marāmīl* 'men who have exhausted their supplies' *Musil*, 321 <26/25> (CA *armal*, *murmīl* 'a man whose travelling-provisions have become exhausted and who has become poor'). *rimāyīl* pl. *rimāyīl* expl. as 'mats of palm-fibre, *jirīd*, that is spread on the *lza*, the basin into which the water drawn from the well is poured; on the bottom made of tamarisk wood, called *sitrah* (pl. *star*), a mixture of brushwood, clay, and palm leaves is spread, and on this the mats of palm-fibre are laid' <H3/4> (CA *rumāl* 'mat woven of palm-leaves').
- rmn* *marammah* 'lip, mouth, snout; remainder, rest' <455><C/51>. *rummah* pl. *rimāyīm* 'the horse's head viewed from the front' *Musil*, 386-387 (CA *ramūm* 'old, decayed bones'; *marammah*).
- rmn* *rummān* 'pomegranates' *Musil*, 212 <431> (CA *rummān*).
- rmy* *rama* 'to shoot at; to throw, cast away; to throw, cast' <30/3><133,531,573><D4/13,10/13><Mx4/78,S/7>; *yirma lih* 'a shot is fired at him' <040,401>. *marmiy* 'shot at' <9/25>. *marāmi* 'shooting range' <11/11>. *ramyah* 'a report, shot'; *ramiy* 'shots,

- shooting' <421><B4/22><C/168,P1/17>; 'miscarriage, abortion' *Thaq*, vi, 267; *ramīha zēn* '(the rifle) shoots well', *Musil*, 132.
- mg* *rang* pl. *mūg* 'colour' *Hu*; 'embellishment' <Mx2/65> (CA *rawnaq* 'splendour, beauty').
- mn* *rannah* 'din, noise, hubbub' <B11/6>. *rannān* 'thundering, reverberating' <3/7> (CA *rannah* 'sound, voice, cry').
- rhj* *rēhajān* 'holding much water' <19/10> (CA *arhajāt as-samā* 'the sky poured with rain').
- rhf* *rahārīf* = *ar-ragg*, *ragrūgah* 'a plain covered with small, crumbled stones' *Musil*, 682 <24/6>; *ragrūgah* 'a plain covered with weather-worn debris'; *riḡārīḡ gā* 'plains covered with coarse sand, where mirages may often be observed, mostly at noon' *Musil*, 152.
- rhf* *rahhaf* 'to beat a sword to a thin edge' *Hess*, 104. *rihīf* 'very thin (cake)' *Musil*, 92. *mirhaf* pl. *marāhīf* 'fine; sharp (teeth); sharpened, pointed' *Musil*, 561 <19/15,26/26>. *mirhīfāt* 'sharp, pointed weapons' <31/7,33/18><097><B9/32> (CA *murhaf* 'made sharp, pointed, slender'). *rihīf* 'very thin' *Musil*, 92. *bitarhīf* 'firmly, *bi-libābah* i.e. expertly, graciously' <24/15>.
- rhg* *rahag*, *yarhag* 'to frighten, scare, alarm' *KhaAd*, 242, 359 <B6/20>. *rhūg* 'oppression, wrongdoing' <Mx2/50> (CA *rahiqa* 'to come upon s.o. or s.th., overtake, draw near to'; *rahaq* 'wrongdoing, unjust, tyrannical conduct').
- rhm* *arham* 'to utter a soft, neighing sound' <4/3>. *rihīm* 'soft neighing, a soft whining' *Su*, ii, 114 <423>.
- rhn* *rhūn* 'pawns, pledges' <B2/34> (CA *rahn* pl. *ruhūn*).
- rhw* *arha* 'ala 'to assault, charge upon, rush at' <Mx1/51>. *rahāwi* '(horsemen) charging one after another in great numbers, in constant attack' <283><B4/24>; 'very long (spear)' *JuA*, 104 (CA *ḡarah rhaw* 'following one another' said of a company of horsemen making a raid; *faras mirhā* 'a swift, fleet mare'). *mirhi* 'ala 'assaulting, charging upon, rushing at; vulture, bird of prey' <B10/10>.
- rej* *rāj*, *rawwaj* 'to spin around as if giddy, to whirl around' *Musil*, 566. *tarāwaj* 'to circle one another, chase one another in circles, to spin around' <652>. *rōjah* 'spinning around as if giddy, giddiness'; *min* *īgib rōjēn* 'after having wheeled back twice, af-

ter two quick, circling attacks' <439> (CA *rājat*, *rawwajat ar-rīh* 'the wind was confused, not continuing from one direction'; *rawjah* 'haste, speed').

rwh *rawwah* 'to hasten to one's night's lodgings' *Musil*, 151; 'to return in the evening; to reach the place of its night's rest (said of a camel)' *Musil*, 456, 551 <N1/7><N/100,122>; 'to go to, head for' <B/24>; 'to send' <G/175>, *rawwah lih* 'he sent' <N/152,155> (CA *rawwaha* 'to drive, bring back camels or cattle in the afternoon'). *arwah* 'to smell' <D14/3> (CA *arāhah*, *arwahah* 'to smell s.th.'). *rūhik* pl. *arwāhkum mi'ī* 'Go with me (on a raid or expedition)!' <015,451>. *mīrwāh* 'moving away, going away, absence in the desert' <493>; 'hunt at the end of the day' *JuKha*, 155. *marāh* pl. *marāwih* 'departure' <16/9,31/11><B3/a,7/a, N2/3, Bx4/c,14/9>. *mrawwih* 'the fan (of a car's engine)' <A/7>. *rēhān*, *rāhān* pl. *riyāhīn* 'sweet basil or other scented plants thriving especially at the edges of water-holes in the channels where rainwater remains for a long while. Before this water reaches the putrid stage it is pure and clear, and during that time the *rēhānah* grows luxuriantly, its juicy twigs, *ḡaddāt al-ḡsūn*, rising and falling with the slightest breeze' *Musil*, 176; *Hess*, 132, 150 <24/16><N2/11><C/36, Mx2/92>; *ya-ūd rēhānīn* 'O fragrant flower stalk' (in poetic address of a beloved) *Musil*, 564 (CA *rayhān* 'sweet basil; any sweet-smelling plant').

rwd *rād*, *yirūd* 'to want, desire, wish, intend' <9/5,32/3><B2/16,4/4> (CA *arāda*). *rāyid* 'willing, wishing' <B2/7>. *rād*, *yirūd* 'to come and go, to frequent a place, visit regularly' <33/10,33/53>; *trād* 'it is frequented, visited' <D1/5><N/13, C/89,101> (CA *rāda*). *rāyid* pl. *riyyād* 'willing, wishing; frequenting, visiting' <O/3>. *marād* 'place one frequents' <12/24>.

rws *rās* pl. *rūs*, *arwās* 'head; top; extremity; chief' <B/27, H2/28, C/67,192, M/63, Mx3/30>; *rūs al-miḏāmi* 'the end of the *maḏma*', see *ḏmy*, <11/15>. *rāyis* 'man who opens and closes irrigation channels' <O/5> (CA *ra's* 'the extremity of a thing').

rwd *rōḏ* 'garden, valley where water is found' <B1/15> (CA *rawdah* pl. and coll. *rawḏ* 'meadow, verdant tract of land, or place where water collects and the herbage becomes abundant').

- rw^ʿ rā^ʿ, rawwa^ʿ ‘to frighten, scare, startle, alarm, surprise’ <11/5><389><N/60>, also rā^ʿ <N/74,75>. irtā^ʿ, yirtā^ʿ ‘to be frightened, scared, afraid’ <32/11><P6/21> (CA rawwa^ʿa, irtā^ʿa).
- rwk rāk ‘a kind of tree’ <N/69> (CA arāk ‘large thorny trees upon which camels feed and of which sticks for cleaning the teeth are made’). rākah syn. of jahām ‘the herds of an entire camp’ <B13/14>.
- rwem rām, yirūm ‘to long for, desire’ <S/149>. rūmi pl. arwām, coll. rūm ‘Roman, Byzantine; Turkish’ <D2/18><C/129> (CA rūmī pl. arwām).
- rwy riwi ‘to quench one’s thirst, to drink, drink from’ *Musil*, 145; *Glos*; irwīk ‘Quench your thirst!’ *Doughty*, i, 444; yarwa ‘he is well watered, has drunk enough water’ *Hess*, 119, inf. n. riyy <Mx2/30> (CA rawiya, inf. n. riyy, rayy ‘to drink enough to quench one’s thirst’). ruwa, yarwi; rawwa ‘to go to, bring water from a well; to water, drench’ *Hess*, 119; *Glos* <438><H5/10>; ruwwēt min al-‘idd ‘I brought water from the well’ *Hess*, 119. arwa, yirwi ‘to give plenty of water to drink’ *Hess*, 119 <26/26><437><N/32,179,P2/2,Mx2/39>. rāwi pl. rwāh, ruwāwi ‘those who go to the well to draw water and bring it to the camp’ <H5/10,12>. mrawwi, mirwi ‘one who waters, drenches’ <18/23><Mx4/5>; mirwīt al-hyām ‘drenchers of the thirsty’ i.e. ‘those who dip the thirsty blades of their spears in the enemy’s blood’ <207>. ruwiyy ‘numerous, abundant, plenty’; gōmin ruwiyyah ‘multitudes of enemies, numerous enemies’ <408>, al-ḡrūb ar-ruwiyyah ‘full buckets’ <483>; ruwiyy al-ḡrūs ‘well-watered palm-gardens’ <B8/7> (CA rawīy ‘thirst-quenching, abundant, plenty, abundant, full, complete’ said of a drink). rawwāy pl. ruwāwi ‘he who brings water, goes to the well to fill the skins with water and returns to the camp’ *Hess*, 119; *Musil*, 206 <33/47>. rāwyah pl. rwiyy, ruwāya ‘water-skins made of camel leather, large receptacles made of camel skin used to hold and carry water on a camel’s back’ *Hess*, 119; *Musil*, 70, 249; *Glos* <33/47><N/141,Mx1/17,H5/11>. riyyah ‘the water that is brought in the skins; the bringing of the water’ *Hess*, 119; *Glos* <B1/19>. rwa ‘the water supply; sweet, abundant water’ *Musil*, 206 <B6/3,D4/6,7/11> (CA rawā’, riwā ‘water of a well that has a continual increase, abundant water’). mrawa ‘watering place’ *Musil*, 359.

- ryb* *rībah* ‘suspicion, sense of danger’ <C/156> (CA *rayb*, *rībah* ‘disquiet, agitation of mind, doubt, suspicion’).
- ryd* *rēda* pl. *rīd*, *ryād* ‘vast desert, flat expanse of desert’ *Su*, ii, 196 <6/27><D11/1,15/1,Bx4/2><N/98,C/87,Mx2/3,O/11>.
- ryš* *rīš* ‘feathers, plumage’ <597> (CA *rīsh*).
- ryḏ* *rāḏ*, *yirīḏ*, *rayyad* ‘to tarry, halt, rein in, stay awhile, wait for, pause, linger’ *JuA*, 61, 178 <B5/25,Bx14/27><M/11>; ‘to let walk slowly’ *Musil*, 514, 517; *rīḏ* ‘Stay awhile!’ <697>; *rayyīḏu* = *waḡḡīfu*, *ta‘awwīgu* ‘Halt! Stop! Wait!’ *Musil*, 320. *tarayyad* ‘to tarry, wait for, pause, take one’s time’ <Bx6/8><S/4,10>. *rāyīḏ* pl. *rāḏah* ‘still, motionless, lifeless’ i.e. *ṭarḥ sadīḥ* ‘stretched-out corpses’ <439>. *rēḏ* ‘heaviness, weight; steadfastness, being immovable’ <B6/29>.
- ry^c* *rayya^c* ‘to repeat, to return, to do again’ <643>. *tarāya^c* ‘to pause and look around, turn around (in order to allow the ones behind to catch up); to come to a halt, be halted by an obstacle’ <1/12,2/19,33/8><D4/5><Mx1/42>, inf. n. *tirīyyā^c* <Mx1/42,P1/18>. *rāyī^c* pl. *ryā^c* ‘returning; making a turn-about’ <32/6>. *marāyī^c* (pl.) ‘returning, turning back’ <6/16> (CA *rā‘a* ‘to return’; *tarayya‘a* ‘he paused, waited, hesitated’), *rī^c* pl. *rī‘ān* ‘a narrow, short defile’ *Musil*, 682 <5/10,6/19><328,388><B/25,Mx1/102> (CA *rī^c*, *ray^c* ‘channel of the torrent of a valley from a high place’).
- ryf* *rīf* ‘a territory with a good pasturage and abundant crops; in poetry *rīf* signifies a battle ground where a lone wolf finds plenty of food’ *Musil*, 618 <Mx1/24>; ‘darling; hospitable welcome’ <24/12><G/29>; ‘welcome sight’ <G/179> (CA *rīf* ‘land in which are sown fields; abundance of herbage’). *mrīf*, *rayyīf* ‘kind, welcoming, hospitable’ <B7/32><P5/10> (CA *arāfat al-ard* ‘the land abounded with herbage, the goods, conveniences, comforts of life’).
- ryg* *rīḡ* pl. *ryūḡ* ‘spittle’; *fakkaw rīḡhum* ‘they loosened their spittle,’ i.e. ‘they breakfasted’ <Mx2/52,H3/f> (CA *rīq* ‘saliva’; *rayyīq*, *rā‘īq* ‘fasting, not having had breakfast’).
- rym* *rēm* expl. as ‘hard, difficult, heavy.’ *‘aša rēm* expl. as ‘a stick that is very difficult to break, strong stick’ <H1/32> (CA *raym*

‘excess, superiority’). *rīm* ‘white gazelle’ *Musil*, 26 <12/21> <302> (CA *rī’m*).

ز (z)

zbd *zibād* ‘civet’ <P1/6> (CA *zabād*). *zibādi* ‘curdled milk’ <601> (CA *zabada* ‘to churn milk’).

zbr *zibar* ‘to heap up; to be big, voluminous’ <Mx4/53>, also *zabbar* ‘to collect in heaps’ *Musil*, 94 <G/168>. *zibārah* pl. *zibāyir*, *zibār* ‘sand-dune, knoll, elevation’ *Glos*; *Su*, iii, 27; *SuFa*, 388 <15/9><232,233,397,498><B2/20><N/135>. *mazbūr* ‘full, heaped up, amassed, bulging’; *mazbūr al-anhād* ‘a maiden with a bosom full and firm’ *Musil*, 300; *dēnin mazbūr* ‘accumulated debt’ *Su*, iii, 44. *al-hḏāb al-mizābīr* ‘the high prominences, rocks, mountains’ <077,229><D14/6>; *mzūnih mizābīr* ‘its clouds are towering up, have amassed in a great cumulus’ *KhaAd*, 253 <B3/7>. *mzabbar* ‘heaped up, swelling, protruding, bulging’ <15/9>; *zibīr* ‘in heaps, piled up’ <18/9> (CA *zabara* ‘to build layer upon layer’).

zbn *ziban* ‘*ala* ‘to seek refuge, safety’ *Glos* <518><P9/15,M/35,G/46,Mx1/107,3/55>; ‘to grant refuge, asylum to; he that is threatened with death or is in fear of an avenger asks the protection of one more powerful, who will then shield and bring him to a place where he can live in peace, *zbinih*’ *Musil*, 519. *zabban* ‘to protect a refugee’ *Musil*, 490 <Bx2/12><N/183,M/94,G/153>; *mzabbīn* pl. *mzabbīnah* ‘protector’ *Musil*, 80 <D7/13>, also *zabbān* <G/46>. *tizabban* ‘to put o.s. under the protection of’ *Musil*, 138. *zabīn*, *zibūn* ‘place of refuge; defender, protector, s.o. who grants safe asylum to one imperiled by a blood feud or in battle, or to those who are persecuted’ *Musil*, 285, 503, 552, 563-564; *Hess*, 93 <155,355,594><N/154,M/93,H1/17,G/31,114,P7/9>. *zibīn* ‘s.o. seeking protection’ <Mx3/38> (CA *zabn* ‘a tent or house standing apart’; *zabūn* ‘one who pushes, thrusts away’; *zabbūnah* ‘pride; *rajul dhū zab-būnah* ‘a man who defends his honour, reputation, his household’).

zjr *zījar* ‘to drive, push, thrust; to make a loud noise’ *KhaAd*, 245 <D4/7>. *zajrah* ‘roar, loud noise, ringing’ (iii, 149) (CA

- ar-rīh tazjur as-sahāb* ‘the wind drives the clouds’; *zajr* ‘driving away with crying; crying out’).
- zjm* *ziyim* ‘stammering or humming sound made by camel during travel when the rider calls to him’ <5/5> (CA *zajama* ‘to mutter under one’s breast’).
- zhh* *zahh, yizihh* ‘to thrust at, apportion, allot’ <029> (CA *zahha* ‘to remove, snatch; to push, thrust away’).
- zhzh* *zahzah* ‘to move s.th. from its place’ <D1/7> (CA *zahha, zahzaha* ‘to remove, push, thrust away, drag, pull away’).
- zhf* *zahaf, yazhaf* ‘to push’ <271> (CA *zahafa* ‘to crawl, march, advance’).
- zhl* *zihl* pl. *azhāl* expl. as ‘brave man, hero’ <M/38> (CA *zuhal* ‘a man who retires far away, stays aloof’).
- zhm* *zhām* ‘mêlée, fighting, jostling’ *Glos* <2/21>. *zhūm* ‘unshakable, exerting relentless pressure’ <B6/29, D2/9>. *mazhūm* ‘frightened, cornered’ *Musil*, 365 (CA *zhm, zahmah, zihām* ‘pushing, pressing, crowding, thronging’).
- zxf* *zaxārif* ‘various sorts, colours’ <B1/23> (CA *zukhruf* pl. *zakhārif* ‘ornaments; colours of the plants or herbage’).
- zrb* *zarb* ‘dry, dead wood’ <5/4>.
- zrb* *zīrbūl* pl. *zarābīl* ‘a low shoe made of rough leather, with a thick sole, a stiff instep, a low and wide heel and clasps for tightening the shoe, worn by herdsmen’ *Musil*, 121 <14/14>.
- zrj* *mzarraj* pl. *mizārīj* ‘spearheads’ <283><Mx1/61, G/185>. *zarrājah* ‘warriors fighting with spears.’ *zarāj* ‘a flat expanse’ *JuA*, 159 <S/68> (CA *zaraja* ‘to pierce, thrust’, with a spear, syn. of *zajja*). *zirj* expl. as syn. of *sirbah* or *zilj* (pl. *mizālīj*) ‘a group of horsemen’ <P1/8> (CA *zarj* ‘the tumult of cavalry’).
- zr’* *zar’* ‘crop, fruit, harvest’ <D5/11><C/65>. *zarrā’* ‘farmer, s.o. who tills and sows a plot of land’ <P6/10> (CA *zar’*).
- zrfl* *zarfal* ‘to go at a fast trot (a camel)’ *Musil*, 262, *KhaAd*, 144 <G/163> (CA *zarf* ‘a hurried pace’).
- zrg* *zarag, yazrig* ‘to throw, dart; to pass quickly, slink’ *Glos*; ‘to throw, pierce (with a spear)’ *JuKha*, 131; *zrigih bi-r-rumh* ‘he pierced him with his spear’ <315>. *zirīg* ‘speed, streaking through the air’ <4/12>; *zarg rmāh* ‘the flying of spears through the air; thrust, piercing (of a spear)’ <4/18><G/19,88>; *zarg*

- šōf 'blinking of the eye, wink of an eye' <27/13>; zāriḡ w-mazrūḡ 'one pierces and the other is pierced'. mzarraḡ, mizrāḡ pl. mizāriḡ 'javelin, spear with a hooked spearhead' (CA zaraqah 'he threw at him with a mizrāḡ, javelin, a rumḡ, spear'; zaraqah bi-rumḡ 'he pierced him with a spear'). zāriḡ 'looking with covetous intent at s.th.' <18/16> (CA zaraqah bi-'aynih 'he looked sharply, intently at him'). azrag pl. zurg 'blue, blue-green, greenish' *Musil*, 21 <27/4>; zarga 'a white she-camel with some black hairs that is notorious for its impetuousness, šalf, and unruliness and for shying at the least thing' *Musil*, 329, 334; *JuSa*, 168 <618>.
- zry zara 'ala 'to rebuke, scold, find fault with, blame, reproach, reprove, scoff at; to be angry at' <093> (CA zarā, inf. n. zirāyah). azra 'to be incapable of, unable to, lack the strength to' *SuFa*, 17, 397 <019><Bx8/14><N/202>. zarāya, mizāri 'blemishes, defects, faults' <276,278>. zāri 'criticizing, scolding, finding fault with' <093><N/58,G/236>.
- z'b za'ab 'to draw water from a well' *Hu* <P4/30>; expl. as 'to draw water by putting the rope over one's shoulder, gripping it with both hands, and walking away from the well while pulling the rope' (CA za'aba 'to push, thrust; to fill'; za'aba, izda'aba 'to go straight, easily with a load; to carry off').
- z'j za'aj, yaz'aj 'to send; to spill, pour out; to dispatch quickly' *Glos*; *Hu*; *Maws*, i,142; *Su*, i, 64; 'to tear' *Musil*, 252; 'to pay, send camels in payment for a bride, protection etc.' *Hess*, 147; za'aj ašwāt 'he howled, screamed, wailed' *Musil*, 209; yaz'ajūn al-ḡanāni 'they sing loud, boastful songs' <040>. za'j ad-dam 'blood gushing from the wound' *JuKha*, 31. zi'uj 'agitated, wild, vehement, (a wind) snatching up everything' *Musil*, 608; 'agitated' <33/5><D4/11><N/106>. maz'uj 'sent, driven to' *Su*, iii, 96; zā'ij w-maz'uj 'the vanquisher and the vanquished' *Musil*, 581, cf. zāriḡ w-mazrūḡ, dābiḡ w-madbūḡ, q.v. (CA za'aja 'to drive away; to shout; to agitate'; inza'aja 'to be disquieted, disturbed, agitated').
- z'jl zi'jūl pl. za'ājūl 'strong animal; group, bunches of camels running in the same direction' <D11/2>.
- z'z' za'za' see da'da'. za'za' 'to move to and fro; to be agitated'; also expl. as 'to call, call for help' <C/15>; za'za' tizūzā' 'to

move to and fro; to be agitated' <24/5> (CA *za'za'a* 'to shake, agitate'; *rīh za'za'*, *za'zā'*, *za'zū'* 'a strong wind'; *za'za'a al-ibl* 'to drive the camels vehemently, relentlessly'). *zī'zā'* 'fast running of a mount spurred on by its rider' *Musil*, 151. *za'ā'* 'a strong, vehement camel'; *za'zā'* 'shy, easily frightened animal' *Musil*, 189. *zi'zū'* pl. *za'āzī'* 'a little bit, last remains, leftovers' <6/17><559>. *rā' az-zā'āh* 'a man of scant resources, who has hardly anything left to eat' <N/79>.

zʃr *za'far*, *yza'far* 'to add saffron to' <G/30,100> (CA *za'farān* 'saffron').

zʃl *mizāʔil* (pl.) 'brisk, lively, sprightly, active, agile, quick' <B5/25> (CA *za'īl*, *iz'īl*).

zʃm *tiza'am* 'to take the responsibility, leadership over' <316> (CA *taza'ama*). *za'am* 'vehemence, powerful surge' <26/7>. *zi'ūm* 'quick, energetic (she-camel)' <B6/24>; syn. of *zi'ūmah* 'robbed camels' <D2/16> (CA *za'ūm* 'a she-camel of which one is not sure whether she is fat or not').

zǧb *zǧab* 'to have sexual intercourse'. *zǧbah* 'a woman who is only good for bed, slut' <652><G/148>.

zǧr *zǧar* 'to well up, gush forth, flow abundantly' <D5/8>; *al-bīr zǧarat māh* 'the water of the well flowed in abundance' (CA *zǧar* 'whatever comes in great quantities, in excessive amounts').

zǧf *mizǧāf* pl. *mizǧāḡif* i.e. *sābīḡ* 'a horse that outruns other horses' <19/23>; *an-na'am al-mizǧāḡif* 'ostriches fleeing at great speed' *Su*, ii, 130 (the fact that this word in both instances occurs at the end of the line demonstrates that poets have recourse to these rare, poetic words mainly for the sake of sustaining the monorhyme) (CA *mizǧāf* 'desirous, eager, avid').

zǧn *zǧīn* pl. *zǧūn* 'the axillae; armpit' <6/24,9/29>.

zǧw *zǧwa* expl. as 'to lead astray, mislead, instil evil, insinuate' <B9/14>.

zft *zaf* 'asphalt' <O/11>.

zʃr *zīfar*, *tizaffar* 'to sigh, groan' <B4/1>. *tizīffār* 'sighing, groaning' <B7/4>. *zuwāfir* 'sighs, groans' <B1/2><Mx1/65,S/24,44> (CA *zafara* 'to sigh deeply, pant, groan, moan').

zff *inzaff* 'to become thin, light' <5/12> (CA *istazaffāh* 'he found it light to carry').

- zfg* *zafg* ‘whizzing, streaking, flashing by’ <27/13><N2/6>
<Mx1/17>. *zafg al-anfās* ‘snatching away of souls, killings’
<Bx2/3>.
- zfy* *zifa* expl. as ‘to rush along the borders of; to flow over,
overflow’ <B2/2> (CA *zaffa* ‘to hasten, whiz, zip’).
- zgf* *zigaf* ‘to reach, obtain’ *Hu* <N/175> (CA *zaqafa* ‘to catch,
reach’). *mizgāf* ‘a very swift horse’ *KhaAd*, 358.
- zky* *zika* ‘to thrive; to be good, pure, righteous; to be fit, suit-
able’ <B10/5> (CA *zakā*).
- zlb* *azlab* ‘to rush, hurry on s.o., chase away’ <6/20>. *zalb* expl.
as ‘difficult to climb, steep, slippery’ <D2/1>. *zalbāt* ‘fleet mares’
KhaAd, 371 <454>. *zilbān* ‘one who flees in terror’ <347>.
- zll* *zalzil* ‘to quake, shake, tremble’ <S/116>. *zilzāl* pl. *zalāzil*
‘quaking, shaking of the earth’ <1/4,26/6><D4/7><S/116>.
miḥan w-zalāzil or *ḡarābīl* ‘ordeals, hardships, difficulties’ <14/
7>. *mzalzilāt* ‘clouds quaking with thunder’ <13/15> (CA *zalzāl*
pl. *zalāzil* ‘violent motion, earthquake; trials, troubles, afflic-
tions’).
- zlf* *zalaf*, *yizlif* ‘to drop by, go to’ <Bx11/31> (CA *zalafa*, *izdalafa*
‘to approach, advance, go forward to’). *zallaf* ‘to go beyond,
to hurry, to end, be finished; to slip, slide, tumble down’ <Mx1/
40,S/112>. *mizālīf* ‘slippery slopes, slides’ <24/16>.
- zll* *zall* ‘to pass; to disappear’ *Musil*, 155, 163 <13/6><B5/2>;
‘to make a mistake, commit a wrong; to lie’ <Bx8/15>; *zallēt*
al-bēt ‘you have gone, driven past the house, you have passed
it (syn. of *ta‘adda*); to make a mistake, commit a wrong; to lie’
(CA *zalla* ‘to move away, pass’). *zallah* pl. *zilal* ‘lapse, misdeed,
offence, sinning’ <14/4,21/24,27><276,277,358><N1/6>
<M/71,H3/2,S/97> (CA *zallah* ‘a slip, wrong action, sin’). *zall*
‘fine wool with a silky gloss, from which the prayer rugs are
woven’ *Musil*, 173 <9/26>. *zlāl* ‘pure water (of the rain)’ <18/
7> (CA *zulāl* ‘cool, limpid water’). *zallat milḥ* ‘good gunpow-
der (i.e. made from saltpetre and other ingredients admixed
with pure water)’ *Hess*, 106 <Mx2/80>. *zilīl* ‘quakes, shaking,
claps’ <D4/6>.
- zlm* *zilm* ‘men’ <149><B9/21>; *zilm w-ḥarīm* ‘men and women’;
zlimah ‘a man, unknown man’ *Musil*, 77, 472, 594-595.

- zlh* *tazlah* expl. as ‘she walks at a strong, eager pace’, similar in meaning to *tisijj* <2/13> (CA *zaliha* ‘to crave, strive for’).
- zlw* ‘*zalwa*’ expl. as ‘to drive camels vehemently (as do robbers taking them as booty)’ <P1/8,16>. *zalāwī* (pl.) ‘travelling at a rapid pace’ <6/15> (CA *zala’a* ‘to snatch, to take out’).
- zmr* *mizmār*, *mizmārah* pl. *mizāmūr* ‘reed-pipe, small flute made of reed’ *Hess*, 139 <9/8>.
- zmm* ‘*ala zamzam* ‘in a hurry (pack-camels being watered quickly while standing, without taking off the luggage or allowing them to kneel down afterwards)’ <B1/21>.
- zml* *zammal*, part. *mzammil* ‘to provide s.o. with pack-camels (e.g. in order to enable him to return home)’ <G/17,208>. *zamil* pl. *zmūl*, *zimāyil* ‘laden camels, male camels used as pack-camels’ *Hess*, 75; *Musil*, 262, 285 <651><B3/19><N/115,Mx2/91,G/164> (*zāmīlah* ‘a camel used for carrying goods’).
- zmlg* *zimlūg* pl. *zimālīg* ‘flower stalk, bud at the end of a juicy twig’ *Su*, iii, 97; ‘grass seeds, sprouting annuals’ *Musil*, 225-226 <27/6><B5/24>.
- zmm* *zamm*, *yizimm* ‘to rise up; to raise, pick up, lift s.th.’ *Su*, ii, 193; *Hu* and *Glos* <H5/1,N/145>. *mazmūm*, *zmūm* ‘high, soaring, lofty’ *Musil*, 536; *KhaAd*, 378 <B6/1,D2/1>. *zēzūm* ‘rampart, a man who guarantees the safety of the herds, caravans, and people’ *Musil*, 289, 501, 554, 581 <354><N/22,154> (CA *zamma* ‘to be proud’). *zmām* pl. *izimmah* ‘nosering, copper ring in the nostril’ *Musil*, 124, *Hess*, 101, 130; *zmayyim* ‘small ring hung on the left side of the nostril’ *Musil*, 204, 564 <S/39> (CA *zimām* ‘nosering of a camel to which is tied the leading rope’).
- zmy* *zīma* ‘to loom, to rise up in the distance (camels increase their pace as they try to reach the looming landmarks ahead as quickly as possible)’ *Musil*, 155 <6/22>. *yazmi* ‘it increases’ *Su*, ii, 102. *zīma* ‘elevated, high place’ <11/10>. *zāmi* pl. *zuwāmi* ‘elevations, hills, prominences’ <11/10,25/3><N1/4>.
- znj* *zināyij* ‘dead bodies, corpses’ <C/40,49,G/219> (CA *jināzah* pl. *janā’iz* ‘dead person, corpse; bier with the dead person’).
- znjf* *zanjifah* expl. as ‘card players’ <S/67>.

- znd* *zanad* pl. *aznād*, *znūd* ‘(strong) arm’ <2/21><C/97,G/89,169>; ‘talon’ <N/21> (CA *zand* ‘each of the two bones of the forearm’).
- zhb* *zahhab* ‘to ready, prepare; to provision, victual’ *Glos*; *JohnEa*, 242. *zahabb*, *yzihibb* = *cāl*, *yiċl* ‘to load a rifle’ *Hess*, 106 <G/204>. *tizahhab* ‘to stock up with provisions’ *Maws*, i, 204 <G/174>. *zahāb* ‘supplies; ammunition’ *JuA*, 52; *Musil*, 367, 594; *Maws*, i, 204 <B7/26,9/10,Bx4/c,4/13><N/89,C/26,45,Mx1/69,90,2/94,4/20>. *zhabah* ‘ammunition, bullets in the magazine of the rifle’ *Maws*, i, 204 <G/217>. *mizhabah*, *mizhab*, also *mizwidah*, pl. *mizāhib*, *mizāhib*, also *zihbān*, dimin. *mzēhib* ‘travelling bag in which provisions for the road are carried by the camels’ *Musil*, 308, 672 <112,559,642,646><B5/7,13/21><Mx2/6,G/29,Mx1/84>.
- zhd* *zahad* ‘to be mean, niggardly’ <C/19,S/17>. *zahād* ‘meanness, lack of hospitality or generosity, stinginess’ <N/33>. *zahādah* ‘state of ignominy, degradation, abasement, shame’. *šōg al-azhād* ‘a husband who abases, demeans, humiliates his wife; a *rxamah* a worthless fellow’ <073>. *zahhād min al-ġill* ‘burning with rancour, rage’ *Musil*, 589. *zihūd* pl. *zahāyid* ‘mean, uninviting, niggardly’ <N/185> (CA *zahada* ‘to straiten one’s household by reason of niggardliness or poverty’).
- zhr* *zāhir* ‘blossoming’ <N/52> (CA *zāhir* ‘shining, bright, beautiful’). *zhērah* expl. as ‘a kind of tree’ <Mx4/2>.
- zhm* *zaham* ‘to call s.o. by his name, cry; to invoke s.o.’s help, assistance; to thunder’ <30/14><D4/3><Mx2/22>. *zahnām* ‘s.o. who calls, cries, invokes help’ <C/172>.
- zhy* *zaha*, *yazha* ‘to be adorned with, to make beautiful, to make look attractive, charming on account of’ <14/14,25/21,33/30><454,581>; *yazha* ‘it adorns it, beautifies it’ <D14/5><N/8,Mx1/22,G/201>; *tazha al-miyāriċ manāċibha* ‘her shoulder blades are adorned with a cushion’ *Musil*, 170; also *azha* <B5/20>. *zahāwi* ‘nice, beautiful’ <B4/14> (CA *zahā*, *azhā* ‘increase, thrive by the blessing of God, attain its full growth,’ said of herbage; ‘to make bright, gay, beautiful’).
- zwd* *zād* ‘to increase, become more, greater’ <B7/1>; ‘to outdo, exceed, surpass’ <33/3><150,591>; ‘to add to’ <20/3><B9/

22>; ‘to treat well, with respect’ <B7/32>; pass. *zīd* ‘it became greater’ <25/17>; ‘it was added to’ <30/7>; *la zīd* ‘no longer, no more’ <B10/5>. *zāyad* ‘to struggle against, increase one’s effort (in order to overcome resistance)’ <454>. *izdād* ‘to be superior’ <N/112>. *zāyid* ‘increasing; adding to, giving extra’ <6/18,11/6>; ‘greater (in pride)’ *Musil*, 521 <P1/3>. *azwad* ‘higher in value, esteem’ <B6/14>. *zōd* ‘(tribal) arrogance, pride; exuberance, bursting with joy, pride’ <18/22><B3/6>; *zōdin w-nagṣāt* ‘(deeds of) superiority and shortcoming’ *Musil*, 609. *zōd* ‘more’ <N/31>; *zōdin wara* ‘more than’ <30/18>. *zād* ‘provisions, victuals, supplies, food’ <2/24,11/20,13/19><065, 524><N/103,115,P5/7,6/24> (CA *zād*). *mizwidah*, *mizwad* pl. *mizāwid* = *mizhabah* ‘bag in which food needed for the journey is carried’ *Musil*, 68, 142, 308 <N/89,90>.

zwr *azwār* ‘lies, falsehoods’ <B5/28> (CA *zūr*). *zōr* pl. *zīrān*, *azwār* ‘breast, upper part of the chest’ <D5/9><N/8>; ‘breastbone of the camel; the callous stump that supports the camel’s breast when it lies down’, also *mizāwīr* (pl.) <4/19,9/29,24/6><B1/26,D2/10>. ‘*zōr* is the spot in the middle of the lower part of the breast, on which the kneeling camel leans against the ground. When kneeling, the shins of the forelegs touch the *zōr*. To “remove the *zōr* from the shins of the forelegs” means to induce the camel to rise and start’ *Musil*, 152. Doughty describes the function of the *zōr* in relation to the other parts of the body as follows: ‘The great brutes fall stiffly, with a sob, upon one or both their knees, and underdoubling the crooked hind legs, they sit ponderously down upon their haunches. Then shuffling forward one and the other fore-knee, with a grating of the harsh gravel under their vast carcass-weight, they settle themselves, and with these pains are at rest; the fore bulk-weight is sustained upon the *zōr*; so they lie still and chew their cud, till the morning sun’ *Doughty*, ii, 290 (CA *zawr* ‘breast of the camel’).

zw^ʿ *zā^ʿ*, *yżū^ʿ* ‘to take flight; to lift; to leap up, jump up’ *Musil*, 157, 225 <B2/1>; ‘to go forward, to depart, take off’ *Musil*, 80, 247; ‘to run’ *Musil*, 366 <4/19>; ‘to drive, urge on’ <N/65,C/24,134>; *yżū^ʿ galbi* ‘my heart leaps’ <G/157>. *zawwa^ʿ* ‘to

drive forcefully' <Mx4/47>. *inzā* 'to rush, to storm forward' *JuA*, 57. *zawza* 'to sway, shake; to drive' <P1/10>. *zō*, *zō'ah* 'leap, jumping up; hurrying' *Musil*, 151,225 <23/2><B2/2>. *mizā* 'place of departure' <B1/11> (CA *zā'a* 'to drive, urge on a mount'; *zā'a an-nāqah* 'he spurred on the she-camel by shaking the ropes of the halter'). *mizāwī* (pl.) 'fast, in a hurry, rushing' <6/20>.

zawġ *zāġ dihnih* 'his discernment was dull' *Musil*, 435. *zōġāt al-adhān* 'terrors of battle, war; scenes at the sight of which men become perplexed, confused, besides themselves with fear, anguish' <190,426> (CA *zāġa* 'to decline, swerve, turn aside').

zawf *zāf* 'to blossom, flower' <30/21><Mx2/73>, part. *zāyif* <G/47,O/12>. *zāfah* 'flowering, blossoming' <B1/23>. *zāfāt al-ad'ān* 'a camel-train, laden with all the tribe's belongings, speeding on' *Musil*, 293, 608 <Mx2/4>.

zawl *zāl* 'to put an end to, to cause to disappear, to remove' <M/43> (CA *azāla*). *zōl* pl. *azwāl* 'the indistinct outline, silhouette, form of a figure (of a man or animal) observed from afar' *Musil*, 189 <4/6,11/11,24/12><D11/4,A/11>; *azwāl rabdan* 'the silhouettes of fleeing ostriches' *Musil*, 154 (CA *zawl* pl. *azwāl* 'a form, a figure one sees from a distance'). *zūhiyyah* 'knotted rug' <P1/5>.

zawm *zēzūm*, see *zmm*.

zawy *zawa, yazwi* 'to remove; to collect, draw together' <C/67> (CA *zawā*). *zāwi, mzawwi* 'covering, putting on (fat) in layers' *Musil*, 170; 'fat on all sides of the body' <27/3> (CA *zawwā* 'to invest, deck, adorn s.o. with s.th.'). *zuwiyyah* 'curls, tresses' <17/8>.

zyh *inzāh* 'to go away, depart, leave; to be moved, removed' <D1/7> (CA *zāha* 'to be distant'; *azāha* 'to remove'; *inzāha* = *zāha*; *az-zayh* 'distance, departure').

zyl *mzīl* 'crafty; vicious' <8/11> (CA *mizyal* 'clever, ingenious; shifty').

zyn *zān* 'to become good, nice, healthy' <3/3,9/7,21/14><N/119>; 'to be ready for consumption, well baked' <C/32> (CA *zānah* 'it graced him', contr. of *shānah*). *zayyan* 'to make good, nice,' part. *mzayyin* <21/14, 26/28><N/63,P1/7>. *zēn* pl. *zyān*,

azyān 'good, fine, well, beautiful, nice' *Glos* <9/12,33a><112, 136,642><N/52,61,63,G/47>; 'beauty, a beauty' <298,494>; *zēnih* 'its beauty, attractiveness' <109>. *ya-zīn* 'how beautiful' <020,261>; *ya-zīnha* 'How beautiful they are!' <1/10,3/22,6/16,22,7/4,12/26,23/14,24/8><D11/3>; *ya-zīnhin* 'How beautiful they (f.pl.) are!' <493>. *zēnāt*, *zānāt* 'beautiful (f.pl.)' <097, 204,430>. *ma azyan*, elative of *zēn*, 'how beautiful, nice, fine' <333><N/77,166,Mx1/27>. *mazyūn* pl. *mizāyūn* 'beautiful (woman)' <28/3><136><Bx11/28><B/26,G/143>. *mzayyin* syn. of *ūtfah* 'ornamented camel litter on which one of the tribe's beauties stands and shouts encouragements to the warriors in battle' <Mx1/12,2/38,G/57,58,73>.

س (s)

s'l see s.v. *syl*.

sbb *sibbah* 'reason, cause' <N2/8><N/4,Mx2/100> (CA *sabab*, *sibb*); *kfīt as-sibab* 'may you be spared evil, misfortune, fatal accident' <N/123> (CA *sabab*). *tisābīb* 'the causes, roots of things, life' <12/17>; *tisābīb al-agdār* 'vicissitudes; misfortunes' <H2/18>. *isābīb* 'life; connections, ties' <21/22>; *dāg suww asbābha* 'he tasted the bitterness of defeat, got the worst of it' <30/19>. *hbāl al-asbāb* 'the ropes of chance, opportunities for success' *Musil*, 364-365 (CA *tasbīb*, 'making available or preparing the means or cause of attaining something'; *qaṭa'a allāh bih as-sabab* 'God cut short his life'). *sibābah*, *sibīb* (coll.) pl. *sibba* 'hair of the horse's tail, manes; horse' *Musil*, 159, 307 <33/11><B/27>, *sibīb krūš* 'the hair from the horse's tail curling naturally' *Musil*, 159 (CA *sabīb* pl. *sabā'ib*, *asābīb* 'hair of the forelock, of the tail, or mane of a horse').

sbt *sābit* 'running; heading straight, hastily for' <689> (CA *sabata* 'to walk quickly, to run'). *sibt* = *xuff* 'sole, pad of a camel' *Musil*, 300 <074> (CA *sibt* 'hide, skin whether tanned or not; sandal').

sbḥ *sabbāḥ* 'swimming' <B3/4> (CA *sābih*, *sabbāḥ*). *sabḥ* 'aspiration, ambition' <B6/28>.

- sbr* *sibar, yasbir; sabbar; tisabbar* ‘to move, go ahead’ <B4/6>; ‘to reconnoitre, scout, to find out what is ahead’ <079,626>; also ‘to inform after one’s well-being and to speak to s.o. in friendly, welcoming formulas; to look after s.o., take good care of’ <236> <P1/12,G/42>. *sabir* pl. *sbūr* ‘mounted scouts, a group of 4-10 camel riders who reconnoiter the country ahead of the main party of raiders’ *Hess*, 100; ‘when the enemy is reported to be close by, at a command of the leader six or eight men mount three or four camels and go to examine the situation’ *Musil*, 523 <067,496,637>. *sābir, sabbār* ‘scout’ *JuKha*, 75 <B5/21> <N/66,Mx4/37>. *sbārah* ‘scouting, reconnoitering, reconnaissance’ <079>. *tisābīr* ‘reports brought by scouts, coming in succession, one after the other’ <B1/18>. *misbār* pl. *misābīr* ‘lookout, high vantage point’ <B1/1,3/1,7/1>. *sabrāt an-nīḍar* ‘guns with long barrels, allowing the marksman to take aim at the target with precision; guns’ <2/24,30/15> (CA *sabara* ‘to probe, measure, determine by conjecture or by the eye distance or depth’). *sibīr* ‘extremely cold’ <B/21>; *sabraḥ* opp. of *ramḍa* ‘cold ground’ (CA *sabraḥ* ‘cold morning, between daybreak and sunrise,’ pl. *sabarāt* ‘the intenseness of the cold of winter’). *sbēr* ‘spare, spare tyre, duplicate’ <N2/4>.
- sb*^c *siba*^c ‘to violate, ravage’ <H4/4>. *sabi*^c pl. *sbā*^c ‘animal of prey, such as a lion, wolf’ *Musil* 273, 615 <7/2><124,130, 258><C/48,P4/13,H1/15,O/6> (CA *sabu*^c pl. *sibā*^c and *sab*^c pl. *asbu*^c, *subū*^c ‘predatory animal’).
- sbg* *sibag* ‘to outstrip, go faster than’ <N2/5>. *sābag, ysābig* ‘to precede, come before; to race against’. *tisābag* ‘to try to get ahead of one another, to compete, vie’ (CA *sabaqa, tasābaqa*). *sabgah* ‘outstripping, running faster than’ <D4/10>. *sibg* ‘unrivalled speed, outstripping all others’ <27/13> (CA *sabq*). *sābig* <090, 172,325,352,367,455,533,543,550><Mx1/15,P4/25,N/104> pl. *sibbag* <375,383><B/36> ‘a mare unrivalled for speed, a fleet thoroughbred’. *sibūg* ‘a swift runner’ *JuA*, 230 <Mx2/60>; *sibūg aš-šalāyil*, see *šll* (CA *sābig* pl. *subbaq, sawābiq* ‘a horse that outstrips’). *sawābig* ‘previous cases, precedents’ <B2/28><C/15> (CA *sābiqah* pl. *sawābiq*). *sibg* pl. *sbūg* ‘leather loop on the foot of a hawk, from which there extends a chain by which it

is fastened to its stand; the falcon rises a little, but it cannot fly away' *Musil*, 33 <P6/4> (CA *sabq*).

sbl *asbāl*, *sibbāl* 'beards, uppermost part of the breast' <M/69,H1/40> (CA *sabalah* pl. *sibāl* 'forepart of the beard, part of the beard that hangs down upon the breast; beard; uppermost part of the camel's breast').

sbhn *sabhān* pl. *sibāhān* expl. as 'a beautiful, embroidered woman's dress' <Mx4/44> as in the verse lamenting the death of Dāfir al-Hilgumi, the chief of al-Makhārīm: *ibkīh y-alli libūsi tōb sabhān // la hajj zamlih w-xallaw al-mfalla*.

sby *sibiyyah* pl. *sibāya* 'what brings booty, spoil winners, i.e. horses or fearless cavalrymen, fighters whose task it is to capture the herds of the enemy' *Musil*, 80, 554; *Glos* <33/16><N/75,P1/8,H1/11,G/34>; also 'captured she-camels' *Musil*, 633; *hal as-sibāya* = *hal al-xēl* 'horse riders who throw themselves on the herds and then drive them away as their booty' *Musil*, 545; *d'ār as-sibāya* 'one who fills even heroes with fear' *Musil*, 526; *Glos*; *sard as-sibāya* 'group of raiders, plunderers' *Musil*, 147 (CA *saby*, *sabīy* 'what is made captive, captive').

str *sitr* 'veil' <B7/a,D4/13><C/103> (CA *sitr*). *sattar* expl. as 'to cause a wound that never quite heals, a deep wound' <Bx1/8>; *stār* 'tissue between the skin and the flesh; a wound that does not heal'.

sġ *sajj* 'to run without rest, to keep up a brisk pace over long distances' *KhaAd*, 390 <6/26><074><P8/9,Mx3/61>; 'to be absent-minded, distracted; to forget, overlook' <D2/3>; *sajj minha* 'he forgot it, can no longer recall it'. *as-sajj* 'strong pace, running' *JuA*, 103. *sajjāt ar-ribī'* 'the journeys made in spring towards the various pastures'.

shb *sahāyib* 'coffee-pots' <B5/27>. *sahāb* 'clouds' <B3/2> (CA *sahāb*). *sahhāb l-ardān*, see s.v. *rdn*.

shr *sahar* pl. *ashār*, *shūr* 'a little before daybreak, the last part of the night' <31/13><D2/2,Bx10/7><Mx2/28> (CA *sahar* pl. *ashār* 'last part of the night'). *sihar* pl. *shūr* expl. as 'the barrel of a rifle' <C/33,G/39,139>.

shg *shūg* 'pouring rain' <2/5> (CA *sahūqah* 'violent rain'; *munsahiq* 'pouring forth').

- shl* *shalah* pl. *shāl* ‘a metal bowl that holds enough camel’s milk to satisfy one man’ *Hess*, 120 <H1/c>. *shūlah* pl. *shāyil* ‘a complete rout’ *Glos* <628>.
- shlb* *shlib* ‘creeping, snail-like animals’ <S/37> (Egyptian Arabic *shlib* ‘to move stealthily’).
- shm* *asham* pl. *sihm* ‘black, dark brown’ (also said of jackals, wolves etc.) *Musil*, 21 <5/7,7/2><N/70,S/62>; *sihm ad-ḍuwāri* ‘black animals of prey’ *Musil*, 634. *msahham* expl. as ‘black with a reddish hue’ <7/10>.
- shn* *saḥan* ‘to crush, pound, grind (medicine etc.)’ <9/12> (CA *saḥana* ‘to crush, pound; to rub’).
- shy* *saḥa* syn. of *ḥayā*, ‘shame, diffidence, timidity, shyness’ <B5/18,6/16>.
- sdh* *sidah* ‘to throw on the ground’. *insidah* ‘to lie on the ground, be fallen down’ <B13/27>. *sadiḥ* ‘prostrate, laying on the ground; collapsed, crashed down’ <421>. *sidūhi* ‘an idler who lazes in the shadow instead of working’ *Su*, i, 103, ii, 121 (CA *sadaḥa* ‘to hold, press s.th. against the ground, to cause to kneel down’, e.g. a camel; ‘to throw down, to fell’; *insadaḥa* ‘to fall down, tumble down’; *as-sadh* ‘throwing down, felling’).
- sdd* *sadd*, *yiṣidd* ‘to fill a gap, close a breach; to plug up, close, block, bar’ <269><Mx1/46>; ‘to settle s.th., to make good, to be accepted in settlement of a claim’ <M/38>. *insadd* ‘to be plugged, closed’ <363>. *sadd* pl. *sdūd* ‘what one conceals inside his breast; the secrets of the heart’ <5/3,16/1,17/5,33/3><D9/2,N2/1,Bx11/21>; ‘barrier, rampart; the settlement of a claim or dispute’ <Mx1/35,M1/a>; ‘excuses’ *Musil*, 203; *fi sadd wajhi* ‘in safeguarding my honour’ <278>, *fi sadd lihyiti* ‘by the honour of my beard’ *Hess*, 97 (see *lhy*). *sdād* ‘pledgets, tampons’ *Hess*, 150. *sidādi* ‘diligent, competent, skilful, deft’ <N/31> (CA *sadda* ‘to close up; to bar’; *sadd* ‘barrier, rampart’). *rāy sidād* ‘wise, good counsel, judgment, opinion’ <31/2> (CA *sadād* ‘hitting the mark; right; heading in the right direction’).
- sds* *sidas*, *sidās* pl. *sidis*, *sidsān* ‘a camel in its seventh year when it has grown its teeth called *sidāsiyyāt*, an age at which riding camels are at the peak of their strength’ *Hess*, 74, 76 <6/15,27/

3><677><B9/4,N1/12> (CA *sadas*, *sadīs* pl. *sudus* ‘tooth that comes before that called the *bāzil*’).

srb *sarrab* ‘to raid on horseback’; *hal al-xēl sarribaw* ‘the owners of horses went raiding in the winter without camels’ *Hess*, 100. *sirb al-dūg* ‘clusters of dates’ <S/87> (CA *sirb* ‘collection, flock, row of grapevines’). *sirbah* pl. *sirab* ‘horse riders; troop of about 10-30 horse riders’ *Musil*, 515, 567; *Hess*, 99 <168,169,519,526> <32/5,33/9><Bx3/6> (CA *surbah* pl. *surub* ‘a collection of *khayl*, i.e. horses or horsemen, from ten to twenty’). *sarrab* ‘to be empty, finished (water-skin, water); to empty one’s skin, drink its contents to the last drop’ <105>; ‘to pour water’ <8/8> (CA *sarraba al-qirbah* ‘to pour water into the water-skin’). *sarāb* ‘mirage’ <7/15,20/2><B7/36> (CA *sarāb* ‘semblance of water at midday, making everything appear as if cleaving to the ground’, see *lāl*). *msarrib* ‘(the heat of summer) creating the *sarāb*, the mirage’. *sarrābah* ‘fast riding camel’ <M/2>. *sirīb* ‘dregs, grounds, remainder’ <Mx1/109>.

srbt *surbūt* pl. *sarābūt* ‘rake, man who smokes and drinks’ <Bx8/4>.

srb *sarbal* ‘to run at a calm, steady pace’ <23/14>. *sarbalat li-l-hadīl* ‘it picked up the pace from a steady gait to a fast trot’ <8/9>. *sirbāl* ‘a steady pace of a camel’ <6/24><M/1>; *msarbil* ‘one who pulls (the rope) steadily’ *Musil*, 343.

srj *sarj* pl. *srīj* ‘saddle of a horse’ <33/24><553> (CA *sarj* pl. *surīj*).

srjf *sirjūf* pl. *sarājīf* ‘side of the breast, left side of the breast between the first rib and the shoulder, the soft spot of the side under the ribs’ *JuA*, 162; *Musil*, 585 <19/2><D2/14,N1/14> (CA *shurshūf* ‘the extremity, head of the rib next to the belly’).

srh *sarah* ‘to roam; to pasture at pleasure’ <632>; ‘to set out, depart in the morning’ <4/11,16/7,26/11,33/48><681,682,685,697><Bx10/7><B/25,Mx1/85>. *sarahh* ‘to drive cattle to the pasture in the morning’ <B/11>. *sāriḥ* pl. *sirrāḥ* ‘setting out in the morning’ <B3/21>; *aṭ-ṭarš as-sāriḥ* ‘the herd being driven to the pasture in the morning’ *Musil*, 336; *sāriḥ* pl. *sarārīḥ* ‘herdsman’ *Musil*, 212. *msarriḥ* ‘herdsman’ <B6/24><B/11>; driving (camels) in the morning, setting out in the morning’ (*mwajjih*

- ‘setting out in the afternoon’, see s.v. *wjh*) <344><Bx10/6>. *misrāh*, *sarāh* ‘journey in the morning, departure, setting out in the morning’ <503,583><B3/12,N2/5> (CA *saraha* ‘to pasture in the morning; to send in the morning to pasture’). *sarḥ* (coll.) <447>, *sarḥah* (n. un.) <639,648>, pl. *srāḥ*, *sraḥāt* <639> ‘a kind of tree; *Cotoneaster nummularia*, *Maerua uniflora*, *M. crassifolia*’ <26/11,33i> (CA *sarḥ* pl. *sirāḥ* ‘a certain kind of tree, of great size and tall, used for its shade; a tree with spreading branches beneath which men alight in the summer’). *sirḥān* ‘wolf’ <B/41> (CA *sirḥān*).
- srd* *sarda* pl. *sird* ‘thoroughbred, horse of pure breeding’ *Su*, ii, 170 <230>.
- srr* *sarr* ‘to gladden s.o. ; to be of avail, use, help’ <3/9><B4/28>; *sirrhum* ‘Gladden them!’ <30/24>. *tisarrar* ‘to be happy, delighted; to take pleasure in’ <B4/27>. *istarr* ‘to be delighted, happy at’ <10/13><B4/7><B/40,C/83>. *misarrah* ‘luck, joy, pleasure’ *Musil*, 364. *mistarr* ‘gladdened, happy, joyful’ <3/22><H2/28> (CA *sarra* ‘to gladden, rejoice s.o., make s.o. happy’).
- sr*’ *sir*’ ‘haste, quickness’; ‘*ala s-sir*’ ‘in haste, staying only a short while’ <053><Mx2/41> (CA *sira*’, *sir*’ ‘haste, quickness’). *misrā*’ expl. as ‘dates that have ripened early in the season, dates that have fallen on the ground early in the season; a palm tree that produces dates earlier in the season than most kinds’ *Fas*, i, 202 <P6/18> (CA *misrā*’ ‘very quick, hasty’).
- sr*’f *sar*’*af*, *ysar*’*if* inf. n. *tisir*’*āf* ‘the crawling of masses of locusts’ <Mx2/79> (CA *sar*’*ūf* ‘what is smooth, long, and lightly built’).
- sr*’f *sarfāt* expl. as ‘*ajlāt*’ ‘the swift ones among the she-camels’ <P4/19>.
- srwl* *sirwāl* pl. *sarāwāl* ‘trousers worn under the *tōb*, the white shirt reaching to the heels’ *Hess*, 127 <427>.
- sry* *sara*, *yasri* ‘to travel, go by night’ <33/47><007,060,061,135>; ‘to go, set out for’ <631,632>; *tasri*’ ‘Are you leaving (after dinner)?’; *ysisra bih* ‘it is a means of, assists in travelling by night’ <D6/4>. *sarra* ‘to cause s.o. to flee during the night’ <219>. *tisāra* ‘to run side by side’ <504>. *sāri* ‘one who travels by night’ <D4/4><G/230>. *sara* ‘journeying by night’ <S/

- 87>. *saryah* ‘journey by night’ <33/42> (CA *saryah*). *siriy* ‘flowing’ <17/7> (CA *sariy* ‘rivulet, brook’). *siriyyah* pl. *sarāya*, *suwāri* ‘troopers, armies, horsemen’ *Musil*, 556 <33/38><215,412> <B8/10><Mx4/10,48>; *ḏīb as-siriyyah* ‘wolf of a select troop’ *Musil*, 289 (CA *sariyyah* pl. *sarāyā* ‘a portion of an army; about four hundred horsemen’). *siriy* pl. *sarāya* ‘dates, best quality of dates; palm trees that produce these dates, *at-tābtah* the large mother trees’ <M/52,P3/13,5/3>.
- stw* *siṭa bi-* ‘to fall upon, attack’ *Musil*, 443. *ahl as-saṭwa* ‘avengers’ *Musil*, 489. *ma hīb siṭāwi* explained as ‘not just a wallow or slash, a *saṭwah*,’ (but a devastating, deadly thrust, blow) <152> (CA *saṭā* ‘to spring, rush upon; to make an assault, attack’).
- s’d* *sa’ad*, *s’ūd* ‘good fortune, happiness, prosperity’ *Glos* <33/41><175>; *liyāli s’ūdha* ‘fortunate nights, times of good fortune, lucky stars,’ opp. of *liyāli al-giṣar* ‘nights of evil fortune, unlucky stars’ <N/18>; *ma si’d* <458>, *ya-si’d* <326> ‘how fortunate (is he who)’ (CA *sa’d*, *su’ūd*).
- s’r* *tisa’ar* ‘to be priced, rated at a price; to be bought from a trader’ <B4/25>. *msa’ir* ‘offering for a price, selling’ <H3/4>. *sā’ir* ‘kindling, lighting (a fire); spreading smoke in’ <B2/23>; *sa’ayir*, *suwā’ir* (pl.) ‘burning’ <Bx3/12><S/20> (CA *si’r* ‘price, rate’; *sa’ara* ‘to kindle, burn’).
- s’f* *sā’af*, *as’af* ‘to help, assist, aid (e.g. help afforded by good fortune, the world, chance)’ <216,366>; *ya-rabb tsā’ifni* ‘O Lord, may You help me’ *Musil*, 264-265; *KhaAd*, 158 (CA *sā’afa* ‘to help, assist’; *sā’afah jadduh* ‘his fortune aided him’; *sā’afath ad-dunyā* ‘worldly prosperity aided him’; also *as’afa*).
- s’y* *sa’a*, *ista’a* ‘to strive, to work hard (e.g. to procure one’s means of subsistence)’ <B2/10,5/20>. *sa’a* expl. as ‘distant, remote place, desert’ <B6/4> (CA *sa’ā* ‘to strive, labour, exert o.s.’).
- s’fr* *asfar aṣ-ṣibh* ‘dawn, the sky pales in the East, but all stars remain visible’ *Hess*, 69 <H2/3>. *sifar* ‘whiteness of dawn, dawn, daybreak’ <30/13><S/128>; *sifar aṣ-ṣibh* ‘the first dawn’ *Hess*, 169 (CA *safar*). *wajhin misfir* pl. *al-wjḥ al-misāfir* ‘an open, pleasant face’ *Hess*, 169 <D1/11><P8/3> (CA *asfara* ‘to shine’, e.g. dawn, daybreak, a beautiful face). *sufrah* pl. *sfar* syn. of *smāt* ‘cloth, mat or skin upon which the food is put’; *sufrah xūṣ* ‘a

- cloth made of palm fibre' <P8/3,Mx1/26,G/30> (CA *sufrah* pl. *sufar*).
- sff* *sifāyif* (pl.) 'many-coloured camel's hair ribbons, about a metre and a half long by ten centimetres wide, that are tied to the rear cone of the saddle and flutter to the right and left with each movement of the camel on the march' *Musil*, 142, 292, 353, 475 <6/31,9/22><582> (CA *saḥfah* pl. *saḥā'if* 'a thing woven').
- sfl* *asfal* pl. *asāfil* 'lower, lowest parts' <B1/29><B/21> (CA *asfal* pl. *asāfil*).
- sgf* *saggaf* 'to cloud the sky' <M/69>. *sigaf* 'ceiling, roof; door' <N/176> (CA *saqf*). *sigāyif* (pl.) 'broad pieces of wood, planks; ceiling beams' <6/17> (CA *saqīfah* pl. *saqā'if*).
- sgm* *sigim* 'disease, illness; s.th. harmful, injurious, pernicious, noxious, dangerous; hostility, enmity, state of war' <33f><B7/14>; *sigm al-'da* 'a plague onto their enemies' <C/164,Mx3/53> (CA *suqm* 'disease, malady, illness'; *saqīm 'ala* 'full of rancour, malice against').
- sgy* *sigā* and *asga*, *yissi*, *tassi* for *yisgī*, *tasgī*, *assāni* for *asgāni* (in the Dōsiri dialect, the *gāf* of *sigā* in the imperfect is assimilated to the *sīn*, which is geminated), and *sagga*, *ysāggī* 'to give to drink, to pour water on or in, to water, irrigate' <3/15,9/27,10/11,12/23,13/12,18/5,19/14,29/3,33/1><259,268,586><B2/8,D7/3,10/1,N2/11><N/179,M/26,43,Mx2/102,112,3/30,C/137,H1/20,P7/3>, part. *missi* <C/37>; *sigī* 'it was irrigated' <Mx4/36>; *yissinnih* 'they (f.pl.) irrigate it' <5/1> (CA *saqā*, *yasqī* 'to give to drink, to water'). *masga* pl. *misāgī* 'watering place' <3/20,19/4><B2/12><O/5> (CA *masqā*). *sga* pl. *sigyān* 'skin in which sour milk is rocked until it turns into butter milk' *Hess*, 115.
- skb* *insikab* 'to be poured out, to pour forth' <D6/6> (CA *insakaba*).
- skr* *sakkar* 'to close, shut' <271> (CA *sakkara*).
- sks* *siks* 'six-wheeled truck' <Bx14/1>.
- skn* *sākin* 'still, silent, motionless'; *sāknūn al-ma'ārah* 'the corpses left on the battlefield as food for the vultures' <242>. *siččīn* 'knife' <N/84,M/35> (CA *sikkīn*). *sukn*, *sukkān* 'steering-wheel of a car' <Bx13/18><S/146> (CA *sukkān* 'rudder').

- slb* *yaslib al-‘agil* ‘it is enchanting’ <12/25> (cf. CA *salabah fu’adah wa-‘aqlah* ‘he despoiled him of his heart and his reason’). *aslāb* ‘clothes’ <12/11,30/3>. *maslūb* ‘pressed together; wide in the front, narrow at the back’ *Musil*, 388. *silb* ‘skin shed by a serpent’ *Musil*, 42. *salb*, *msallibāt* ‘firearms, rifles (so-called because of their narrow barrels)’ *Fas*, i, 207 <B10/11><H1/19,P6/24>.
- sljm* *salājim* ‘strong, full-sized (camels)’ <S/86> (CA *saljam* pl. *salājim*).
- sls* *silis* ‘smooth, flexible, pliable’ <437> (CA *salis*).
- slsl* *salāsīl* ‘the descendants, offspring of’ <B2/25> (CA *salsalah ilā* ‘to trace s.o.’s lineage back to’).
- sltn* *msaltin* ‘behaving like a sultan, tyrannical, despotic, vain-glorious, swaggering’ <B8/10> (CA *sultān*, *saltanah* ‘force, violence, excited state of the blood’).
- slʿ* *sil’ah* ‘the commodity, article, good; precious object’ *Glos* <B5/b> (CA *sil’ah* pl. *sila*’).
- slf* *aslaf* ‘to tell, narrate’ <051>. *sālaf* ‘to talk, hold a conversation’ <Mx1/95>. *salaf* pl. *suwālīf* ‘the past, what happened in the past’ <N/108,188>; ‘past deeds’ <M/32,S/118>. *sālfah* pl. *suwālīf* ‘story, narrative’ <32f><128,556><B2/3,Bx3/8> <G/210,Mx3/16,4/116,M/32>, also *sālīf* <702><Mx2/77>. *aslāf* ‘customs, customary practices’ <055><N/83,G/54,82>. *salaf* pl. *silfān*, *aslāf* ‘advance party of a migrating tribe’ *Hess*, 60; ‘the armed troops at the head of the migrating clans, the chief’s troop of picked warriors who ride generally one or two kilometres in front of the pack train of the migrating tribe; the warriors ride on camels, but saddled mares are tied to the camels or are ridden by boys; if the guard reports the presence of an enemy, the warriors jump from the camels on to the mares, and set off in pursuit’ *Musil*, 34, 76, 107, 162, 228, 255, 623 <013,250><Mx1/27,N/154,H1/34,G/194>. *mislāf* ‘journey of the leading riders, *salaf*’ *Musil*, 84 (CA *salaf* ‘what has gone before, preceded; preceding generations; a company of men; previous good deeds’).
- slg* *mitsalgi* ‘*ala dharīh*’ ‘lying on one’s back’ *Musil*, 64 <004, 005><Mx2/91> (CA *salaqa* ‘to throw s.o. down on the back’; *istalqā*, *tasallaqa*, *islanqā* ‘to lie, sleep on one’s back’). *silūgi* ‘Arabian greyhound’ <P8/9>.

- slk* *salak* ‘to allow to hang, droop, sag’ <B/27> (CA *salaka* ‘to enter, insert’). *silk* pl. *slūk* ‘thread, string’ <281> (CA *silk* pl. *aslāk, sulūk*).
- sll* *sall* ‘to draw forth, unsheathe’ <P3/4>. *gāmat tsallil ḥrābah* ‘they started brandishing their spears’ *Musil*, 474. *slāl, salāyil, sallāt* ‘swords’ <22/6><B5/13>; also ‘offspring’ <M/87>; *sallāt al-‘ajam* = *šilf* ‘spears with broad blades’ (*‘ajamiyyah* is a ‘Persian blade’) <142>; *msallalāt* ‘weapons, firearms’ <B9/16>. *sallah* ‘body of fighting men’ <G/7> (CA *sallah* ‘the drawing of swords’). *slālah, slāl* ‘offspring’ <M/64,87> (CA *sulālah* ‘what is drawn forth; the sperm that is drawn from the *šulb,*’ see s.v. *šlb*). *slālah* = *silālah* ‘the *baḥḥa*, the bottom, shallow bed of a valley, channel of a torrent’ <020,103>; *silāl al-ma* ‘a wild torrent, appearing and disappearing with equal suddenness’ *Musil*, 255, 683.
- slm* *sallam* ‘to greet, convey greetings to’ <207,208>. *salm, silm* pl. *slūm* ‘customs, manners, established norms’ *Glos* <B1/26,9/33,12/9,D2/20><G/107,Mx2/99,101,120,3/37,62>; ‘way, path’ <B6/8>; *slūmih* ‘the period of its (the season’s) rule’ <25/4>; *silmin w-gānūn* ‘custom and law’ <Bx14/9>. *silmin ‘ala* ‘a way to reach s.th. or s.o., to achieve s.th.’ <D10/7>. *silḥ* ‘state of peace, in a peaceful way (opp. of *ḡaṣb*)’ <Bx7/22> (CA *salm, silm, salam, salām* ‘peace, making peace’; *silḥ* is also a syn. of *islām* ‘the religion of the Muslims’, *Lane*). *sālīm* pl. *sālmūn, slūm* syn. of *ḡyā‘* ‘hungry, going on an empty stomach’ <Mx2/86>.
- smt* *samt* ‘dignity, dignified conduct, poise’ <B5/29> (CA *samt* ‘good conduct in religious and worldly affairs; gravity, sedateness’).
- smj* *simaj* ‘to become stale, tasteless, flat, saltless’ (iii, 149) (CA *samuja* ‘to become foul, unseemly, devoid of beauty’).
- smḥ* *simah min* ‘to forgo, not to want any of’ <G/206>; *ma smihna minḥ* ‘we have not yet had enough of you, we would like you to stay with us longer.’ *sammah* ‘to have had enough of, not to want any more of’ <N/216>; *msammih al-gālāt* ‘he who never pays attention to gossip’ *Musil*, 161. *sāmah* ‘to humour s.o., deal with s.o. in a pleasant, easy way’ <P6/c>; *msāmḥtak* ‘I allow you’ *Musil*, 231; *sāmah min* ‘to forgo, decline,’ *sāmḥt*

min al-‘aṣa ‘I decline the invitation to dinner’ (CA *sāmaḥa* ‘to act in an easy, gentle manner’). *sāmūḥ* pl. *suwāmūḥ* expl. as syn. of *ṣādūf* pl. *suwādūf* ‘problems, adversity, mishap, accident (e.g. something that causes the bucket’s rope to slip off the pulley)’ <G/42>. *simāḥ* ‘smooth’ <17/8>; ‘a hard plain, a plain covered with coarse sand (where there are no impediments to the swift movements of the horses)’ *Musil*, 517, 558, 683 <N/49>. *al-millat as-samḥat* ‘the gentle religious community’ <C/10,55> (CA *millatun samḥatun* ‘a religion in which is neither straitness nor difficulty’). *sāmih* ‘easy, at ease, cheerful, feeling well; kind, forgiving’ <678><B9/b>. *samḥin gibalha*, *samḥāt al-ḡbāl* ‘presenting a beautiful sight as they (she-camels) approach’ <27/6> <D7/6>; *samḥin al-wjīh* ‘(a company of) noble faces, chivalrous men’ <B/35,Mx3/21,4/15> (CA *samḥ* ‘submissive, easy, gentle’, said of a camel).

smr *simar* ‘to grow dark’ <D4/4,5/14>; ‘to stay up at night and seek entertainment in conversation’ <H2/17> (CA *samara*). *simārah*, *simūr* ‘darkness; dark spot’ <22/1><B6/20>; *simār al-lēl* ‘the dark of night’ <19/22>. *sammār* ‘dark’ <B7/30>. *simāri* ‘stealthily, at night.’ *sāmīr* ‘staying up at night; taking part in nightly conversation, entertainment’ <18/7><D5/2><Mx4/81>; *al-mzūn as-sāmīrāt* ‘clouds travelling at night’ <D10/9> (CA *sāmīr* ‘holding a conversation at night; waking at night’). *asmar*, *samra* pl. *sumr* ‘brown, dark; a dark-coloured falcon’ <1/1,15/7><166>; *sumr al-whūṣ* ‘dark-winged birds of prey’ <3/1>; ‘a dark-coloured she-camel’ <20/2>; ‘any rusty black berg of hard stone in the desert; and in the great plutonic country from hence (al-Qaṣīm) to Mecca the *sumr* are always basalt; the same, when any bushes grow upon it, is called *ḥazīm*’ *Doughty*, i, 668 <068>. *simāri* ‘the hoofs, pads of a camel’ <6/29,26/10><279>. *mismār* pl. *misāmīr* ‘bullets (lit. nails)’ <438><S/48,N/72>; ‘cloves (used as spice in the coffee)’ <H2/16>; ‘spearhead’ <H2/10>; ‘(nails of the) horseshoes’ <H2/9,G/125>; *umm al-misāmīr* lit. ‘mother of the nails’ i.e. a gun. *samīr* ‘a kind of tree’ <G/22,C/176> (CA *samur* ‘gum-acacia tree’).

sm^c *simi^c* ‘to hear’; *samīh* ‘he heard it’ <D4/12><Mx2/69> (CA *samī‘a*). *sim‘ah* ‘reputation’ <D4/10> (CA *sum‘ah*).

- smk* *sāmik* ‘elevating, raising’ <C/9> (CA *samaka allāh as-samā* ‘God raised the heaven’).
- smm* *simūm* pl. *simāyim* ‘scorching, hot wind; towards the end of the hot season the east wind is especially strong, blowing then for as long as seven days and nights; it is called *simūm* and is exceedingly dry and hot, causing much suffering’ *Musil*, 18; ‘the hot blast of thin air, which they call “the pestilent”’ *Doughty*, i, 403; ‘hot dry north wind, which the Arab hails at this season with joy as the force which ripens the date’ *Phil*, ii, 246 <27/7><102,109,114,120><B10/5,D2/15><C/45> (CA *samūm* pl. *samā’im* ‘violent and intensely hot wind, generally occurring in spring or summer, accompanied by clouds of dust’).
- smn* *samin* ‘melted butter’ *Musil*, 187 <694,695>; ‘this butter is the poor nomads’ money, wherewith they may buy themselves clothing and town wares’ *Doughty*, ii, 306 <25/22><Bx7/15><P6/19,M/52>; *samnīn* ‘*irābi*’ ‘butter made of the milk produced by white sheep, which is considered the best kind of melted butter’ *Hess*, 115. *simīn* pl. *smān* ‘fat; fat animal’ <471>; *smān al-bill*, *mismināt* ‘fat she-camels’ <P4/12,N/103,Mx2/10>; *smān al-‘adār* ‘excuses, vehement protestations of innocence’ <392> (CA *samīn*, *musmīn* ‘fat, plump’).
- smw* *samāwi* ‘a person of rank, nobleman’ <151> (CA *sāmī* ‘high, lofty’). *sumwa* ‘some, any, one or other’ similar in meaning to *xaṭw*, see *xṭw* (cf. *Lane*, *ism*, ‘sign, name, substantive’, is originally *simw* or *sumw*). *smuwat al-bdāh* ‘all Bedouins’ <B/17>.
- smy* *samma* ‘to name, call by a name’ <025,248>; ‘to pronounce “in the name of God”’ <335>. *tisamwa bi-* ‘to become famous for’ <Mx2/83>. *masmiy* ‘famous, reputed’ <P2/1>. *misma*, *msamma* ‘so called, so named’ <14/12><029> (CA *musammā*).
- snh* *misniḥāni* ‘opportunist’; explained to me as ‘a lazy fellow who is always idling in the shade’ <066> (CA *sāniḥ* ‘propitious; providing a good opportunity’).
- snd* *sanad*, *sannad*, *ysannid* ‘to go up, to move to higher ground, to travel in south-westerly direction’ (because the Arabian peninsula slopes up in that direction); *sannad*, “to go up”, is used for travelling in a westerly direction, whereas *ḥadar*, “to go down”, means that one is going towards the east’ *Musil*, 182

and *Hess*, 61; *JuMu*, 433 <30/21,33/33><580,626><P4/18,9/4,G/216>, part. *sānid*, *msannid* pl. *snūd* ‘going up, travelling to higher ground’ <27/5><B/30,Mx4/12>. *sannad* ‘to hold back one’s mare on meeting a much stronger enemy’ *Musil*, 536>; also *ma yisnid* <G/18>, *ma sannidaw* ‘they did not hold back their mares in meeting a much stronger enemy’ *Musil*, 536. *asnad* ‘to rest s.th on; to address a poem to, address s.o. in a poem’ <N/29> (CA *sanada* ‘to ascend’). *sinūd* ‘high, steep’ <Bx4/14>; ‘the upper parts of a valley’ *Musil*, 520, 683; *yarji* ‘*sinūd* ‘he goes to higher ground’, i.e. he has been defeated and runs for safety, *JuKha*, 129; *sinūd al-gāyilah* ‘time approaching the hottest part of the day’ = *ad-daha al-‘āli* <A/3>. *misnād* ‘movement away from the prey or enemy; turning up and away (before attacking again)’ <2/16>; ‘movement to higher ground, upper part of the valleys (in search of good pasture)’ <13/18>. *sanda* ‘a course that is sloping upward, rises; higher ground’ *Su*, ii, 78 <174>. *tisānād* ‘movement to higher ground; withdrawal from battle’ <247> (CA *sanad* ‘the part that faces one and rises from the base, rising part of the ground in front’). *snād* pl. *sind* ‘(camel) with a big, firm body, with a hump inclining towards the rear’ <2/8,13/12><B7/12><N/98,G/167> (CA *sinād* ‘strong, tall in the hump, long in the legs’, applied to a she-camel). *snād* ‘a definite course’ *Musil*, 589.

s ndr *sawraw fihum sanādir ad-dinya* ‘they beat the hell out of them’ <32f,33k> (CA *sandara* ‘s.th. done quickly, expeditiously’; *sandarāy* ‘quick, bold, strong, vehement’).

sn *sanna* ‘to steer in the right direction; to make, do right’ <6/1,6>; ‘to take care of, manage, fix’ *Glos. sāna*’, *ysāni* ‘to perform s.th. well; to be suitable, propitious’ *Su*, i, 102. *sana* pl. *asnā*’, also *tasnī* pl. *tisānī* ‘(right) direction, road; purpose, aim’ *Su*, ii, 102; iii, 109 <21/12><B1/20,4/19><N/80,C/75,P6/4>. *‘ala ġēr sana*’, *tasnī* ‘clumsily, incompetently, wrongly’ <6/8>. *asānī* ‘clear, well-trodden roads’ <6/23>.

snf *snāf* pl. *sinfān* ‘prominence, low, rocky ridge’ *JuMu*, i, 21 <D4/10>, dimin. *snayyif* pl. *snayyifāt*. *snāfi* f. *snāfiyyah* ‘a gentle, charming, adroit young person; lovely girl or she-camel’ <;17> <D7/5,9/9>.

- snm* *sanām* ‘hump of the camel; happiness, glory’ <199><N1/11><C/64,138,N/144> (CA *sanām* ‘hump; highest part of a thing’; *sanām al-majd* ‘the highest in respect of glory’).
- snn* *sann, ysinn* ‘to pierce, thrust; to sharpen, whet’ <30/18> (CA *sannah bi-r-rumḥ* ‘he thrust him with the spear’). *sinīnah* ‘a sharp sabre’ *Musil*, 217. *snān* ‘teeth; spearheads’ <19/23><478>. *masnūn* ‘sharp, pointed’ <B2/30><Mx4/5,G/185> (CA *sinān*). *sinn* ‘age’ <016>.
- sny* *sana, yasni* ‘to draw water from the well’ <P7/a>, inf. n. *sany* <Mx2/120>. *asna* opp. of *arja* ‘to become drought-stricken, to strike with drought’ <N/202,Mx3/33>. *sannāy* ‘man pulling the rope of the bucket’ *Musil*, 339. *sana* ‘brilliance, glistening, sparkle’ <5/8><337><D2/5> (CA *sanā*). *misniy* ‘affected by intense drought’ <3/12>. *asna* ‘drought-stricken’ <18/4>; *sanāwi* ‘wadi that did not flow for a long time, a watercourse that has remained dry for years; drought-stricken’ *JuA*, 27, 133 <149><B4/2>; *arḍ sinīyyah* ‘drought-stricken land’ <N/93> (CA *sanah* ‘drought’; *sanah sanwā* ‘a hard, distressing year’; *arḍ sanwā* ‘a land affected with drought’). *sāni* pl. *suwāni* ‘camel used to draw water from a well for irrigation purposes’ <3/19,9/27><Bx6/11><N/206,P1/12,5/9,G/2> (CA *sāniyah* ‘a camel upon which water is drawn from a well by a man riding or leading it away from the well, having the two extremities of a long rope tied to the saddle, and the upper end of the well-rope being tied to the middle of the former rope’).
- shj* *sahaj, yashaj* ‘to go hastily; to pass through,’ inf. n. *sahj* <C/87>; ‘to pass over, disregard, not pay attention to’ *Musil*, 608; ‘to tread on, flatten, crush’ <G/106,127>; *sāhijīn al-muwājīb* ‘those who are unmindful of their duties towards their clan and tribe’ *Musil*, 107. *suwāhij* ‘small paths’ *Musil*, 683; ‘torments of the soul, excitement, passionate outburst; paths by which the poison is spread, veins, arteries’ *Musil*, 175, 273.
- shr* *sahar* ‘to stay awake, to be astir at night’ <110,120> (CA *sahira* ‘to be sleepless, to stay up at night’). *mishār* ‘spit, skewer (for roasting meat over a fire)’ <D2/4>. *sahr* ‘piece of camel’s fat spitted on a small stick and roasted on the fire’ *Musil*, 97.

- shf* *shāf* (pl.) expl. as ‘nice camels’ or ‘medium-sized camels; large camels’ *JuKha*, 168 <620>.
- shl* *sahhal* ‘to make easy, facilitate, smooth the way for’ <B4/4>; ‘to flatten, render plain, level’ <N1/16>. *tisahhal* ‘to be, become easy’ <B1/18,3/18> (CA *sahhala*, *tasahhala*). *sahal* ‘smooth, soft, plain; level ground, plain’ <D4/4><M/13> (CA *sahl*). *shēl* ‘Canopus’; the disappearance of Canopus in June signals the beginning of the *gēḏ* ‘the hot and dry season, extending over four months to about the first days of October’.
- shm* *sahāmah* expl. as ‘meat bought in a butcher’s shop (a dishonourable thing to do in the Bedouin view)’ <S/37>.
- shy* *saha* ‘to be unmindful, oblivious to’ <H1/12,Mx4/76>; *tashi lāmih* ‘she lowers the veil as if in a moment of forgetfulness’ <11/14>. *sahāwīyyah* ‘(she-camel) unmindful, heedless, oblivious, inattentive’ <D9/6> (*sahā* ‘to be unmindful, inadvertent’; *sāhī*, *sahwān* ‘unmindful’).
- swj* *sāj*, *yisūj* ‘to move to and fro’ *Su*, i, 95 <336>; ‘to get loose, slacken’ *Glos*, inf. n. *sōj* <S/86>.
- swr* *sūr* ‘wall, enclosure, fence’ <P6/24> (CA *sūr*).
- swc* *sā’ah* ‘time, a short time, a period of time’ <P9/2,N/48> (CA *sā’ah*).
- swg* *sāg*, *yisūg* ‘to drive, urge on, spur on’ <009,052,181,212,558><B7/37,9/17><M/14,Mx1/12>; ‘to draw water for irrigation purposes with the help of camels; to irrigate’ <H2/32a,N/68>; ‘to pay compensation, ransom, dowry (e.g. horses or camels)’ <33b><292,293>; ‘to pass, hand over, to deliver a gift’ *Hess*, 92 <M/38>; ‘to ask as a price;’ *sig li* ‘hand me, pass to me; drive, pay for me, to me!’ <292,293>; *sig ‘alāh* ‘Pass (the cup) to him!’ <640>. *insāg* ‘to be driven; to come in the right order’ *Musil*, 108. *istāg* ‘to drive’ <054>. *sōg* ‘the act of driving on, urging on’ <1/7>, also *sāgah Musil*, 367; ‘to ask as a price’ <B5/11>; ‘payment of camels, horses as atonement, the gift offered as ransom’ <446>; *sōg ar-rgibah* ‘paying the ransom (lit. of the neck), animals driven to the claimant in order to redeem one’s neck, life’ *Hess*, 92. *syāg* ‘dowry; value put on a bride or a mare expressed in a fixed number of she-camels, sheep, or mares that must be given in compensation to the

father' *Musil*, 139, 193, 378; 'the price paid for a mare' *Musil*, 378. *masyūg* 'driven, urged on' <1/11,2/16>. *sāyig al-finjāl* 'one who passes around the cups of coffee in the *majlis*, the assembly of men' <154>. *sawwāgat al-miḡtir* 'drivers of the herds of white camels', i.e. 'brave warriors, men who march on the enemy with their entire tribe and its possessions' <171>. *mis-wiḡah* pl. *misāwiḡ* 'stick used to urge on an animal' (CA *sāqa* 'to drive cattle; to send a dowry, s.th. in exchange'). *sūg* 'market, market town' <2/23>; also 'market of death, battle' <2/17>; *fī sūḡih* 'well done, appropriate, opportune' <G/91,206> (CA *sūq* market'). *sāḡah* 'rear (of a group of raiders, army, migrating tribe)' <8/8><240,379,591><G/102> (CA *sāḡah* 'the rear of an army', pl. of *sā'iḡ*, 'who drives on the army from behind and guards it'). *as-sāḡ al-mḡamūl* see s.v. *ḡml*.

swm *sām* 'to pass on'; *simtu* 'you continued on your journey, went on' <C/154> (CA *sāma* 'to pass, go on or along'). *sām*, *yisūm*, part. *sāyim* 'to offer a price, bargain' *Glos; Hess*, 147 <P6/c,7>; 'to show an appetite for, inclination towards' <B10/6,12/1>; *sīm* pass. 'it was bargained for' <12/24,28/1>; *ma ysām* in poetry often means 'to offer one's life up, to sell one's life without even bargaining for its price', i.e. the warrior thinks little of his life, attacks without fear of death <196>. *sōm* 'being for sale; bargaining, offering at a price' <27/14><P6/c>. *sawwām* 's.o. who bargains for, shows an interest in buying' <B8/11> (CA *sāma* 'to offer a commodity for sale'). *misāmah* 'a saddle to which the water bags are tied, camel saddle' *Musil*, 354 <11/5><006,007,643><S/47>. *msīm* 'enduring difficulty' *Glos; lēlih msīm* '(marching) all night long' <5/12> (CA *sāmah* 'he kept to it').

sww *suww* 'evil, ill, misfortune' <552><P6/11,C/93> (CA *sū*).

swy *sawa*, *yiswa* 'to be worth, equal to' <21/11>. *sawwa* 'to do s.th.; to inflict; to make, cause' <30/14,32f,33k><D4/13>. *sāwa*, *ysāwi* 'to arrange, put in order, make straight, settle' <B4/25,5/4>. *istuwa* 'to be ready; to become fully fledged, reach maturity; to become straightened' <23/2><C/180,P6/11>. *msawwi*, *miswi* 'making, creating' <14/13><335><B8/2>. *suwan asnān* 'equal in teeth', i.e. 'of one age' <9/21>. *swāt* 'like,

- as; resembling' <21/31,30/20><089,246,252,606><D6/3>
<N/51>; *swāti* 'this is what I am like, what my habits, customs,
deeds are like' <094>; *hādi swāyāy* 'such are my acts, deeds,
habits' *Su*, ii, 130 (CA *sawwā*; *sawwīy* 'equal, uniform').
- syb* *sīb* 'a rivulet', similar in meaning to *ḡēl*, i.e. 'water running
on the surface of the earth in rills' <12/5> (CA *sīb*).
- syh* *sāh* 'to run (water on the ground)'. *insāh* 'to become relaxed,
cheerful' *Musil*, 482. *sāyih* 'flowing, running' <12/5> (CA *sā'ih*).
minsāh = *mistānis* 'relaxed, feeling fine; cheerful, in high spirits'
<B3/5> (CA *sā'ih*; *insāha bāluh* 'he became relaxed, unstrait-
ened').
- syd* *as-sēd* = *sikkat al-gār* 'asphalted road' (iii, 112); *sēd al-yimūn*
'to your right'; *sādh* 'straight ahead' (English 'side').
- syr* *sār* 'to go, march, attack' <054>. *sayyar 'ala* 'to pay a visit
(without being invited)' <Bx6/1>; 'to accompany s.o. as a guide
and protector,' part. *msayyir* <Mx2/107>. *sāyar* 'to sue, sub-
mit a case against another party to a judge or court' <B10/
14,11/7>. *sēr* 'march, regular pace' <9/25><G/129>; '*ala sēr*
'at once, immediately' <B3/10>; '*ala sēr* = *xalāṣ* 'it is too late
to do anything about it, it is finished'. *sēr* pl. *syūr* 'leather belt,
small leather strips' *Musil*, 259; 'thongs, strips of skin' <C/186>
(CA *sayr* pl. *syūr*). *sayrah* 'armed troop' <Mx1/57>. *sāyir* 'at-
tacking' *Musil*, 514; 'traveller, wayfarer' <B1/13>, pl. *siyāyir*
<B1/10> (CA *sā'ir*). *sayyir* 'guide; s.o. who accompanies a way-
farer and affords him protection from his own tribe' <M/
36,Mx2/89,100,4/66>. *msāyir* 'aggressor, attacker' *Musil*, 482;
msayyir 'attacking' <144>; *msayyir* pl. *misāyir* 'one who pays a
visit' *Su*, iii, 81; *JuKha*, 69; *JuA*, 231 <Bx3/1>. *misyār* 'visit' <29/
6><D2/8,Bx7/26><Mx3/56>. *siyārah* pl. *siyārāt*, *siyāyir* 'car'
<B5/10>.
- sy'* *mistiṣ'* 'wild, agitated' <5/5> (CA *sā'a* 'to be in a state of
commotion'; *asya'* 'exceedingly agitated').
- syb* *say'ab*, *tsē'ib* 'she walks with a swinging, arrogant gait, as if
to challenge the other camels' <2/14> (perhaps from CA *sa'aba*,
musa'ab lih 'a liberty permitted to him, a liberty he arrogates').
- sys* *sās* 'origin; basis; pedigree' <N/4> (CA *asās* 'foundation,
basis'). *msayyisah* 'a well-trained she-camel' (i.e. trained with
siyāsah, 'prudence') <341>.

- syf* *sāyaf*, *ysāyif* ‘to leave the door slightly ajar, almost closed’ <B5/17>; *ma ysāyif* = *ma yšakk*, *ma yradd* ‘it is not closed’ <N/176>. *sīf* ‘shore of the sea’ <C/129> (CA *sīf*).
- syl* *sāl*, *yisāl* ‘to ask, question’ <109,698><H1/31>, part. pl. *sālīn* <N/80>. *istisāl*, *yistisāl* ‘to supplicate, request’ <P5/2> (CA *sa’ala*). *msāyil* ‘asking about, dreading’ *Musil*, 227. *bi-syāl* ‘with a question’ *JuA*, 223. *sāl* ‘to flow, stream’ <1/3,6/6>. *sayyal* ‘to cause to stream, to create a torrent, to inundate’ *Musil*, 5 <18/4>. *sēl* ‘torrent, the streams that rush through the wadis after heavy rains’ <3/12,6/5,10/7,13/15,18/9><410><B2/19><C/67,174>; *ya-māl as-sēl* ‘may it be inundated by a torrent (said when invoking a blessing on a land)’. *misīlah* pl. *misāyil* ‘middle of the wadi where the *sēl*, the flood caused by rain, runs’ <D6/6><Mx2/31>. *siyāl* ‘acacia-trees; a species of acacia, *Acacia raddiana*, *tortilis*’ <6/14> (CA *sayālah* pl. *sayāl* ‘a species of mimosa or acacia; certain trees with white thorns’). *malhi as-siyāl*: camels like to rub themselves against the bark of the *siyāl*-trees and as a result these trees often present a planed-down appearance <6/14>.
- sym* see *swm*.
- syn* *ya-sīn* an expression of regret, ‘alas’ <Bx8/12,14/15> (Q *sūrah* 36, *Yā’ Sīn*). *ya-sīn* or *ya-hēf* ‘Ah me!’ *Musil*, 193.
- syf* *sayyāt* ‘bad, evil things’ <B1/18><P1/2> (CA *sayyi*).

ش (š)

- š’n* *mištān* ‘out of sorts, upset; feeling bad, angry’ <9/36,21/7> (CA *išta’ana*).
- šbb* *šabb*, *šabbab* ‘to become a young man, to grow up’ <P5/1,Mx1/19>; ‘to light, kindle (a fire, war)’ <234,424,467,629,680><B3/5,Bx3/12><C/4,M/67,B/42,G/231>; ‘to be eager, zealous, passionate’ <B/5>. *šabbibaw nīrānhum* ‘they lit their fires’ <464>. *šabb li-l-ḥarb nārih* ‘he started a war’. *šabbah*, *šbūb* ‘the kindling of a fire’ <6/2><095>; *šbūb al-ḥarb* ‘those who unleash, start a war’ <22/7><B1/31,Bx7/22><G/217>; *šbūb al-lāl* ‘the simmering of the mirage’ <6/17>. *šabbāb* ‘lighting a fire, igniting s.th.’ <467><B10/8>. *mšabbib* ‘lighting a fire.’

mšabbab ‘a good, nice, happy, fortunate (*ḥaḏḏ*) fellow whose opinion, course is the right one’ <B3/12><M/82,C/15,172, Mx1/41>. *šibab* expl. as syn. of *xēr*, *ḥaḏḏ* ‘good luck, good fortune; good-natured, energetic behaviour’ <C/166>. *šabbah* ‘youth’ (CA *šabba* inf. n. *šhubūb* ‘to kindle’; *šabba al-ḥarb* ‘to kindle war’).

šbh *šibaḥni* ‘he looked at me intently’ <17/10>. *šabbah* ‘to compare, liken to’ <P1/7,M/88>. *šabḥih tiḏūh* ‘his gaze skips over; he does not look at, disregards’ <235>.

šbr *šibir* pl. *šbūr*, *ašbār* ‘span between the thumb and the end of the little finger’ *Hess*, 123, also *tašbīr* pl. *tišābīr* <4/19,31/7> <461><B1/33,Bx7/14><P4/7,S/100>. *ṭwāl aš-šbūr* ‘those whose reach is long, far’ (lit. ‘those whose span reaches far’) <26/21> (CA *šhibr*). *šibriyyah* ‘short and narrow dagger’ *Musil*, 133 <005>.

šbrg *tišābrag* ‘to vie with one another, compete for, to be eager, full of fighting spirit, to swagger’ <B/5> (CA *šhabraqa* ‘to tear, shred; to take very long steps while running’).

šbʿ *ašbaʿ* ‘to sate, satiate, fill, gratify, satisfy, fulfil a wish’ <D2/19><P6/6,G/206>. *mišbiʿ* ‘filling, satiating, giving to the full’ <D1/6> (CA *ašbaʿa*). *šbāʿah* ‘mud used as plaster; a handful of mud to fill the cracks in a brick wall’ *Hu; Fas*, i, 71 <N/76>.

šbk *šibak*, *yašbuk* ‘to grasp at, intertwine with, join’ <25/12>. *ištibak* ‘to become intertwined, mingled’ <30/16>. *šabkah* ‘mêlée, scuffle’ *Glos*. *šibbāk* ‘net (used by fishermen, fowlers)’ <294> *Glos* (CA *šhabaka* ‘to insert, intertwine’; *šhubbāk* ‘net’).

šby *šibāh* pl. *šiba* ‘extremity, tip, point, foremost part (of a lance, group of horse riders)’ *KhaAd*, 354 <26/26><D2/9><P9/6,N/32,G/165> (CA *šhabāh* pl. *šhabā* ‘the point of the extremity of anything’).

štt *šattān* ‘dissolved, separated, disunited’ <29/7><B11/2> (CA *šhattān*). *šatt* ‘elongated container made of copper in which the household’s small, earless porcelain coffee-cups are transported’ <B4/14>.

štr *aḏ-ḏyūl aš-šitr* ‘short tails without much hair’ <7/8>; *idān šitr* ‘prick-eared, with raised ears’ *Su*, i, 127; *šitr al-fxūd* expl. as ‘big,

muscular thighs' <C/139> (CA *ashtar* 'slit, crooked', said of an eyelid or lip).

šty *šatta* 'to graze in the winter' *Musil*, 78. *aš-šta* 'winter; forty nights' rule of the star Sirius, from December to about 20 February' *Musil*, 8 <25/4><094><M/95,B/6> (CA *šhitā*). *šitwi* 'rain of that period' *Musil*, 8; 'a camel calf born in that period' <524> (CA *šhatawīy*). *mašta* pl. *mišāti* 'winter pasture' *Musil*, 77. *mišti* pl. *mišāti* 'a she-camel that gives birth at the beginning of the winter' *Hess*, 77 (CA *mushṭī*).

šjr *lišājar* 'to quarrel, altercate, fight, dispute' <M/38> (CA *tashājara*). *šjar* 'a disease affecting the bones' *Hu*; syn. for *zuhari*, 'syphilis', as in Ibn Sbayyil's verse *rā' an-nimāmah la sa'at lih bi-xērīh // ḥalḡīh la'allih li-š-šjar wa-d-drāwah* 'May those who blame and slander me come to grief; // Let their throat be eaten away by syphilis and scrofula!' *Faraj*, 184 <D5/13>.

šhḥ *šahḥ* 'to be niggardly, greedily desirous' <28/7><P5/10>; 'to be scanty, little' <G/153> (CA *šhahḥa*). *šahḥ bi-* 'to spare one's life' *Glos*. *šāḥḥ* pl. *šāḥḥīn*, and *šihḥ* pl. *šhāḥ* 'sparing, niggardly, parsimonious with, clinging jealously to s.th.', also *šahḥāḥ* <31/9><365><B3/23>; *ašhāḥ* 'misers' *Musil*, 482. *liyālin šahāših* 'meagre nights,' i.e. 'time of want, hunger' <G/44> (CA *šahāḥ*, *šahshah*, *šahshāḥ* 'niggardly').

šhm *šahḥam* 'to extract the heart of palm trees' <N/130> (CA *šahm an-naḥl* 'the heart, cerebrum, of palm trees'). *šaham* pl. *šhūm* 'unmolted fat; fat' *Musil*, 97; *Hess*, 115 <6/17,19/12> <345,704><B1/34><S/105,118,C/186,M/53,N/99,G/226>; 'fat, healthy condition (of a camel)' <483>. *mašhūm* pl. *mišāḥīm* 'fattened' <12/27>.

šhn *šahan* 'to worry, trouble, disturb, bother' <D10/4><P9/5>. *šahḥan* 'to threaten s.o.' *īštahan* 'to be depressed, gloomy, angry' <5>. *šahnah* 'fear'. *mašhūn*, *minšihīn*, *mištiḥīn* 'anxious, fearful, distressed, sorrowful, troubled, anguished' *Musil*, 421 <B2/1,7/1>. *mašhan* pl. *mišāḥīn* 'sorrow, trouble, problem' <Bx1/a> (CA *šahana* 'to bear rancour, malice, spite against').

šxtr *šixtūr* pl. *šaxātīr* 'water that comes down continuously, in streams; rain or other fluid coming or cascading down in a continuous flow, stream' <14/12,32/4><B1/7,D4/4>. *ḥijrin*

- dmū'ih šaxātīr* 'an eye shedding tears in streams' *JuA*, 226.
- šxš* *yašxašin* '(the eyes) become frozen in a stair' <10/4> (CA *šhaxaša* 'to become fixedly open', said of eyes). *mšaxxiš* 'discriminating, understanding' <514> (CA *šhakhkhaš* 'to identify, diagnose'). *mišxaš* pl. *mišāxīš* 'a coin made of gold' *JuA*, 160 <20/3> (CA *mashkhaš* pl. *mashākhīš* 'dinars, pieces of gold').
- šxl* *šaxal, yašxal* 'to sieve through a piece of cloth, e.g. a piece of an old mantle' *Hess*, 121 <18/8>. *šixlūl* pl. *šaxālīl* 'water pouring forth in floods, cascading down' *Musil*, 322. *mašxūl* 'what has been sieved, purified' <N2/9> (CA *šhakhala* 'to purify, sieve').
- šdd* *šadd, yišidd* 'to saddle; to move the camp' *Glos*; 'to pack up and set out on a march, to load the tent and other luggage on the camels in order to start a journey', part. *šādd*; 'to wander, roam' *Hess*, 59; 'to set out on a trek, migration; to ride away, to ride on a journey; to march on (in war); to lash up, tie up, strap up' <034,084,195,282,484,550,647-8,660,673,678,685> <B2/a><Mx2/109,H5/14,C/26,140,N/89,155,G/6,M/18>. *šadd* 'migrating, wandering, journey' <561>; 'saddling' *Musil*, 292 <S/47,N/141>; *šadd al-mūtīr* = *šindūg, hōḏ al-wanēt* 'the platform of a pick-up'. *šidd, šidīd* 'moving camp, leaving on a march, migrating' <678><B3/19><Mx1/2,S/47>. *šād* pl. *išiddah* 'saddle' *Glos* <25/10><017><H1/7,Mx2/59,C/102,S/86>. *šaddah* pl. *šdūd, šaddāt* 'day's march; the distance covered in a day's march by a caravan', i.e. 30-40 kilometers <33/35><309,678><B5/21><G/5>. *hal aš-šaddah* 'camel riders' *Musil*, 458. *mšaddid* 'causing s.o. to migrate, wander, depart on a journey' <678>. *šdāyīd* 'pack-camels' <B2/a,9>; *mašdūdah* 'saddled camel' *Musil*, 306 (CA *šhadd ar-rihāl* 'the binding of the camels' saddles upon their backs = going on a journey'). *šiddah* 'hardship, adversity' <S/85> (CA *šhiddah*).
- šdy* *yašda, yišdi, yšādi, yšād* 'he resembles, he is like' *Musil*, 177, 482 and *Glos* <6/17,23,25,26,8/6,7,9/19,24/7,9,26/8,32/2,33/5><493><B4/12,D4/10,13,6/5,12/6,Bx6/11><N/70,100,H2/1,M/2,S/134> (CA *šhadā* 'to assimilate, liken to').
- šdb* *mašdūb* 'peeled off, pruned, stripped of its bark' <7/7> (CA *šadhaba*).
- šdd* *šaddān* 'what has become scattered, dispersed' <354> (CA

shadh dhān ‘scattered pebbles and the like’).

šrb *širib*, *yašrab* ‘to drink’ <113,588,631,658,665>. *širb* pl. *ašrāb* ‘plot of land watered by an irrigation channel’ <B/49>. *širīb* ‘one who drinks from a well, camps near a well with others’ <22/9><B4/9>. *mašrab* pl. *mišārib* ‘place of watering’ <2/27,33/55> (CA *šharīb* ‘one who drinks with another’; *mashrab* ‘place of drinking’). *šārib* pl. *šuwārib* ‘mustache’ *Musil*, 115 <155> (CA *shārib*).

šrh *širšūh* pl. *šarāših* ‘a herd of 7-20 camels’ *Su*, iii, 115-116 <063>.

šrd *šarad*, *yašrid* ‘to run away, flee, escape’ *Musil*, 540. *šarrad* ‘to scatter, disperse’ <B5/20>. *šārid* pl. *šrūd*, *širdān*, *šurrād* ‘running away at random, shying, taking to flight; men who flee from battle, cowards’ *Musil*, 152 <194><Bx8/5>; *šurrid ar-rīm* ‘fleeing gazelles’ <12/21>. *širīdah* pl. *šarāyid* ‘remains; remnants, survivors (of a battle, calamity etc.)’ <3/13,18/10><048><B/32> (CA *šharīd*, *šharīdah* pl. *šharā’id* ‘driven away; fleeing alone; a remainder of anything’; *shārid* pl. *shurrad* ‘taking fright, fleeing, easily frightened’).

šrr *šarr* pl. *šarār* ‘evil, badness; evil fortune, unhappiness, death’ <C/97,S/65> (CA *sharr*). *šarār* ‘sparks’ <427> (CA *sharār*). *minšarr* ‘spread out, covering’ <3/8> (CA *sharrah* ‘he spread it’).

šr^c *šarra^c*, *yšarri^c*, part. *mšarri^c* ‘to bring animals to the water, to water at’; *arwēt al-bill w-šarra‘at fi l-mašra‘ah* ‘I brought the camels to the water and they drank from the watering place’ *Hess*, 63 <B/23,G/234>. *šāri^c* pl. *širrā^c* ‘entering into, bending to water to drink; drinking’ *Musil*, 204 <P6/14>; ‘attacking’ <32/10>. *mšāri^c* ‘supplying with water, irrigating’ <P1/3>. *šir^c* ‘sides of a valley, watercourse’ <B1/11>. *mašra^c* pl. *mišāri^c* ‘places with abundant and good water, where, besides watering the herds, the women also get all the water needed in the camp’ *Musil*, 565 <33/25> (CA *shāri^c* ‘entering water, lowering one’s head in order to drink’; *mashra^c*). *šar‘ah* ‘law, law dispensed by a judge; source of authority’ <P11/a,Mx2/100>; ‘favourite, maiden of the lover’s choice’ <11/19,13/18><B11/10>; *šar^c* pl. *šarāyi^c*, syn. of *slūm*, ‘customs, conduct in accordance with the ideals of the desert code’ <B1/32><C/19,M/47>. *mašrū^c* ‘customary’ (CA *sharī‘ah*, *shara^c* pl. *sharā’i^c* ‘watering-place, law, way of

belief and conduct that is right in religion'). *šrā* 'sail; tent' <N/63>.

šrf *šarraḥ* 'to climb to a summit, ascend a mountain; look out from a high place, watch' <18/1,23/1,27/1><B/34>, part.

mšarriḥ <B/15,Mx3/1>. *ašraf* 'to look out, to watch' <197>.

mašraf, *mišrāf* pl. *mišārīf* 'elevation, a high vantage point, summit' *Musil*, 227 <19/1,24/1><N/159,Mx2/78,P9/1>. *šrifah* 'a high place' *Glos* (CA *ašrafah* 'to be high; to look upon, view from above'; *mashraf* 'a place from which one overlooks').

šrg *farḍ al-ašrāg* 'a few supererogatory prostrations in the early morning' <Bx13/17> (CA *shurūq* 'rise of the sun').

šrk *šarak*, *yšārik* 'to touch, interlock with' <232> (CA *shāraka* 'to share'). *širk* = *kufr* 'unbelief, misbelief, heresy' <027>. *mišrik* pl. *mišrikah* 'disbeliever, misbeliever' <031> (CA *shirk*, *mushrik*).

šrh *tišrah āla* 'she begins to yearn for' *Musil*, 548. *šarh* 'ambitious, desirous, greedy, covetous, avid' <19/24><B6/29,D1/6><P7/8>; 'looking askance, annoyed, critical of s.o.' <G/81>; *rā al-jaḥaš šarhin āla jad' xayyāl* 'the rider of a donkey who entertains the ambition of throwing a horseman from the saddle' *Su*, ii, 87. *šarah*, *šarh* 'ambition, aspiration; mild reproach; annoyance' *Hu* <B9/17><M/59,H1/45,Mx2/87,4/82>. *šarhah* 'a yearly gratuity, *ikrāmiyyah*, given by the Saudi government to its citizens, the amount depending on merit and rank, as decided by a committee,' see az-Zāmil, *Ašdaq al-bunūd*, 475, 478 on its origins. *alēh šarhah* 'one depended on him/it'; *kunt mašrūhin alēh* 'I depended on him' *Musil*, 552 (CA *shariha* 'to be vehemently desirous, very greedy'; *sharih*, *sharhān* 'vehemently desirous'; *sharah* 'greediness, covetousness').

šrhb *šarhabb* 'to puff o.s. up, to pose' *Musil*, 616. *mišrihibb* 'desirous, covetous of booty' <069>.

šrhf *mšarhafāt* (f.pl.) 'she-camels with ears that are pricked up' <072,505>.

šry *šara*, *yašri* and *šarra*, *yšarri* 'to buy' <447><B4/15><P4/25>; *šāriyah*, *šarriyah* 'those who buy s.th. in large quantities' <B3/25><N/56> (CA *sharā*).

štr *šattar* 'to remove from, keep at a distance from' *Hu* <G/81> (CA *shatira* 'to be remote, distant'). *šutrah*, *šitir*, *šitrah* '(a weapon) with a sharp point or blade; sharp, cutting; a sword'

- <32/9>; *sēfin šit̄r* ‘a sabre with a cutting edge’ *Musil*, 360.
- štt *īštatt* ‘to have a hard time, to toil, drudge’. *istišatt* ‘to become difficult, oppressive, cruel, severe’ <B7/27>. *šittah* syn. of *šiddah*, ‘hardship, oppression, affliction, misfortune’ *JuKha*, 35 <B5/a,4><S/160,O/10>; also *šit̄t* <B5/5>. *šatt* ‘hump’ <15/10> (CA *šatta* ‘to oppress, to go to extremes’; *šattī* ‘cruel, oppressive’; *šataṭ* ‘excessiveness, cruelty, tyranny, oppression’; *šatt* ‘the side of a camel’s hump; shore, bank of a river’).
- šʿf *mišʿif* expl. as *xāmil* ‘stupid,’ *ma hūb ʿala ḥagg, yjannib min aš-ṣuwāb, mixi* ‘what he does is not right, off the mark, wrong’ <N/16,S/105> (CA *šatafa* ‘an ‘to deviate from’).
- štn *šitan* ‘to worry, weigh upon one, trouble’; *šātnih al-lizūm* ‘he is preoccupied with s.th.’ *ʿindi šatn* ‘I have s.th. to do, some business I must deal with’. *šatnah* pl. *šūn* ‘worry, fretting, unease, worriedness’ *Musil*, 286. *mašūn* ‘worried, troubled’ <Bx14/1>. *šān* pl. *štn*, and *šitan* pl. *štnān* ‘rope attached to the *dalw*, the bucket used for drawing water from a well’ *Hess*, 64 <Mx1/87>.
- šdy *šida, yašdi, yašda* ‘to shatter, split’ <C/175,P10/3>; *yašda* ‘to hurt, ache’ *Musil*, 273 (CA *šaziya* ‘to become split, slit’).
- šʿb *šaʿab* expl. as ‘to cause trouble, division’ <N/111> (CA *šhaba* ‘to break up, render unsound, impaired’). *šib* pl. *šibān* ‘a main valley or watercourse of an intermittent stream’ *Musil*, 683 <7/3><683><B7/5,Bx1/16><B/30,H1/25,C/67,Mx4/116>. *mišʿāb* pl. *mišʿāib* ‘two-pronged stick, short stick used for urging on and driving mounts’ *Musil*, 107; ‘camel-stick’ *Doughty*, i, 264 <131,135>; the brand, *wasm*, of al-Makhārīm has the shape of a forked stick, *mišʿāb* on the camel’s neck <P9/17> (CA *tashaʿaba* ‘to separate, divide, branch’; *šib* pl. *šibāb* ‘watercourse’).
- šʿtr *mšaʿtar* expl. as ‘respected, held in high esteem’ <B7/25>.
- šʿc *šaʿc* ‘to become scattered, dispersed; to scatter, spread, disperse’ <536>; *šaʿat an-nūr* ‘the light of day appeared, expanded’ *Hess*, 69; *kam muhratin maʿhum yišʿc as-sibib* ‘many a mare in their possession spread its tail’ *JuKha*, 46 (CA *šaʿa; ašhaʿat aš-šams* ‘the sun spread, diffused its light’).
- šʿf *šaʿaf* pl. *šʿūf, ašʿāf* ‘the upper part of the hump’ <12/10> <D6/5><P3/3> (CA *šhaʿaf* ‘the upper or uppermost part of

the hump of the camel'). *miš'āf* pl. *mišā'īf* 'a camel with long thick hair on the hump' *Musil*, 548 <19/11><N/156>; 'camels with towering backs' <096>. *ša'fah* 'an elevation not necessarily high, but prominent' *Musil*, 682. *šif* expl. as 'ajj 'dust storm' <P5/5>.

šʕl *iš'al* 'a blazing fire' <6/2><D1/8>; *ša'al* 'glitter, sparkling light' <18/6,21,20/3><H1/18,M/67,80,S/140>. *aš'al* 'a colour between *asfar* and *asmar*, yellowish and brownish' *Musil*, 158, 166, 318 (CA *šha'ala* 'to burn brightly'; *ašh'ala an-nār* 'he made the fire burn fiercely'). *miš'al* pl. *mišā'il* 'torch, used by the Bedouins to follow the traces of the robbers at night; it consists of a kettle filled with firewood carried by two men holding the chains fastened to the kettle's handles while the fire is kept burning by a third man who picks up dead wood on the way' *Hess*, 102 <2/5,14/17> (CA *mash'al*).

šʕml *tiš'imāl* 'shine, glitter, lustre; glistening, pulsating light' <1/11,20/3> (cf. CA *išta'ala*); *an-nūr ytiša'mal* 'a bright, pulsating light'.

šʕy *ša'a, yaša'a* 'to drive, urge on quickly, in haste, vehemently' *JuA*, 236 <038,095><H2/30>; *ša'āni* 'he urged me on, goaded, impelled me vehemently' <037>; *šā'* 'to goad, press, drive' *Glos.* *šay'* (by metathesis) 'driving, goading, impelling' <037>.

šʕl *šuḡl* 'embroidery, stitchwork' <C/140> (CA *šuḡl* 'occupation, work, activity').

šʕm *šigmūm* pl. *šaḡāmūm* 'intrepid, daring, courageous man' *JuKha*, 25; *Su*, i, 51; *Maws*, i, 174 <B13/11> (CA *rajul šhaḡim, šhaḡmūm, šhuḡmūm* pl. *šhaḡāmūm* 'desirous; tall; perfectly shaped men or camels').

šʕh *šifāhah* 'burning desire (for booty)' *JuA*, 164. *mišāfih* (pl.) 'covetous, greedy (for booty)' <088>.

šʕr *tišfi'* 'an *al-atmān* 'she does away with, goes beyond any price', i.e. 'she is priceless' <352> (CA *šhafa'a* 'to intercede, mediate').

šʕff *šaff* 'to desire, aspire to, be eager'. *šaffaf* 'to specify, describe in detail' <B1/15>. *šaff* 'pl. *šūf* 'wish, desire' <18/1,23/15> <P1/1,M2/79,O/11>; *šaffi* 'my wish, desire is for' <9/1,20/6,33/39><B4/13>; *bi-š-šaff* 'as one may like or fancy'; *b-šaffi* 'it looks good to me' *Musil*, 166, 387; *šaff bāli* 'my desire, my heart's dearest wish [is for]' *Su*, i, 152 <B4/24><N/30,145,O/

- 4,14>. *al-bard aš-šifūf* ‘intense cold, icy wind’ <572> (CA *shafīf* ‘cold, hurting of cold; intense cold with rain and wind’). *šaffah* pl. *šfāf* ‘the brink of a plateau sinking deeply down to a valley’ *Musil*, 683; *šiffān*, see *šf*).
- šfg* *ašfag*, *tišaffag* ‘to be anxious, keen’ *Glos*, ‘to be concerned about, attach great value to’ <21/13><H4/2,S/150,154>. *šafgān*, *šifig* and *mišfig* ‘anxious, fearful, excited, restless, agitated, desirous, longing for’ <326, 333><D12/2><C/165> (CA *ashfaqa*; *mushfiq* ‘alā’ ‘fearful, cautious on account of’). *mašfug* ‘anxious and desirous (here it means that the captured camels are longing to return to their rightful owners while they are driven away by the enemy)’ <2/19>. *bi-l-ašfāg* ‘what is liked best’ *Musil*, 109. *šifūg* ‘kind, tender mother’ *Musil*, 192. *šifag* ‘the paling sky, following the *šufrah*, the red glow in the western sky after sunset’ *Hess*, 70 <26/8> (CA *shafaq* ‘mixture of the light of day with the blackness of night at sunset’).
- šfy* *šifa* ‘to please, satisfy, bring relieve’ <125>. *ašfa* ‘to long for, feel a desire for, to crave’ <Bx8/9> (CA *shafā* ‘to recover, to restore the health of, to please’). *šifāh* ‘desire, wish, longing, ambition’; *šifāti* ‘my healing, desire’ *Musil*, 318 <113><B12/1,D1/10,10/4><S/60>. *šifāwi* ‘longing, desiring’ <B4/22,D7/19>. *šifa* ‘a little; a beginning of’ <9/3> (CA *shafā* ‘extremity, edge; a little, somewhat’). *šifah* pl. *šifāya* ‘lip’ <24/15><155> (CA *shafah* ‘lip’). *šifa* ‘a flat top of a long ridge, upland’ *Musil*, 113, 151, 683; ‘high desert, steppe’ <26/8,32/4><078><D7/13>. *šiffān*, expl. as ‘hills of the *hẓūm* type, but somewhat higher’ <327>.
- šgh* *šighah* ‘to jump, step over, avoid by jumping over’ <230>. *ašghah* pl. *šugh*, *šgāh* ‘fair, white tinged with rose’ <D5/4><G/197>. *šugh* *al-banāt* ‘fair maidens’ <15/6>. *šagha* ‘a white she-camel with a shade of pink colour’ *Musil*, 334; *šugh* *al-bkār* ‘young she-camels of that hue’ <33/30> (CA *ashqah* ‘what is not of a pure white hue’).
- šgr* *ašgar* pl. *šugr* ‘fair, reddish, reddish brown’ *Musil*, 31 <29/8><224>; ‘the yellowish colour of coffee prepared with cardamom and other spices’ <B4/15,D1/10><H2/16>. *šagra* ‘a gold sorrel horse; mare of a chestnut colour’ *Raswan*, 127; ‘light yellow mare’ *Musil*, 373 <395>; ‘fawn she-camel’ *IngCa*, 73

<33b,33/16,39><341> (CA *ashqar* ‘sorrel colour of a horse, reddish brown of a camel’).

šgg *šagg, yišugg, šaggag, yšāgīgīg* ‘to cleave, cut, split; to tear, shred, rend; to erupt, break through’ <1/6,9/24,13/4,29/5,33/21> <404, 420><B1/13,D6/4,Bx1/21,11/24><M/20>. *šāgg* ‘cutting, piercing’ <386>. *šagg* pl. *šgūg* ‘cut, rent, crack’ <Mx1/17,4/42>. *šigg al-ġana*, a child’s game, lit. ‘the half of a stick,’ a kind of ‘hide-and-peek’ <B/3>. *šuggah* ‘cleft, narrow valley between two sand-hills’ <C/36,75,185,Mx2/93,G/9>. *šigg* ‘one half of the udder, two of the four teats’ <Mx1/36> (CA *shaqqqa* ‘to cut s.th. lengthwise; to rend, rip, slash’. *shiqq* ‘the half of a thing.’ *shuqqah* ‘mountain road’).

šglb *tišaglab* ‘to be turned upside down, toppled; to be upset; to turn a somersault’ <B5/5,23>; *mšāgīlbah* ‘a mare that throws its rider frequently’ *Musil*, 394 (CA *tashaqlaba*).

šgy *šiga* ‘to be unhappy, miserable, distressed’ <B7/9>. *šiga* ‘misfortune, distress, misery, suffering, wretchedness, toil, drudging, hardship’ <B6/9,10>. *šigīyy, šigāwi* ‘miserable, suffering the torments of love, pained, distressed’ <17/5><B4/3,5/3,D12/1><Mx4/7> (CA *shaqā*, *shaqā* ‘wretchedness’; *shaqīy* ‘unfortunate, unhappy, miserable’).

škk *la šakk* ‘but, however’ <Bx6/2,12/7>.

škl *mišācīl* ‘men of importance, enjoying prestige, having great self-esteem and high aspirations’ *Glos. ahl aš-šikālah* ‘men carrying themselves with a decorous, dignified air’ <18/25> (CA *shākilah* ‘a particular way of conduct’).

šky *šāka, yšāki* ‘to confide in, pour out one’s sorrows to a trusted friend’ <Bx11/21>. *šakwa* pl. *šikāwi* ‘complaint, pouring out one’s heart’ <B2/13>; *mintaha šakwāy* ‘my last consolation, comfort; the man I trust most’ *Musil*, 172. *miškāy, mišcāy* ‘confidant to whom one pours out one’s troubles, tells his tale of woe’ *KhaAd*, 269; ‘appeaser of my sorrow’ *Musil*, 250 <101> <B5/1> (CA *shakā* ‘to complain’; *shakwā* pl. *shakāwā* ‘complaint’).

šlh *šallah* ‘to roll up and tie up one’s sleeves (in preparation for the performance of a strenuous task)’. *šilwāh* pl. *šalāh* ‘energetic, helpful person’. Ibn Batla explained the word as ‘an active, good, energetic wife’ who takes care of the household chores,

like packing and unloading, and pitching the tent, in a competent manner. Other members of al-Maḵḵārīm, like Bḵḵētān and his brother Šībīb, maintained that Ibn Batla was mistaken and that the reference was to energetic male members of the tribe, since the heavy tasks are performed by men <B3/20> (CA *shalaha* ‘to take off’, e.g. one’s clothes).

šlx *šalax* ‘to break’ *Hu. šallax* ‘to slice, cut in slices’ <Mx2/96>.

ššl *šalāšil ar-rmāh* ‘spearheads with sharp blades’; also *mšalšil JuA*, 104 <P8/14>.

šl^ʿ *šala* ‘to seize, take off’ *Glos* <G/238>; ‘to raise; to rise, get up’ *Hu. šalla* ‘to pluck, remove’ *Glos. mašlū* ‘thrown off (from the saddle)’ *Musil*, 616. *šallā* ‘tearing, ripping off’ <C/25,P4/33>.

šlf *šalfa* pl. *šilf* ‘broad blade of a spear’ *Musil*, 133: ‘a spear with a broad blade fixed on a shaft which is shorter and thicker than that of the *rumḥ*’ *Su*, iii, 79; also synonym of *rumḥ*, ‘tall horseman’s lance’ *Doughty*, i, 262 <33/26><313,331,389,402,422,438><Bx3/8><P8/14,G/5,10,38>; *Musil*, 562, also has the plural *šalāfi*.

šlg *yašlig al-ma* ‘he (lifts the bucket that has been hoisted from the well and) splashes the water (in the trough)’ (CA *shalaqa* ‘to beat’). *mašlūg* ‘splashed; split, rent’ <2/12>.

šll *šall*, *yišill* ‘to take, carry’ <N/141,P10/a,B/18,G/84,157>; ‘to sew quickly,’ inf. n. *šall* <Mx1/61>; ‘to go rapidly; to take away; to snatch’ *Glos* <G/107>; ‘to drive’ *Musil*, 5; ‘to take far away’ <8/5,22/6>; *šillinnih* (imp. f. pl.) ‘take him away’ <B11/c>, inf. n. *šallah* ‘far journey’ *Musil*, 205; ‘energy, power’ <Bx9/21> (CA *shalla* ‘to urge on, drive’). *šāl* ‘thread, sewing’ <M/86>. *šilīl* pl. *šalāyil* ‘a pace of camels or horses’ <8/5>; *ya-l-hijīn šillan bina šallah* ‘camels, take us on a fast ride’ *SuFa*, 494; *sibūg aš-šalāyil* ‘(a group of camel-riders) running and trotting at great speed’; *wallah ‘ala markab sibūg aš-šalāyil* ‘I wish for a riding camel that travels at a fast pace’ explained by Xālid as *tišillih wi-tdarham w-tarta* ‘the she-camel carries him swiftly, trotting fast and running sprightly’ <622> (CA *shullah* ‘the place one aims to journey to’). *šilīl* ‘hem (of a mantle)’ *Musil*, 360; ‘horse’s tail and the hairs of the tail’ *Musil*, 513, 554; ‘piece of

cloth used as a banner' <N/128>; *yūmi šilīh* 'he waves a piece of cloth as a signal to give warning of the enemy's approach' *Fas*, i, 138.

škw *šalāwi* 'remainders, survivors (of a massacre or battle)' <161>; *bāḡin 'alēha min šaḥamha šalāwi* 'almost all her fat had wasted, there remained but a little fat on her' *JuA*, 103 (CA *shilw* pl. *ashlā* 'limb, member, fleshmeat'; *huwa min ashlā* 'al-qawm' 'he is of the remains of the people').

škwḥ see s.v. *šlh*.

šly *šala* 'to break, shatter' <G/238>; *šlitih* = *fritih* 'it spliced, shattered it'; *šala, yašla* and *šāla, yšāli* 'to suit s.o., to be of avail to s.o., conducive to one's health or mental state' <26/1>; *yšālīni* 'it suits me, is better for me' <Bx11/20>. *tišāla* 'to get better, improve'. *ašla* = *afḍal* 'better, more suitable' <20/6><Mx1/111, H3/c>. *šili* 'good, suitable; a good, pleasant person'; *lūm šiliyyah* 'good news.' *mitsālī* 'feeling, doing fine; being in good spirits and health' <29/3> (CA *ishtalā* 'to save from harm').

šmt *šimat* 'to gloat over s.o.'s mishaps, rejoice at the misfortune of' <Mx1/66, S/95, 155, B/40> (CA *shamita*). *tišamat* 'to return disappointed' <B10/11><G/69> (CA *tashammata* 'to return disappointed, without spoil').

šmx *šāmix* pl. *šuwāmix, šimmax* 'high, lofty' <D1/7><M/93>; *šāmix an-nāb* pl. *šimmax an-nīb* '(camels) with long eye-teeth; camels' <30/20><B11/1>; *simmax ad-ḍirwāt* 'high-humped camels' <B2/33> (CA *shāmikh* 'high, lofty').

šmr *šammar* 'to raise, tuck up one's garment, roll up one's sleeves; to strive, exert o.s.' <C/17>; 'to raise its tail,' part. *mšammir* <B/27> (CA *shammarā*).

šmrx *mšamrax ar-rās* 'a soaring peak' <S/142> (CA *shamrākh* pl. *shamārīkh* 'the pinnacle of a mountain').

šms *šams* pl. *šmūs* 'sun' <B8/13, 10/14> (CA *shams* pl. *shumūs*).

šmšl *šimāšl* = *hamātil* '(local) rains' <13/5>. *šimšūl* 'a few, some'; *šimšūl dōd* 'a small herd of 15-20 camels' *Hess*, 62 (CA *waqa* 'a *ft al-arḍ shamalun min maṭarin* 'a little rain fell on the earth').

šmṭ *šimṭān* 'men with grizzled hair; experienced warriors in their early middle age' <N/210> (CA *ashmaṭ* 'a man with grizzled hair, hoariness mixed with the blackness of youth').

šmṭr *šimaṭri* 'Sumatra spice' *Musil*, 108 <123>.

- šm^ʿ mašmū^ʿ ‘sprinkled, scattered’ <P6/17>; šam^ʿ ‘mortar’ *Musil*, 153 (CA *šhamaʿa* ‘to be scattered, dispersed’).
- šml ašmal ‘to travel north’ <29/7><Mx1/82> (CA *ašhmalā* ‘to go into the direction of the wind blowing from the north’). šimāl ‘the north, the north wind’ (CA *šhamāl*). šimlūl ‘a herd of 8-10 camels’; šimlūl dōd ‘a small herd’ *JuA*, 164. šimālīl, syn. of šimāšīl, ‘twigs growing luxuriantly in the top of the palm tree from which, later on, bunches of dates will hang’ *Musil*, 322; here the meaning is ‘date bunches’ <8/6,9/26> (CA *šhamālīl* ‘shoots that divaricate at the heads of the branches, like the fruitstalks of the raceme of the palm tree’). mišāmīl ‘going towards the north’ <D7/1>; ‘camels with a šamlah, šmālah pl. šimāyil, a bag-netting, a thick net made of camel wool, placed on the udders and tied across the hip and under the tail (to prevent the calf from sucking it)’ *Musil*, 88; *Hess*, 78; *Doughty*, i, 370 <10/11,14/12> (CA *šamlah* ‘waist-wrapper’). mijarr šamlah see s.v. jrr.
- šmm šmām ‘instantly, forthwith’ <25/4><Bx5/5>; min šmām ‘just, very recently’.
- šnb šanab pl. ašnāb ‘moustache; teeth (of a carnivorous animal)’ <30/14> (CA *šhanab* ‘sharpness of the canine teeth’).
- šnr šinār expl. as ‘aspect, colour, appearance’ <N/170>.
- šn^ʿ mašnū^ʿ, šinī^ʿ ‘abominable, bad, evil, foul, ugly, disgusting’ <P1/19,6/5>. šanaʿa ‘ferocious fighters.’ šanaʿ ‘s.th. bad, evil, dishonourable; death’ (CA *šhaniʿ*, *šhanīʿ*, *ašhnaʿ*).
- šnf šinūf ‘a horse that habitually carries its head erect and breathes through its nostrils, even while galloping’ *Musil*, 559 <210> (CA *šhanifa* ‘to turn upwards’, e.g. one’s lips). ašnāf explained as ‘war banners’ (*byāriḡ*) but also as ‘sides, flanks (of the enemy)’ <N/161,Mx2/74> (CA *šhanafa* ‘to look at s.th. in a state of opposition, to dislike, hate’; *šhanaf* ‘hatred, vehement enmity’).
- šng šanag pl. ašnāg ‘side; direction’; here the ‘wings’ of the ostrich are meant <11/9,10>. šanag ‘one half of a slaughtered animal cut lengthwise’ <376> (CA *mushannaq* ‘flesh-meat cut in pieces’).
- šnn šann ‘litter carried on the back of a camel’ <G/157>. šannah pl. šnūn, šnān ‘dry, old water-skin; piece of an old, thoroughly dried hide’ *Musil*, 142; *Glos* <8/8,33/5>; ‘dried out, shrivelled’

<B2/12><P5/4>. *šann* pl. *šnūn* ‘a piece of leather, shaped like the basin used for watering the camels (*hōḏ*) in which the Bedouins’ kitchen utensils are transported’. *yjīrr šnūn*, a reference to the expression *išhab fi riḵlik šann* lit. ‘pull along your kettles and pans (with a rattling noise)’, i.e. go around making as much noise as you like, do not hide yourself or make yourself inconspicuous, for you are safe and no one can touch you <B2/26>; *šannih dannih* ‘he does as he likes, *‘ala kēfih*’ (CA *šhann*, *šhannah* pl. *šhinān* ‘a skin, an old and worn out water-skin’).

šny *šana, yašana* ‘to blame’ *JuKha*, 104. *šana* ‘blame; hatefulness’ <H3/5> (CA *šana*’a inf. n. *šan*’, *šan’āh* ‘to hate’).

šhb *ašhab* pl. *šihb* ‘of a grey, dusty colour, grey with a tinge of blue’ *Musil*, 21 <5/2,14/16,30/16><Mx3/33>; *šihb al-‘asām, al-ma‘āšīr* ‘grey clouds of dust thrown up by the hoofs of galloping horses’ <209,593>. *ašhab ad-ḏahr* ‘camel with a bald or grey back’, i.e. ‘a pack camel’ *Musil*, 510; *ašhab al-wāwi* ‘the grey wailer’, i.e. ‘a wolf’ *Musil*, 163; *ašhab al-milḥ* ‘dark-grey salt’, i.e. ‘gunpowder’ *Musil*, 632; *ašhab al-lāl* ‘the grey quivering air on a hot day’ *Musil*, 147-148 (CA *ašhab*). *mišhāb* pl. *mišāhīb* ‘kindling, a dry, long piece of wood that is kindled in one fire in order to light another or to be used as a torch’ *Hess*, 123 <7/10,12/12,30/17><B10/2><G/231,236>.

šhd *šāhad* ‘to observe, witness, see, behold’ <499> (CA *šhāhada*). *šāhid* ‘the additional mark in a *wasm*, the brand of a camel, which denotes the subtribe or family owning the animal’ *Hess*, 81 <056,058> (CA *šhāhid* ‘witness’).

šhr *šahar, yašhar* ‘to be vociferous, to trumpet, to announce in a loud voice’ <21/27,23/8><Bx4/18>; ‘to soar, lift into the air’ <H2/14>. *b-tašhūr* ‘in a loud voice, noisily’ <411>. *šahhār* ‘loud, clear, apparent’ <H2/22>. *šahar* ‘ornament, distinguishing marks, conspicuous clothing’ <G/33>. *mišāhūr* ‘warriors who wear distinctive badges or uniforms’ *Glos*; *gibbin mišāhūr* ‘horses of a well-known, pure strain, thoroughbreds’ <409>. *mištihir* ‘loud, audible to all, announcing at the top of one’s voice’ <30/26><P8/6> (CA *šahara* ‘to make apparent, commonly known; to divulge, render notorious’; *mashhūr* ‘well-known, reputable’).

šhg *šihgūg* ‘a lofty mountain’ <1/1>; *šāhig* pl. *šhūg, šihgān, šawāhiḡ*

- ‘high, steep mountains; the highest summit of a range’ *Musil*, 224, 365, 682 (CA *šhahaqa*).
- šhl šīhlūl pl. šahālīl ‘sweet, limpid (water)’ <31/4> (CA *shuhlah* ‘a blue or greenish hue’).
- šhn šēhān pl. šyāhīn ‘hunting falcon, noble falcon’ *Musil*, 31, 160 <111><N/51,Mx4/77> (CA *shāhīn* pl. *shayāhīn* ‘hunting falcon’ < Persian *shāhīn* ‘royal falcon’).
- šhy ašha ‘to give appetite; arouse desire, greed’ <295><O/1> (CA *shahhā*).
- šwb šōb ‘what is mixed with s.th. else’, i.e. ‘gunpowder’ <30/16><D11/2> (CA *shawb*).
- šwr šāwar ‘to seek counsel, advice; to consult, ask the opinion of other men’ <420,629><G/6>. ašār ‘to opine; to give, urge advice’ *Musil*, 444 <194> (CA *ashāra*). tišāwar ‘to take counsel; to confer, deliberate’ <G/6>. šōr ‘decision reached in the *majlis*, the tribal assembly, concerning the course the tribe is going to follow; forecast of the next journeys of the tribe, whereof a kind of running advice remains in the mind of the tribesmen’ *Doughty*, i, 290; ‘good advice’ *Musil*, 444, 482, pl. ašwār, ašāwūr <B1/3,7/31,Bx14/33> <N/101,P8/15>. mšār ‘s.o. who offers advice’ <564><G/72,S/21>. mistišār ‘adviser, counsellor’ <364>. mišwār ‘errand; journey’ <Bx6/4> (CA *mashwarah*, *mashūrah*, *shūrā* ‘consultation, counsel, advice’). šārah ‘a striking appearance, outstanding beauty; target, sign, mark’ <15/6> <425> (CA *fulān ḥasan ash-shārah* ‘such a one is good, beautiful in appearance’).
- šwī šawwat, yšawwīt ‘to cut branches from trees and char them as fodder for the camels’ <667> (CA *shawwaṭa* ‘to smoke s.th., burn a plant or herbage’).
- šwf šāf, yišūf ‘to look, see’. inšāf ‘to be seen’ <D6/1>. ištāf ‘to see, look, look for’ <G/15,Mx2/77>. šōf (also pronounced as šāf) ‘sight, vision’ <480><B5/25><B/24,H2/1,9,C/156,G/210,O/12>; ‘range of vision, looking’ <070,573,686>. šōfah, šūftin, šīfah ‘spectacle, view, (a thing) clearly visible’ <11/15> <D9/4> (CA *shawf*). šāfah expl. as ‘concerns, duties connected with one’s household, family; internal problems, questions that must be solved within the clan or tribe; the weak and needy for whom the clan or tribe is responsible; the women in one’s

household' <M/31,Mx2/77,G/77>; *t'arris aš-šāfah* 'you arrange a marriage for one of the women in your care'; *ma luhum šāfah* 'they have no valid, good reason to do so' (CA *sha'fah* 'family and household').

šwg *šāg, yišūg* 'to excite one's pleasure, admiration; to delight, give joy' <181,199,437><N/64,M/42>. *šōg* 'longing, desire; a coveted thing of which one is worthy; sweetheart; husband' *Musil*, 561 <2/25><063,073,177,357,559,610><Mx1/86> (CA *shawq* 'desire, yearning').

šwk *mšawwak* 'bullet' <Bx1/2><Mx2/104,105,C/25,175,P9/13,11/3> (CA *shawwaka* 'to be thorny; to injure, pierce').

šwl *šōl* has the same meaning as *bill*, 'camels collectively', *Musil*, 141, 344 <1/8><B5/20,8/5,D7/1,Bx5/13><P8/7,10/1,G/180>; *šuwāyil* (pl.) 'good milch camels' *Su*, iii, 141 <624> (in CA *shā'il* pl. *shuwwal* means 'she-camels raising their tails to the stallion as a sign that they have conceived'; and *shawl, shawā'il* 'she-camels whose milk has dried up', whereas the vernacular *šōl* has the connotation of 'rich in milk').

šwm *šām, yišūm* 'to soar to (moral or physical) heights' *Su*, ii, 204 <H4/9>; 'to turn away from s.th. as a matter of pride; to glory in, pride o.s. on one's abstention, to derive pride from an act of voluntary abstinence, mortification, relinquishing one's rightful claim to s.th.:' cf. also *Musil*, 471, about *šmah* <088,105> <Bx1/17,6/23,9/21><S/122>, see s.v. *šym. šām* 'north' <077>, see under *ymn. šāmi* pl. *šuwāmi* 'made in Syria (e.g. paper, swords, coffee-pots)' *Musil*, 81, 112 <18/18>; 'Syrian' <25/11>.

šwh *šāh* 'sheep, female sheep' *Hess*, 82 <665,666> (CA *shāh* 'sheep, ewe').

šwy *ašwa* syn. of *ašla* 'better, more suitable'; s.o. who is *ašwa* is 'not bad, a rather nice fellow.' *šawa* 'to grill, to roast, to broil' <13/19>; 'to pain, torment' <A/10> (CA *shawā*). *šwa, šwiyyah* 'entrails, intestines' *Musil*, 613. *šwiyy* 'roasted, broiled, fried' <17/4> (CA *shawīy*). *šāwi* pl. *šāwiyyah, šuwāwi, šuwaya, šuwwān* 'nomads raising sheep and goats, not camels' *Hess*, 57; *JuA*, 101 <153,374,634><M/7,C/47>; 'Bedouins tending flocks of goats and sheep. These flocks do not permit them to go into the interior of the desert. They are limited to the territory where there is an abundance of water and where annuals grow every

year. They encamp on the edge of the desert and are therefore known as “relatives of the people of the settled country”. They do not undertake extensive raids and they acknowledge the supremacy of various Bedouins, to whom they pay a tax for protection’ *Musil*, 44-45; even today *šāwi* has retained its denigrating connotation and is used as a slight (CA *šhāwīy* ‘a man possessing sheep and/or goats’). *šāwi* ‘a bucket, pail in which earth is removed (e.g. when a well filled with sand is dug out)’ <173>.

šyb *šāyib* pl. *šībān* ‘grey beard, old man’ <15/1><317,673,699> <B5/23,9/35,Bx7/17>, often used as an affectionate form of addressing or speaking about a senior member of one’s kin. *šīb*, *šīyyāb* (pl.) ‘grey’ <1/9,12/10,13/12>; *al-fittar aš-šīb* ‘grey-spotted she-camels’, i.e. camels with grey hair on the flanks caused by the chafing of the girths, an indication that they are used for long, gruelling journeys <130>; *šīb al-ğawārib*, *al-manāciḅ* ‘camels with grey or white hair; from continuous sweating the hair covered by the cushion on which the rider rests his feet becomes white’ *Musil*, 308 <B7/14><Mx1/33>. *šēb* ‘greyness; old age’ <H2/18> (CA *shayb*).

šyx *šāx* ‘to become a prince, sheikh’ *Musil*, 309. *šēx* pl. *šīxān*, *šyūx*, *šūx* ‘chief, head of a tribe’ <33c><159><M/85,87,H2/19,G/49>. *šīxah* ‘the position, dignity of being a sheikh, sheikhdom’ <567><H2/19,G/49>; *šīxah jaddīyyah* ‘chieftainship inherited from the forefathers’; *šīxah nibītah* ‘a home-grown chieftainship’, i.e. one acquired *bi-d-drāʿ* ‘by the strength of one’s arm’ *Hess*, 88.

šyd *šayyad* ‘to raise, build, put up (a tent)’; *šīyydann* ‘they (f.pl.) were raised’ <584><C/118,H1/33,Mx4/14>. *mšayyadāt* (f.pl.) ‘raised, built, put up’ <D1/5><S/78> (CA *shayyada* ‘to raise high, to build s.th. strongly and high’).

šyr *šīrān* ‘trees, shrubs, bushes’ <442,447> (CA *shajarah*, also *shīrah*, pl. *shajarāt*, *shīrāt*).

šyš *šāš*, *šīš* ‘cotton, white cloth’; *šīš al-lōn* are ‘the *rutab* dates that have not yet fully ripened’ <C/39,Mx3/15>.

šyʿ *šāʿ*, see under *šy*. *šayyaʿ* ‘to spread news’ <H5/15>. *šāyaʿ* ‘to call a herd of camels with a short drawling song’ *Musil*, 379; *mašyāʿ* ‘the ditty sung by the herdsman to keep the returning

herd of camels together' *Musil*, 337; *mšāyi* 'one who calls to his animals in a singing voice' *Musil*, 347. *šī* 'good reputation, fame' <6/13><C/29>; *tašyī* 'spreading the reputation of his goodness' *Musil*, 366 (CA *shay* 's.th. that becomes spread, known to all').

šyk *šek* 'cheque' <Bx6/9>.

šyl *šāl, yišīl* 'to carry' <485><D1/4><P11/3>; 'to load; to carry away, remove, transport' <006,017,112,639><B5/a><P7/7>; 'to travel, journey on' <580>; *šīlu* 'alēhin' 'Set out on, travel on those she-camels!' *KhAd*, 315 <262,263>. *ištāl* 'to carry, load on' <405>. *šayyālāt* 'pack-camels' <B7/11> (CA *shāla* 'to carry, transport'). *šāl* pl. *šīlān* 'a red cloth, kerchief made of cotton and wool' *Hess*, 129 <330,454>. *šēlah* pl. *šyāl* 'veil' *Hu*; settled folks, *haḍar*, were said to use the word *gnā* pl. *mīgāni* ' <N/60,Mx2/22>.

šym *šām* 'to loath, be fed up with' <M/83>. *šīmah* 'honour, pride, magnanimity'; *šīmat hamūlah* '(she is) the boast of her kin' *Musil*, 192; 'gift of honour' *Musil*, 198, 647; *šīmah* 'is among the most prominent qualities of a famous man: he who has it will not always insist on his rights, gladly yielding to one weaker than himself and sometimes giving up his claim to a thing that clearly belongs to him; *yīšayyam* 'an aš-šyy means that he gave up a thing or did not take a thing although evidently his; without it no *rā* 'al-mruwwah is perfect' *Musil*, 471 <M/47>, see also s.v. *šwm*. *šāmah* pl. *šāmāt* 'beauty spot' <25/15>; 'hills of different colours; dark undulating country covered in some places with rose-tinged sand' *Musil*, 683 (CA *shāmah* 'a mole').

šyn *šān* 'to become, be bad, ugly, in a bad condition' <9/2,11/20,21/14,26/28><B1/a,5/8><N/119,153,C/14,S/152>. *šēn* 'ugly, bad, repulsive' <100,108,235><Bx7/24,A/11><N/85,B/43> contr. of *zēn* 'good, beautiful' (CA *shayn* and *zayn*). *hīfin šēn* 'an ugly oath,' i.e. 'a strong oath' <Mx2/109>. *ya-šēn* 'O rascal!', an expression used in jest even with a person dear to one, *Musil*, 300, 615. *mištān* 'out of sorts, upset' <S/151>.

šyy *šīn* = *šayyin* 'anything, something'; *ma 'indina šīn*, 'we have nothing to give' *Musil*, 453 <9/13><371>; *šayyāt* 'various, numerous things' <B1/32> (CA *shay*).

ص (š)

šbb šabb, yšubb ‘to pour, pour forth’ *Musil*, 106; *Glos* <19/8,25/11><C/4,175>. šabbh *allah ‘ala* ‘God made him chance on’ <024,025> (CA šabba *allāh ‘alayh šā’iqah* ‘God caused him to be struck by a thunderbolt’). šabbāb ‘pouurer (e.g. of coffee)’ <H2/21>. šibīb ‘pouring, splashing’ <2/12>. šubb, mšabbab, mašbūb ‘what is poured’ i.e. ‘lead, bullets’ <30/5,31/4><N/124,H1/27,40,Mx1/7>; mšabbab *ad-darj* ‘the ammunition, bullets in the magazine of the rifle’.

šhb šabbah ‘to attack at sunrise (when the left forelegs of the resting camels of the enemy’s camp are being unfettered)’ *Musil*, 523 <30/13><194><D7/17,Bx8/8><C/167,G/129> (CA šabbaha ‘to come to s.o., attack in the morning’). mišābīh ‘attacks at dawn’, also šibāh, *Hess*, 98 <040>; mib ‘idn *al-mišābīh* ‘men who cover a great distance, ride all night, and surprise the unsuspecting enemy with a raid at dawn’ <089>.

šbr šibar, yašbir ‘to endure, suffer patiently, bravely’ <558>; ‘to deliberately kill, put to death s.o. who has been overwhelmed or incapacitated on the battlefield, to finish off s.o.’ <387,402>; *ma ḥinna b-šabrīnh* ‘we will not finish him off’. šābir pl. šuwābir ‘back of the head where it meets the neck’ *Hu* <B/22>. šibārah ‘higher ground, mountains’ <247>. šabr ‘a cure of bitter herbs as a medicine to treat lovesickness’ <D11/7>. šibir pl. ašbār ‘the rim of a copper mortar in which coffee beans are pounded’ <23/8> (CA šabara ‘to confine, bind, hold s.o. and then to kill him deliberately’; *qutila šabran* ‘he was bound, held, confined and then put to death’; šabārah, šubārah ‘stone, rock’; šabbārah ‘rugged ground rising above the adjacent land’; šabīr ‘mountain’; *umm šabbār* ‘volcanic ground’; šabir ‘a bitter medicine extracted from the leaves of the šabbārah-plant’; šubr, šibr pl. ašbār ‘the sides of a vessel’).

šby šibiyy pl. šibyān ‘youth, lad; man’ <16/8,30/24><667><P1/13,H1/1,Mx1/5>. šibiyyah pl. šibāya ‘girls; women’ <P3/2> (CA šabiyy ‘boy’; šabiyyah pl. šabāya ‘girl’).

šhb šihīb ‘lover, sweetheart; husband, spouse’ <Bx1/17><G/230>; ‘friend’ <N/152>; ‘partner in commerce or any kind of business, creditor’ <P6/c,G/174>; ašāḥīb ‘enemies, enemies

among one's own kinsmen, troublemakers within one's own tribe' <N/163,Mx2/17>. *ṣiḥbah* 'friendship; commerce, traffic' <N/120> (CA *ṣāḥib*).

ṣḥṣḥ *ṣiḥṣāḥ* 'sandy, flat plain shut in by rocky ridges'; also *ṣaḥṣaḥ* 'a plain shut in by low but steep bluffs' *Musil*, 683 <4/22><N/61> (CA *ṣaḥṣaḥ*, *ṣaḥṣāḥ* 'barren plain strewn with small pebbles, smooth tract of land').

ṣḥn *ṣaḥn* pl. *ṣḥūn* 'big plate, plateau; large tray on which meat is set before the guests, on which a roasted sheep or goat balanced on top of a mount of rice can be served' *Musil*, 626; 'large shallow pan with two handles in which supper is brought to the guests' *Musil*, 70, 249 <206><B2/24,D2/19,Bx4/9><M/52,P8/3,N/167,Mx2/88> (CA *ṣaḥn* pl. *ṣḥūn* 'bowl, dish, plate').

ṣhy *ṣāḥi* 'sober' <N2/2>; 'alert, in good shape' <N2/10>; 'clear, pure' = *ṣāfi* <D2/6> (CA *ṣāḥi* 'bright, clear; awake, alert; sober').

ṣxr *ṣaxrah* 'rock, boulder' <269,270> (CA *ṣakhrah*).

ṣxf *ṣixif* pl. *ṣxāf*, *ṣixf* 'unsound, altered for the worse; thin, worn; fine, tender', expl. as *yixxiḥ* = *yākkliḥ* 'it wears him out, wastes him away' <D5/13><Mx4/51>, pl. *ṣixf* syn. of *ḥif*, 'slender, thin' *KhaAd*, 192 (CA *sakhīf* 'thin in texture'). A famous verse by Bandar ibn Srūr begins *ya-ṣxayyif ad-ḍir'ān māni b-marjūj // rajjatni ad-dinya bi-ḡadrin w-ḥilāḥ* 'O girl with slender arms, I am not mentally unstable: // I have been shaken by the world's treachery and evil turns'. *miṣāxiḥ* 'tender parts'. *miṣāxiḥ l-abkār* 'nice, fine she-camels' <B7/12>; *ṣxāf al-bill* 'nice, beautiful she-camels; a herdsman's favourite milch camels, *yafra' at-tānyāt minha* he chases the others away from her in order to let her drink first' <A/9><P8/7,Mx1/31,G/126,156,189>, also *ṣixīfah* 'nice milch camel' <P4/20>.

ṣxy *ṣixiy* pl. *ṣaxya* 'generous, liberal, openhanded' <B2/11,6/14> (CA *sakhīyy* pl. *askhiyā*, *sukhawā*, the change from *s* to emphatic *ṣ* is a common one in the Najdi dialect, cf. also the preceding entry). *ṣaxa* 'liberality, generosity' <M/15,Mx1/44,3/13,39> (CA *sakhā*).

ṣdd *ṣadd* 'to turn away from; to avoid, shun; to back away, be averse to; to turn away, divert, send away, prevent s.o. from doing s.th.' <Bx6/26><N/130,G/181>; 'to miss, go astray'

<G/141>; *min ṣadd* ‘an *mihrāfha* ‘those who were loath to, shied away from wheeling back on their horses and attacking the enemy with a *raddah*’, see *rdd* <162> (CA *ṣadda*). *ṣadd* pl. *ṣūd* ‘averting, repulsion, obstruction; adversity’ <S/84> (CA *ṣadda*). *tiṣādūd* ‘looking around, hesitations, second thoughts (of those who feel fear in the face of a hazardous enterprise)’; *ma min tiṣādūd* ‘(in the attack) none of them looks around, shows any hesitation’ *Musil*, 102. *mṣidd* ‘averse to, backing away from because of fear’ *KhaAd*, 446.

ṣdr *ṣidar* ‘to move away from the well, watering-place’ <30/19> <C/137>; also *ṣaddar* <Mx3/26>. *ṣaddar* ‘to hoist the bucket by moving away from the well while pulling the rope’. *ṣadir* ‘breast; foremost part, first part’ <B3/5> (CA *ṣadr*). *ṣādir*, *mṣaddir* ‘setting out from the watering-place for the pasture’ <611><A/1>; *al-bill ṣādrah* ‘the camels drunk this morning and then set out for the pasture’ *Hess*, 80; *hi mṣaddrah* ‘she is driving the herd away from the watering-place towards the pastures’ <33g>. *miṣdār* ‘the setting out from the watering-place’ <Mx1/31>. *ṣidir*, *ṣidūr* ‘camels just turning back from water’ *Glos* <13/17><Mx3/26,46,G/152>; ‘*al allah aṣ-ṣidir* ‘we trust in God for a good outcome’ <635>. *ṣdūr wrūd* ‘those coming from the watering-place, those heading towards it; coming and going’ <33/50> (CA *ṣadara* ‘to go, turn away’).

ṣd ‘*ṣad* ‘cleft, gorge’ <Mx2/49>. *ṣidī* = *maṣdū* ‘cracked; a crackpot, a crazy person’ <N2/7>. *miṣaddi* ‘cracked, cleft’ <Mx2/90>; ‘*ugb aṣ-ṣaḥam wi-mlāfḥatha r-ridīfi // gāmat tisāsa miṣl maṣdū* ‘*al-agdām* ‘First she (the camel) was fat and tried to throw off the rear-rider, // But now she staggers along as if her pads have been cleft’ (CA *ṣada’a* ‘to cleave, split, crack’).

ṣdg *ṣidg* pl. *ṣdūg* ‘temple’ <643><N/204> (CA *ṣudg*).

ṣdf *ṣādaf* ‘to happen by chance’; *ma ṣādaf innih* ‘he did not happen to, it did not happen that he [...]’ <251>. *ṣādūf* ‘mischance, accident’ <Bx14/29> (CA *ṣādafa* ‘to find, meet unexpectedly, by chance, come across s.th. or s.o.; to happen by chance, to come to pass’).

ṣdg *ṣidag*, *yaṣdīg* ‘to prove to be true, speak the truth’ <042>. *tiṣaddag* ‘to be gentle, nice to’ <C1/3>. *ṣidg* ‘truth’ <G/50> (CA *ṣadaqa*).

- šdm šaddām ‘bumper of a car’ <16/11>.
- šdy šida ‘sound that responds to s.o., echo; sound, voice, cry’ <B6/4> (CA šadā). šida ‘kohl’ <D11/3> (CA šada’ ‘rust’).
- šrx šarax, yašrax ‘to shout’; tašrax an-nīb ‘(the she-camel) gnashes her eyeteeth (a sound heard when the camels lie down at night)’ <132>. šarx ‘shouting; sound of gunfire’ <Mx1/49,70> (CA šarakha ‘to scream, cry, yell’).
- šrr šarr, yiširr ‘to tie up, put (money into a purse)’ <B4/17>; ‘to bind the udder of a she-camel with a šār’. (CA šarra). šarrah ‘clamour, din, confused cries’ <3/19><629> (CA šarrah ‘vociferation, vehemence of grief or anxiety’). šarārah ‘s.o. who has not made the pilgrimage to Mecca before, goes on pilgrimage for the first time’ <D8/6> (CA šarārah, šārūr ‘s.o. who has not performed the pilgrimage to Mecca; s.o. who has not married and has not had intercourse with women’). šār ‘small pieces of wood or sharp clamps made from dry stalks, tūdāt pl. tuwādī (Musil, 292,298), which are bound with a string made of camel hair, jmā’ pl. jma’ah, under the two teats of the left half of the udder of the she-camel in order to prevent her young from sucking her milk at will; the left half of the udder, dēs pl. dyūs, is the šigg li-l-‘arab, the two teats whose milk is reserved for the owners while the teats, tihlūl pl. tahālīl, of the right half of the udder may be sucked by the calf, šigg li-l-ḥwār; if the Bedouins want to prevent the young from sucking altogether a net called šmālah is bound around the entire udder’; ‘the battle-cry of the Smarah tribe of Tēbah is “xayyāl miḡri’at aš-šār Smāri, the rider (protector) of the she-camels whose pieces of wood bound under the teats knock together is the Smāri”’ Hess, 78-79. mašrūr, mšarrar ‘curled up’ Musil, 414; ‘a camel whose udder is bound with a šār’ <078><H2/8,23,Mx1/36> (CA šarra ‘to bind, tie up; to bind the she-camel’s udder with the širār’; širār pl. aširrah ‘the string which is tied over the she-camel’s udder and over the piece of wood called tūdiyāh in order that her young may not suck her; it is a custom of the Arabs to bind the širār upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the aširrah and milk’; mašrūr ‘a she-camel having her udder

- bound-with the *širār*'). *šarrah* 'clamour, din, confused cries.' *šārritin tšurr* expl. as 'the noise produced by the wooden equipment and ropes when the *suwāni* draw water from wells for the irrigation of palm groves and fields' <Mx2/90> (CA *šarrah* 'vociferation, vehemence of grief or anxiety').
- šr^c *mišrā*^c pl. *mišārī*^c 'reins' *JuKha*, 151 <32/1><677><P4/25>; in <6/21> *mišārī*^c apparently means '(the two halves of) the saddle'. *šar'a* 'the dead lying on the battlefield' <P5/5> (CA *šarī*^c pl. *šar'ā* 'thrown on the ground, prostrated').
- šrf *šaraf*, *yašrif* 'to spend, expend; to provide for' <244> (CA *šarafā*); 'to write' <C/177>. *tišarraf* 'to act freely, independently; to be able to' <O/14> (CA *tašarrafā*). *šarfah* 'handling, turning' <P4/25>; *šarfāt ryālih* 'expenditure of money' <B4/15>. *ašarrif al-gāf šarf aš-šerifyyah* 'I am as adept at my verses as shopkeepers at counting their money'. *šarrāf* 'money changer' <P1/7>. *širīf* 'a grating, creaking noise (e.g. of the wooden saddle or the sound produced by the wooden roller of a water hoist over which runs the rope holding the bucket)' <26/9><D5/10>, 'scratching (of a pen)' <C/70> (CA *šarf* 'expenditure; spending'. *šarīf* 'creaking, grating'. *šarafāt al-bakrah* 'the sheave of the pulley made a grating noise').
- šrm *šaram* 'to cut off, harvest (dates)' <24/16><N/120>, inf. n. *šarm* <H5/a>. *šarām* 'harvesting, cutting off (the fruit, bunches of dates)' <11/22,18/11>. *mišārīm* (pl.) 'cut off' <12/6> (cf. CA *šarama* 'to cut, cut off the fruit of the palm trees'; *mašrūm* 'cut off, having the fruit cut off'). *šarāyim* (pl.) 'the *xām*, noseband or halter of a camel' <6/21,7/5,9/28>. *šarrām* 'severe, resolute' <C/171>; *šārūm* 'a hunting falcon with a good instinct for killing its prey' <396> (CA *šarāmah* 'sharpness and toughness; courage and vigour').
- šry *mišriy* '(water) not visited for a long time and foul-tasting (if no water is drawn from a well for a long time, the bottom of the well becomes cluttered with all kinds of debris, camel dung is blown into it along with dust by the wind, decomposing bodies of birds and animals have dropped into it, etc., and as a result its water becomes foul-tasting and putrid)' <D14/3>. *šarāh*, *šriy* 'well, water that has not been visited for a long time' <N/25,Mx2/12>. *šāri* 'water that has stood for a long time, foul (water)' <G/226,232> (CA *šarā* '(the water) remained long

stagnant and became altered for the worse'; *ṣarā*, *ṣirā* 'water that has altered for the worse').

ṣḅ *ṣaḅ* pl. *ṣūb* 'refractory, stubborn, untractable, recalcitrant' <D1/6><N/64,M/59,P6/12,11/8>; *ṣiḅ al-gibāyil* 'the intractable, refractory, indomitable tribes' <P6/23>. *mṣa* 'abāt 'untractable camels' <N/143> (CA *ṣaḅ*).

ṣḅ *ṣūd* 'a she-camel that miscarries in the summer and then is allowed to suckle her young of the preceding year; for that reason her milk is said to be especially sweet' <Bx8/10><N/9> (CA *ṣaūd*).

ṣḅ *ṣaṣā* 'courageous warrior' *Su*, i, 43 <P6/24> (CA *ṣaṣa'a* 'to move, disperse, scatter'). *ṣa'āṣi* 'spirited (camels)' *KhaAd*, 250.

ṣḅ *ṣifūg* 'the crest of a spur of sand (*'irg*)' <1/6><N/164>.

ṣḅ *ṣa'ag* 'to strike, hit, destroy; to stun' <11/4>. *ṣā'ūg* 'summit, pinnacle' (perhaps the association is with thunderbolts striking the peak, cf. CA *ṣa'aqa*) <2/2>. *ṣiṣg* 'bellowing, roars' <C/28> (CA *ṣa'aqa* 'to thunder, bellow, roar, low').

ṣḅ *ṣi'nūn* expl. as 'mountain, rock' <B2/2>.

ṣḅ *ṣa'w* 'sparrow' <O/1> (CA *ṣa'w* 'small bird of the sparrow kind, the heads of which are red').

ṣḅ *ṣiḡir* 'littleness, smallness, youthfulness' <O16> (CA *ṣiḡar*). *miṣḡir* pl. *miṣāḡir* <S/30> expl. as 'a she-camel one month after giving birth' (CA *aṣḡarat an-nāqah* 'the she-camel uttered a yearning cry to her young one').

ṣḅ *ṣāḡa*, *yṣāḡi* 'to obey, listen to' <32/1>; 'to make to obey; to tame, subdue' <457>. *taṣḡāh* 'subjection, submission, obedience' <457> (CA *aṣḡat an-nāqah* 'the she-camel inclined her head towards').

ṣḅ *ṣōfāh* expl. as 'to yearn to turn back, return; to look back and throw yearning glances' <G/198> (CA *ṣafaḡa* 'to turn from, towards; to turn away and leave'). *ṣafḡah* 'the side, lateral part' <454>; 'the base of a mountain' *Musil*, 682 (CA *ṣafḡh*, *ṣafḡah*).

ṣḅ *ṣfiri* pl. *ṣifāri* 'autumn'; *ṣfiri*, one of the five seasons known to the Bedouins, 'ninety nights from the beginning of October to the beginning of January; autumnal rains' *Musil*, 8 <5/5>; 'beginning of the date harvest, time when the Bedouins go to the market towns in order to sell camels and to buy supplies

of dates' *Hess*, 47. *hill aš-šifāri* 'in the days of autumn' <14/20>. *mišfār* 'autumnal camping grounds' *Musil*, 632. *mašfar* pl. *mišāfir* 'autumn pasture' *Musil*, 78 <076> (CA *šafarīy* 'the period of the auroral rising of Canopus; autumnal season when the fruit of the palm tree is cut off'). *šufat aš-šibḥ* '4-6 o'clock in the morning' *Hess*, 69. *aš-šufrah* 'dusk, red twilight after sunset when Venus becomes visible' *Hess*, 70. *aš-šufritēn* '(time of rest) before sunrise and after sunset' *Musil*, 368; *šalāt aš-šufrah* 'the prayer at sunset' <680>. *mišāfir* (pl.) 'travelling at the time of *aš-šufrah*'; the Bedouins use it with the meaning 'the latter third of the night' <26/12>. *mšaffir* 'one who goes to sleep again after the dawn prayer until the time work starts'; *šaffarna* 'we slept at sunrise' *Musil*, 413. *šifār* 'yellow peppers in the rice' <N/167>. *ašfar* f. *šafra* pl. *šufr* 'white, creamy, yellowish' <P1/5>; *šafra* pl. *šifr* 'a pure white mare without any other colour or shade, preferred by Bedouins' *Musil*, 251, 373 <32/1,2,3,4> <292,293,413,593><M/42,B/20,Mx1/102,3/20,G/141> (CA *ašfar* f. *šafra* 'yellow'). *šifārah* 'white colour' <15/8>.

sft *šuftān* 'a mark of attention, favour, a present' <Bx12/10><S/130>; *lēt ammi yašfiḥ li b-mā'rūf* 'How I wish that my uncle would oblige me by letting me marry her' *Su*, ii, 126. *mašfūt* 'present, attention one has for a friend' (CA *šafūta* 'to be cheerful, happy, liberal, bountiful'; *šafū* 's.o. who is happy to do what is kind').

sff *šaff* 'to run in a row' <6/31>; 'to draw s.th. close together' *Musil*, 61; *šaffat bi-l-janāḥ* 'to flutter with the wings, to fly' <N2/4><C/156>. *ištaff* 'to stand in a line, row' <551> (CA *šaffa*, said of a bird, 'it expanded its wings'; *ištaffa*). *šaff* 'row, line' <522,543,544>; 'rank, row of mounted warriors' <550>; *šaff at-timāni*, see *tmn*. *šifif* 'a row; camels running side by side' <8/a,26/9>. *šiffah* 'generation, age group, contemporary period' <318,322> (CA *šuffah* 'a long period of time'; *išhnā šuffah min ad-dahr* 'we have lived a long period of time').

sfg *šifag, yašfiḡ* 'to strike, slap, hit' *Musil*, 204; *Glos* <2/1,10/7> <Mx1/16>; 'to push in the wrong direction'. *tašfiḡ brūḡih* 'its lightning flashes' <1/4>; *yašfiḡ as-simm* 'dripping with poison, poison flashing between its jaws' <30/7>. *tistifiḡ* 'she flaps, flutters' <11/9>. *šaffag* 'to stamp noisily' *Musil*, 200-201 <N/

- 164>. *tīšāfag* ‘to bump into one another, jostle for space’ <3/18>. *inšifag* ‘to turn back, turn around’ <627><G/103,205> (CA *šafaqa* ‘to strike, slap; to beat with an audible noise’, said of a bird’s wings or the wind; *inšafaqa* ‘to turn back, return’). *šafg̣* = *šalf* ‘slap; a strong, sudden gust of wind’ *Musil*, 561 <S/67> (CA *šafq*), pl. *šfūg* ‘mishaps, disasters, afflictions’ <B5/16>. *šāfūg* pl. *šfūg* syn. of *rmāh*, *šilf* ‘spears or other weapons wielded by warriors in battle’ <Mx1/18>. *ištifāg* ‘clashing’ *Musil*, 293. *masfūg* ‘(as if) hit, slapped’ <1/13>. *mšaffag* expl. as ‘scattered, dissolved, broken up.’
- šf̣y* *šifa* ‘to be in a friendly mood, to be pure, limpid’ <547><N/129>. *šaffa* ‘to make clear, purify’ <N/129>. *šāfa* ‘to treat well, honestly’ <N/158,S/115> (CA *šāfā*). *ašfa* ‘to become dry, lacking in water (said of a well)’ <N/203>. *šāfi* ‘pure, clear, bright’ <113,559>; *šāfi al-kēf* ‘a fresh brew of coffee’ <B4/15>; *šāfiyt al-mikīnah* ‘with a new, excellent engine’ <N2/3>. *šifāh* ‘rocks, boulders; slabs of stone, ground rock, flat rock’ *Musil*, 271 <5/4,27/9><P1/4,B/42>. *būrin mišfiy* ‘a dry well, a well without water’ <243> (CA *šafā* ‘smooth stones’; *ašfā* ‘to become destitute, devoid of’; *šāfi* ‘clear, limpid, pure’).
- šgr* *šagr* pl. *šgūr* ‘hawk’ <N/21,S/121,P8/5> (CA *šagr* pl. *šugūr*, *šiqār*). *ašgar* ‘more clever, intelligent, sly’ <8/11>.
- šg̣* *šiga* ‘to hit, strike’ <23/8><635><D2/5,6>. *šāg’ah* pl. *šuwāgī* ‘meteor (believed to strike the earth in violent thunderstorms)’ *Hess*, 67; ‘meteors, which crush everything upon which they fall’ *Musil*, 275 <S/118>. *ašga* f. *šag’a* pl. *šug* ‘round and smooth’; *ašga* ‘bareheaded’ *Hu*; *šug al-hdāb*, *mahādīb* ‘the smooth peaks of conical granite or basalt mountains’ <12/21,27/9>; *šug al-hzūm* ‘the tops of stony hills’ <8/9> (CA *šaga’a* ‘to strike s.o. on the top of his head’; *ašga* f. *šag’ā* pl. *šug* ‘white on the top of the head’; *šawqa’ah* ‘top, uppermost part of s.th.; hollow made in upper part of a dish of crumbled bread’).
- šgl* *šigal* ‘to kick, strike’ <N/72>. *mašgūl*, *mšaggal* ‘polished, burnished (swords)’ <16/12,17/9,18/6,33/18><152><D3/3><Mx1/34,N/124> (CA *šaqala* ‘to polish’). *šaggāli* expl. as ‘clip-clop, the beat of a horse’s hoofs’ <B/25> (CA *šaqala* ‘to beat, strike.’ *šaqila* ‘to vary one’s gait’).
- škk* *šakk* ‘to lock, shut, collide; to press, press s.o. hard’ <13/

19>; ‘strike, pound’ <23/9><B5/27><S/115,Mx1/36,M/39>; *šakk al-mwēli* ‘to strike up a song’ <Mx1/35>. *šicc* (pass. 3 m.s.) ‘it was locked in, shackled, fettered’ <2/22><B7/3>. *šakk ‘ala* ‘to surround, encircle, press around’ *Glos* <6/4> <022,086>. *ištakk* ‘to press around, be tightly fastened on’ <336>. *šākk* ‘pressing from all sides, closely surrounding’ <078>. *maškūk* ‘shut, locked, closed’ <264>. *mšakkik* ‘closed, shut’ <7/9> (CA *šakka* ‘to beat, strike; to shut, lock’).

šlb *šulb* pl *šalāyib* ‘hard, solid; spinal column, backbone’ <B5/19>. *mišlāb* pl. *mišālīb* ‘the wooden structure upholding the leather water trough’ <3/21>; ‘the wooden crosspieces connecting the boards of the front and hind parts of the camel saddle’ *Musil*, 350 <4/7><541>; ‘thick stake used for poking the fire’ *Musil*, 107. *šilīb* ‘hard, firm, solid’ <D3/3><C/175,P4/11>; *šilīb, as-šōt aš-šilīb* ‘a loud, severe voice; shouted commands’ <7/12>; *ar-rāy aš-šilīb* ‘a firm, hard opinion, determination’ <22/6>; *šilīb al-xadd* ‘the hard, firm ground’ <33/28>; *šilīb al-‘aḏām* ‘backbones’ *Musil*, 263 (CA *šulb, šalīb* ‘hard, firm; stony, rugged’; contr. of *layyin* ‘soft’; *šalīb al-‘ašā* ‘severe in his treatment of camels’). *šālīb* ‘toiling, labouring, standing and working’ <B6/9>. *mšōlbāt, mšālībāt* (f.pl.) ‘indefatigable, keeping up an unflagging strong pace’ <7/5,8/5>. *šillāb* ‘hardiness, endurance’ <30/23>. *šalab, šlēb, šlibah*, s. *šhubi* ‘a pariah tribe whose members used to make a living by hunting game and working as blacksmiths for the Bedouins; they did not raid nor were they raided and they do not intermarry with the Bedouin tribes’ *Hess*, 57-58, *Musil, passim*, and *Doughty*, i, 324-328 and *passim* <G/92,93> (CA *tašallaba* ‘to act with vigour, strain o.s., task o.s. severely’). *šulb jadd* pl. *jiddān* ‘kinsmen on father’s and grandfather’s side’ <16/8,28/7,30/14,31/2><B10/12,D1/9> <C/73>; *šulb at-tarāyib* ‘the marrow of the man and the loins of the wife’, i.e. offspring, children; *šulb al-‘arab* ‘the Arab’s stock’ *Doughty*, i, 327 (CA *šulb* ‘the backbone, loins’; *hā’ulā’ abnā’ šilābatihum* ‘these are the sons of their loins’, because the sperm of the man is held to proceed from the *šulb* of the man, hence *šulb* also signifies *ḥasab* ‘rank, quality; power, strength’).

šlh *ašlah, yišlih* ‘to make peace, a reconciliation between the people’ <B/43,M1/a,22,Mx2/89>; ‘to better, amend one’s

ways' <500>. *şulh* pl. *aşlāh* 'peace, reconciliation' <506,507, 534>. *işlāh* 'making peace'. *mişlāh* 'repairing, reconciling' <M/31>. *mişlāh* pl. *mişālīh* 'good, careful herdsman, skilful herdsman who knows how to fatten his animals' *Musil*, 323-324; *Glos* <087><B3/3><H2/30,G/166>. *mşallīh nāgtīh* 'one who takes good care of his she-camel, searches good pastures for her' *Su*, iii, 109 (CA *aşlahā* 'to improve; to make peace between, conciliate').

şlf *aşlaf* 'to tire, exhaust, wear out' <Bx12/11> (CA *aşlafā* 'his good things became few, his spirit became heavy'). *şalf* = *şafğ* 'a strong, sudden gust of wind' *Musil*, 561 <5/1><Mx4/84>.

şlfğ *şalfag* expl. as 'to move with a swinging gait, with slight zigzags' <6/21>. *mşalfag* expl. as 'scattered, dissolved, broken up' <B2/6>.

şll *şilīl* 'rattle, clatter, jingling' <D2/6> (CA *şālīl*).

şly *şala*, *yaşla* 'to roast' <Bx14/30>. *şāla*, *yşālī* 'to burn' <D2/5><G/217>. *işāla*, *yişīlī* 'to burn, to be ablaze' <5/8><Bx1/2><Mx1/110>. *şalw* 'heat, blaze' <B10/8><H2/15>. *şālī* 'burning, blazing; attacking' <D1/7>; *şālī şā'ālīh* 'the blaze of its fire, its leaping flames' <18/21> (CA *şālā* 'to roast, broil, burn').

şmd^c *şmēda*^c 'courageous, brave' *Hu* <S/115> (CA *samayda*^c 'a generous, handsome, chivalrous, brave man').

şmk *maşmak* 'fortress, prison' <B2/32>. *şumūk* 'coarse, tough, vehement, ferocious man' <B/42> (CA *şamkūk*, *şamakah*).

şml *şimal* 'to be firm, to hold on' *Glos*. *şammal* 'to be determined, resolute, resolved upon doing s.th.; to come to a firm decision' *ĴuA*, 52. *şāmīl* pl. *şummāl* 'hard, firm; truthful, honest' <M/78>; *şāmlāt ad-daxāyir* expl. as 'hard, honest bullets that fly straight at their target; rifles' <184>; *izwat aş-şāmlah* 'battle-cry full of determination' *Hess*, 103; *şāmīl al-kilmah* 'the honest truth' *Musil*, 580; *şimāyīl* 'firm, well-founded reports' *Musil*, 580; 'what is useful, reliable' *Su*, ii, 63, iii, 141. *şamlah* 'determination, courage, resoluteness' *Hess*, 88. *mşammīl* 'determined (to attain his objective, to carry out an attack)' <33/15>. *şimīl* pl. *şimlān* 'skin for water or milk, leather sack for sour milk' *Hess*, 118; *Musil*, 71 <8/b,20/4><006><C/26>; 'sour milk-skin which the women rock on their knees to make butter' *Doughty*, i, 262.

(CA *šamala* ‘to be hard, firm, resolute’ as a quality of mountains, camels, men; *raǰul šumull* ‘a man with a fiery, determined character’; *šamīl* ‘dry water-skin, milk-skin’). *šiml at-tōb* ‘worn, old, tattered garb’ <29/5> (CA *samal* ‘old and worn out’, said of clothes; ‘having ragged wool’).

šmm *ašamm* ‘deaf; solid, hard, hard as a rock; s.o. who can be relied upon to keep a secret’ <S/115>. *šumm ar-rimak* ‘horses with hard hoofs’ <G/179,N/32>, also *šumm al-ḥawāfir* *JuKha*, 151; *šammin šumūkin* see s.v. *šmk* (CA *ašamm* pl. *šumm* ‘deaf; severe, hard’).

šmy *šuwāmi* (pl.) ‘deaf; hard and solid’ <N1/10> (CA *ašamm*).

šnd *šindīd* pl. *šanādīd* ‘valiant, courageous man’ <33/12><N/193> (CA *šindīd* pl. *šanādīd* ‘courageous lord; chief eminent among his people because of his noble virtues’).

šndg *šindūg* pl. *šinādūg* ‘box, chest, case; a wooden box, frequently lined with tin plates; in inner Arabia it takes the place of our burglar-proof safe. There the poet may hide many a secret unpleasant to him, but the heart learns them notwithstanding’ *Musil*, 68, 113, 320 <514><B4/18><C/133,S/22>; ‘place where secrets are kept’, i.e. a man’s inner self, breast, *bi-š-šinādūg maknūn* ‘in boxes concealed’ *Musil*, 318; *rǰāl šinādūg* ‘men who can be relied upon to keep a secret’ *KhaAd*, 349; *asrārīn kitamhīn bi-šindūg* ‘secrets locked up as in a strong box’ *Musil*, 108-109 (CA *šundūq* pl. *šanādūq*).

šn^c *šana*^c ‘to make, craft, create’. *min šan*^c, *šan*^cat ‘(arms) made by (Jews, Christians) (in Egypt etc.)’ <33/17,25><B4/14,D2/6,N2/3><C/190>. *tišinnā*^c ‘making, crafting’ <D4/7>. *šāni*^c pl. *šanāni*^c, *šana*^ca ‘craftsman, farrier, blacksmiths (who are considered by the Bedouins as a separate caste and not *ḥīr*, pedigree)’ cf. *Musil*, 281-282 <6/30><Bx2/b><B/23,24,28,M/57,G/5>. *mašnū*^c ‘made; made for, fit for’ <561>; ‘food for guests’ <P6/13> (CA *šanī*^c, *mašnū*^c ‘a meal to which friends, people are invited’).

šnf *mšēnfah* expl. as ‘a bag in which provisions of dates are kept’ <G/22>.

šnfr *šanfar* ‘to rub with sandpaper, to file s.th.’ <Bx11/3> (CA *šanfara*).

- šnm* *mišānūm ad-drū^c* expl. as ‘warriors clad in strong coats of mail’ *Fas*, ii, 426 <N/182,Mx4/54> (CA *šannama* ‘to form, fashion, shape’).
- šhb* *šuhb al-bkār* ‘camels of a light-brown colour’ <G/32> (CA *ašhab* pl. *šuhb* ‘the colour of camel’s fur, the upper part of the fur being red and the inner parts white’).
- šwb* *šāb* ‘to hit’ <N2/8> (CA *šāba*); pass. *šīb* <12/16,31/6>. *šawwab* ‘to hit (a target); to wound (by gunfire, a thrust of a spear)’ <250><G/129>; ‘to direct, aim, point at’; *šuwwib* ‘he was hit, wounded’ <251,415>. *ašāb* ‘to befall, to afflict (e.g. a disease)’ <588,601>. *šuwīb* pl. *išāwīb* ‘wounded man, wounded seriously, but not fatally’ *Musil*, 164, 517, 584, 668 <225, 422><G/38,177>. *mšawwab* pl. *mišāwīb* ‘wounded’ <N/209>. *šuwāb* ‘wound, small wound’ *Musil*, 474, 668 <402><B7/9,D5/9><M/39,Mx4/16>. *tišāwīb* ‘wounds’ <G/235>. *šāyib*, opposite of *xāyib*, ‘successful, a man returning with booty from a raid’ *Musil*, 564. *mšawwib* ‘hitting, wounding’ <401,422>. *mistišīb* ‘hard hit, grievously afflicted’ <Bx1/7>. *šōb* ‘in the direction of, towards’ <11/17,18/11,19/13,26/23,30/24><287><B1/a,9/30,D5/14, Bx6/13><N/69,105,194> (CA *šawwaba*; *šawb* ‘course, direction, bearing’; *šā’ib* ‘going right, hitting the mark’).
- šwt* *šīt* ‘fame, high reputation’ <9/20><Bx8/5,11/2><H1/20>. *w-gad ištahar šītih* ‘he was famous all over the desert’ *Musil*, 593 (CA *šīt* ‘fame, reputation’). *šawwat*, part. *mšawwit* ‘to shout, raise one’s voice’ <Bx8/13>; *šōt* pl. *ašāwīt* ‘sound; voices (of warriors shouting their battle-cries)’ <Bx8/13> (CA *šawt*).
- šwr* *šawwar* ‘to shape, form, mold, create’ <515> (CA *šawwara*). *šōr* ‘collection, herd’ <B/24> (CA *šawr* pl. *šīrān* ‘collection of small palm trees’; *šiwār* pl. *šīrān* ‘a herd of wild bulls or cows’).
- šw^c* *šā^c*, inf. n. *šō^c*, ‘to pursue and strike at’ *JuA*, 59, 138, *KhAd*, 241; ‘to stalk, pursue and drive off course, away from the herd, and strike at (said of a bull camel harassing a she-camel who seeks to escape his advances, because she does not make herself *myassar* available to him)’; *šawwā^c* expl. as ‘bull that stalks and strikes at a she-camel pursued by him’ <P4/15>. *mašyū^c* ‘driven off, away from the group’; *al illi ba’adhum min jīmī^c al-‘arab mašyū^c* ‘because of a beauty for whom he pines more than

- for anyone else in the world' (CA *ṣā'a* 'to charge upon and disperse, to urge, propel, frighten'). *inṣā'* 'to be driven vehemently, pursued' *JuA*, 59. *ṣā'* 'a measure (nine liters)' *Musil*, 615; the equivalent of two *waznahs*, one *waznah* weighing about 50 riyals, *Ph*, ii, 175 <N/85,190,Mx4/37,P4/27,6/5> (CA *ṣā'* 'a cubic measure of varying magnitude, for measuring corn').
- ṣwl* *ṣāl* 'to attack, assault,' part. *ṣāyil* <Mx1/31> (CA *ṣāla* 'to jump, leap; to attack, assail'). *mistiṣīl* 'attacker, assailant' <N/126>. *mīṣāl* 'assault, attack' <M/66> (CA *ṣawl*, *maṣālah*).
- ṣwn* *ṣān*, *yīṣūn* 'to preserve, take care of' <N1/6>. *maṣyūn* 'well-protected, well kept, chaste, virtuous' <B2/25> (CA *maṣūn*). *ṣīwān* pl. *ṣuwāwīn* expl. as 'tent with large reception room, big *rab'ah*' <C/160,Mx4/84> (CA *ṣīwān* pl. *ṣawāwīn* 'large tent, pavilion, marquee').
- ṣwy* *ṣawa*, *yaṣwi* 'to howl, squeak, screech,' <P11/5>, inf. n. *ṣwa* <D2/6> (CA *ṣawā*).
- syh* *ṣāh*, *yīṣīh* 'to scream, screech, shout, cry; to call for help, raise the alarm' <006,011,419,497,554><M/19,C/2,135>; *ṣāh* *aṣ-ṣayyāh*, *ṣāyih* 'in the case of an enemy attack occurring and their herds being taken, one or more of the tribesmen cry out so that the others are alerted and rush to the scene of battle in order to retrieve their captured animals', see *Musil*, 80, 518-519, 525; *Ubūdī*, 711 <33/11><325><N/66,Mx1/29,3/22,G/137>. *ṣayyah*, *yṣayyih*, part. *mṣayyih*, 'to shout alarm cries, to give warning that an attack is impending or has occurred' <046,047,049,419>. *ṣayḥah*, *ṣyāh* 'crying, shouts, screams of alarm' <19/5><554><P4/22>. *ṣāyih*, *mṣayyih*, *ṣayyāh* 'crying, screaming' <N/66>; 'the herdsman or watchman who first sees the enemy and gives the alarm cry' *Musil*, 385 (CA *ṣāha*).
- syd* *ṣād*, *yīṣīd* 'to capture, ensnare, trap, catch, hunt, chase' <514><M/25>. *ṣēd* 'quarry, game (mostly referring to gazelles)' *Glos* <1/8,6/19,7/3,8/9,26/3,27/5><169,226,246,302,457,493,597,672,704><P7/6,N/160>; pl. *ṣyūd* <33/8>; *ṣēd* also means 'object of one's intention'; *ṣēdah* 'aim, intent, purpose' *Glos* <B11/4>; *ṣēdik* 'your goal, aim, intent' *Musil*, 318 (CA *ṣāda*; *ṣayd* used in a s. and pl. sense; pl. *ṣuyūd*). See also *gnṣ*.
- syr* *ṣayyūr* 'surely, inevitably, absolutely certain, necessary' *Musil*, 626 <N/97,Mx2/41> (syn. of CA *lā budd*).

syf *šyḥ* ‘quality, characteristic, way, manner’ <B7/5> (CA *šifah*). *šāf* ‘to rain in the *šēf* season’ <Mx4/56>. *šēf* ‘summer’ for the Bedouin denotes the period from the middle of April to the beginning of June. It is followed by the hot and dry season, *al-gēd*, cf. *Musil*, 8 <287,337>. *šēf*, *šēfi* ‘rain in that season’ <7/13,32/4><350,580><D5/2><P9/4>; ‘the grasses refreshed by copious summer rain wither more prematurely than in its absence because the scorching sun absorbs all their sap in a few days’ *Musil*, 8-9, 16. *masyāf* ‘pasture in the season of *šēf*’, *Musil*, 78. *mišyāf* ‘period of pasturing on the green produced by the *šēfi* rains’; metaphorically, ‘the fat accumulated during that period’ <19/6><P3/3, Mx2/11>. *šēfiyyah* ‘pasture irrigated by the *šēfi* rains’ <163> (CA *šayfi* ‘belonging to the *šayf* season’).

syn *šīniyyah* ‘large tray (for food)’ <B1/34> (CA *šīniyyah*).

ط (t)

tbb *ṭabb* ‘to come down, jump down, land in, alight at’ <004>; ‘to come near; to step into the centre’ *Musil*, 197; *Glos*; ‘to return, arrive’ *Musil*, 422; *ṭabb* ‘ala’ ‘to come to’ *Musil*, 58. *ṭibb* ‘Climb down, alight at!’ *Su*, i, 155. *miṭabb* ‘imprints of hand or feet’. *ṭibb* ‘medicinal art’ <156>.

tbx *ṭabxah* ‘cooking, boiling; a brew of coffee’ <6/20><Mx2/53,99>.

tbr *ṭābūr* pl. *ṭawābūr* ‘column; single file; battalion’ <B1/30> (CA *ṭābūr* pl. *ṭawābūr*).

tb‘ *ṭabi*‘ ‘nature, temper, character’ *Musil*, 217; *ma adri ṭabi*‘ ‘I do not know whether this is my natural inclination’ <129>.

tbg *ṭbūgāt* ‘floors, layers’ <O/13> (CA *ṭabaqah* pl. *ṭabaqāt* ‘story, floor, layer’).

tbl *ṭablūn* ‘dashboard’ <Bx10/4>.

thth *ṭaḥṭaḥ* ‘to stagger, stumble under the weight of’ <N/146> (CA *ṭaḥṭaḥa* ‘to disperse, scatter’).

thf *ṭuwāḥīf* explained as *bwārdiyyah* ‘gunmen’ <19/19>.

trb *yāṭrib* ‘he is happy, merry, joyful’ <6/16>. *aṭrab*, *yīṭrib* ‘to make happy, bring in a merry mood’ <B13/11><Mx1/54>.

ṭarab ‘joy, happiness’ <7><P11/9,S/8>. *ṭarbān, miṭribāni* ‘merry, happy, joyful’ pl. *ṭarāba* <19/8,21/4,23/9,24/13><B9/9,D9/1><C/60> (CA *ṭariba* ‘to be delighted’).

trh *tarah, yaṭrah* ‘to throw down; to throw off the saddle; to fell’ *Glos; Musil*, 646 <30/26><091,250,317,386,487,637><B6/16><B/28,H2/11,Mx1/15,2/95,G/202>; ‘to take down the tent’ *Hess*, 59; ‘to make s.o. chance on’ <418>. *tarḥ, ṭirīḥ* pl. *ṭraḥa* ‘thrown down, fallen, felled (in battle); a warrior rolling on the ground, thus thrown from his saddle. He is usually seriously wounded and calls to his comrades to help him. It is considered dishonourable to give a *ṭirīḥ* the finishing stroke (see under *ṣbr*)’ *Musil*, 263, 531, 542 <412,422,628><Bx8/11><C/96,192,Mx1/91,4/79>; ‘a robber who has been caught in the act’, *jūt aḥūf w-allāh ṭaraḥni* ‘I came in order to plunder and God has thrown me down’ *Hess*, 97 <2/20,33/8>. *ṭāriḥ* ‘felling, throwing down’ <401,652>. *ṭarrāḥ* ‘falcon hunter’ *Musil*, 32. *maṭrah* ‘place where s.o. is thrown; place where s.o. is hit, wounded, when falling down’ <M/40> (CA *ṭaraḥa* ‘to cast, throw, fling’; *ṭirḥ, ṭarīḥ* ‘s.th. cast, flung away’).

trx *tarax, yaṭrax* ‘to be loose, lax, to hang down; to flutter’ *SuFa*, 577 <C/187>, also *ṭārax* <G/33>.

trd *ṭarad, ṭarrad* ‘to pursue, chase, chase away, drive away, repel’ <H1/a>; ‘to chase, hunt for; to pursue; to expel, evict’ <32b> <598><B4/17,D11/1><P7/a,8/8,N/37>. *yiṭrad* ‘he is chased away’ <B1/33>. *tiṭarad* ‘to chase one another’ <B/13,18>. *ṭard, ṭrād* ‘duelling on horseback, in which one man attacks another trying to outflank him; hand-to-hand fight of warriors on horseback; mock battle in which the struggles of a real battle are imitated; cavalry play’ *Musil*, 245, 561, 577; ‘movements of attack and defense in a fight’ *Musil*, 104, 152, 554 <33e> <526,639><B/17,N/104,117,G/224>. *ṭard an-niḍar* lit. ‘chasing of the eyes’, i.e. ‘ogling, throwing admiring or amorous glances at’ <481>. *ṭarrād* ‘one chasing s.o. else’ <2/18><N/111>. *yōm infakk at-ṭārid min al-maṭrūd* ‘when the pursuer and the pursued became separated,’ i.e. ‘when the battle was over’ <B/33,G/85,107> (CA *ṭarada, ṭarrada* ‘to drive; to pursue, hunt’).

trr *ṭarr* ‘to rend, slit, tear apart; to cut; to shove away, hit’; *yṭurriḥ* ‘he shoves him away, hits him’ <3/12,20,13/11,30/12><D5/10> (CA *ṭarra* ‘to cut, slit, rend; to drive away; to slap’). *ya ṭarr jēbi ṭarrāh* = *ya fari jēbi faryāh*, an exclamation of woe, despair, ‘Ah, that thing which made me tear the slit opening at the upper part of my garment’ <Bx11/24>. *wajh laha ṭarrah* ‘a broad, pleasant, beautiful face’.

trš *ṭaraš, yaṭriš* ‘to travel without tent and women, e.g. for some business’ <671>. *miṭrāš* pl. *miṭārīš* ‘travel of this kind, errands’ *Hess*, 61 <288>. *ṭārīš* pl. *ṭrūs, ṭuwārīš* ‘traveller; symptom (for Bedouins question passing travellers and through their inquiries often hear for the first time of any change in the state of affairs in the country from where the travellers have set out or the territory which they have crossed on their way)’ *Musil*, 162, 326; *Su*, ii, 90 <B5/7>; *ṭarrāš* <N/195,S/17>. *miṭrišāni* ‘a camel used mostly on shorter journeys’ *Musil*, 589. *ṭarš* ‘camel herds spread out in pasture’ *Glos*; ‘the herds of an entire camp’ *Hess*, 62 <3/19,33c><231,265,285><N/169,C/137,G/237>.

tr^c *tiṭirrā*‘ expl. as ‘hospitable reception with coffee, burning incense, etc.’ <P6/16>. *ṭarāt* explained as ‘good camels’ <26/26>.

trf *ṭaraf* pl. *aṭrāf* ‘side, party, group’ <D6/4><Mx4/22> (CA *ṭaraf*); *ṭaraf* pl. *ṭuwārīf* ‘the extremity, outermost part, end of s.th.; hem, edge, fringe, limit’ <310>; ‘a group, detachment’ <519>; ‘the tents pitched at the edge of the camp and thus most exposed to danger’ *Musil*, 78; *ṭaraf yōm* ‘the beginning or end of a day’ <P1/4>; *b-aṭrāf* ‘in the area of’ <261,460,604>. *tārīf* ‘s.th. at the far end of s.th., hem’ <3/20,6/21> <B13/24>; ‘leading camel of the *jēš*, the mounted troop’ <6/22>; *ṭārīf nābha* ‘the point of her fang’ <30/12>. *aṭraf naxal* ‘the palms at the edge of the grove, outermost palms’ <P6/20>. *ṭwārīf* ‘the tents pitched at the edge of the camp where the greatest danger threatens’ *Musil*, 78; *ṭuwārīf ṭrūših* ‘the first of the travellers bringing news from her’ *Su*, ii, 90; *ṭuwārīf ma’ānīh* lit. ‘the edges of his nakedness (e.g. one’s calves appearing under the hem of the long shirt), what becomes visible of one’s faults, blemishes’ <220>. *ṭurrāf* ‘regions, tracts, sides,

edges' <N1/8,15><Mx3/17>. *tarf* 'look, glance, gaze' *Hess*, 155. *ṭirūfah* 's.th. exquisite, tasty; delicacy, dainty' (iii, 188) (CA *ṭarīfah*). *tiṭārīf* 'burnished copper tubes in which gunpowder is carried' *Musil*, 131, see *lhg* <425>.

trg *ṭarag*, *yaṭrig* 'to come to, reach; to befall; to present itself to, occur to' <B6/9>; 'to tread, to beat the ground with the feet, to travel; to visit, frequent' (CA *ṭaraqa*). *tōrag* 'to blink, flutter, flicker, wink' <295>. *ṭirīg* 'road, way, path' <030>. *ṭārūg* 'road, way' <1/3,2/27>. *ṭurgi* pl. *ṭarāgi* 'wayfarer, one who travels without a tent' *Hess*, 61 <14/18><343,573,681,682,696,697><B1/8><P6/20,G/4>; *ṭurgiyyah* 'an expedition of a few men, wayfaring peaceably in the desert' *Doughty*, i, 523 <D7/21><M/38,N/45>. *ṭarg al-ēmān* lit. 'the treading of legs on the ground; the movement of the legs' <6/22> (CA *ṭarq* 'the track in which camels follow one another'). *miṭrig*, *miṭrāg* pl. *miṭārig* 'stalk; stick; branch; shaft of a spear' *KhAd*, 144, 416; *Musil*, 127 <24/16><437><H1/13,C/28,Mx1/19,2/95,G/37,187>; syn. of *jāddat al-bill* 'path trodden by camels' <Bx13/9>. *miṭraq* also is a symbol of a brand, a vertical line, *Hess*, 81; the brand of the Duwi 'Aṭiyyah tribe of 'Tēbah are two such vertical lines, between which the *ṣāhid*, the symbol of the owner's family, is marked <057,058,289> (CA *miṭraq* 'rod, stick, small staff'). *ṭarg* pl. *ṭrūg* 'tune, melody' <Mx1/14> (CA *ṭarq* pl. *ṭurūq* 'striking the lute; airs, tunes of the lute').

try *ṭara* 'to occur to one's mind; to mention, raise a subject' <9/9><B3/22><H1/35,39,M/12,N/26,O/1>; *ma niṭri* 'we don't think of, the thought does not occur to us' <31/6><B8/11>; *taṭri* 'alayo 'I think of her' *Musil*, 225; *la ṭrēt ana l-bōg* 'I never thought of treachery' *Musil*, 219 <Bx7/25>; *ṭarat 'alēh al-faras* 'suddenly he thought of the horse' <G/18>. *ṭarra* 'to mention, bring up as a subject of conversation, talk about s.th.' <5/3,9/9><Bx11/6><P6/c>; *ma ṭarra*, *la ṭiṭra* 'it is not mentioned; (the thought) does not occur, present itself to s.o. , it is unthinkable' <26/6,27/14><D7/5><B/10>. *ṭāri* pl. *ṭuwāri* 'mention, word of, news, notion, idea, thought' <13/18,21/12,19>; *ṭāri al-ḥarāyib* 'news of war' *Musil*, 513 <D9/3,12/2><C/8,G/8,239> (CA *ṭara'a* 'to occur'). *ṭarāt*, *ṭarāh* = *ḥalāt* 'the best, choic-

est, most pleasing parts of <32/13><B6/27> (CA *ṭarā'ah*, *ṭarā'* 'what is fresh, juicy').

ṭ's *ṭi's* pl. *aṭ'ās*, *ṭūs* 'smooth drift of rosy sand, conical sand-hills' *Musil*, 172, 175 <H1/5,Mx3/34>.

ṭ'm *ṭā'ām* 'food' <P4/13> (CA *ṭā'ām*).

ṭ'ms *ṭi'mūs* pl. *ṭā'amīs* 'high sand-hills', syn. of *ṭi's* pl. *ṭūs*, *aṭ'ās* <301>.

ṭ'n *ṭa'an* 'to thrust with a spear or other weapon' <33/26><M/38>. *ṭa'an* 'stabbing, piercing with a spear' <164>. *ṭi'in* 'wounded by the thrust of a weapon'. *mṭā'anah* 'a contest with spears' *Musil*, 564 (CA *ṭa'ana* 'to smite and pierce with the spear; to thrust, poke, goad; to attack').

ṭgm *ṭaḡāmah* syn. of *riḏiyy* 'base, mean, vile' <S/25,43> (CA *ṭaḡām* n. un. *ṭaḡāmah* 'low, ignoble, mean, sordid persons').

ṭgy *ṭaḡa* 'to oppress, tyrannize, to be cruel'. *ṭāḡi* 'tyrant, oppressor, despot' <178> (CA *ṭaḡā*, *ṭāḡi*). *ṭāḡūt* 'idolaters, unbelievers' <N2/3> (CA *ṭāḡūt* 'a devil; s.o. who is exceedingly proud, corrupt, disbelieving, disobedient; idol').

ṭḥ *ṭiḥah* 'to splash, spurt' *Musil*, 88; 'to bubble up' *Musil*, 108; 'to skim over the ground, sail through the air' <G/10>. *ṭaḥḥah* 'suddenly, instantly, without warning' *Glos.* *ṭāḥḥ* pl. *ṭiḥḥah*, *ṭiḥḥāḥ* 'running fast as if floating over the ground, flying; spurting' *Musil*, 108 <496><Mx1/36>; *ṭiḥḥāḥ* 'spread out, dispersed in pasture' <B3/11>. *ṭiḥḥ* 'fleeing, skimming over, passing over rapidly and superficially' <235>; 'quick, rapid, fleeting' <021> (CA *ṭāḥḥ* 'full; running').

ṭfg *maṭfūḡ* 'hasty, coming or going in a rush' <2/8> (CA *ṭaḥḥa*).

ṭfl *ṭiḥal* expl. as *riḏāb* 'rain cloud' <3/8>; 'dew, moist' (= *ṭall*, *nida*) *Musil*, 17 <B2/18> (in CA *ṭiḥl* also has the meaning of 'small clouds'; *ṭaḥal* 'rain').

ṭfy *ṭaḥḥa* 'to cause to die down, go out, to extinguish' <B1/35> (CA *ṭaḥḥa*).

ṭgg *ṭaḡḡ*, *ṭiḡḡ* 'to hit, strike' <405><M/39>; 'to set up a tent (to strike the tent pegs)' <C/160>; 'to flee, make off; to scam' <33f><645,652><Mx1/53,2/98,B/30>. *ḡiṭ ṭāḡḡin bi-nafsi* 'I came fleeing all alone' <Mx1/53>. *ṭiḡḡ* 'helter-skelter flight, rush to escape' <33f><D11/2>. *ṭaḡḡ ṣiyyhum* 'tapping with their

sticks (on the she-camels' necks to make them kneel on the ground before a tent or house, where the riders are to be guests)' *Musil*, 469.

tlb *talab*, *yitlib* 'to supplicate, ask for, request, pray for' <063, 234,352,353,647><Bx3/c><N/46,B/15>. *ṭallab* 'to search for' *Musil*, 578. *tālab* 'to demand, prosecute, claim' <N/90>. *aṭlab* 'to go in pursuit of' *Musil*, 578; *Glos.* *tiṭallab* 'to ask, beg, appeal, entreat' <B1/4,5>. *tālib* 'asking for, seeking, entreating, supplicating' <D4/2,6/2>. *ṭalab* 'request' <365>; *ṭalbah* 'prayer; request, entreaty' <138>; *ṭalab* 'camel riders pursuing raiders' *Musil*, 514 <097>; 'object of pursuit; the person sought after for revenge' *Glos* <26/22>; *ḥṣān aṭ-ṭalab* 'a horse so fast that it is the first to overtake the enemy and the captured herds, even if it starts a day later than the other pursuers.' *talāyib* 'objects of pursuit, booty' <N/163>. *al-xēl al-maṭlūbah* 'mares that are the envy of all' *Musil*, 577. *ṭlābah* 'lawsuit, claim' *Musil*, 427 <Mx4/18>, also *ṭalbah* 'seeking satisfaction of one's claim, revenge; pursuit of a blood feud' <M/81>. *ṭilīb*, *miṭlib* 'pursuer' *Musil*, 84 <Bx1/4> (CA *ṭalaba* 'to desire, demand, seek, pursue').

tlh *mṭalwah* 'long and lean' <8/4><D14/2> (CA *ṭalaḥa* 'to be lean, emaciated by reason of fatigue or disease'; *ṭalīḥ* 'a she-camel rendered lean by journeys'). *ṭalḥi* (coll.) 'a species of acacia, desert acacia (*Mimosa gummiifera*)' *Doughty*, i, 425-426 <19/7><D14/2>.

tl' *ṭala'* 'to go out, come out, emerge, appear' *Glos* <605>; *iṭla'u* (imp. pl.) 'Get out!'; *ma ḥinna b-ṭāl'īn* 'we will not get out' *Hess*, 160. *tāla'* 'to see, see and notice, descry, spy, look out over, examine' *Musil*, 358 <069,070,118>. *ṭal'* *al-ḥabil* 'the length of the cords of the halter', similar in meaning to *tūl risanḥa*, see under *ṭwl*, <2/20>. *ṭilī'* 'an excellent thoroughbred horse' <554><N/105> (CA *tāla'a* 'to inspect, look at s.th. in order to acquaint o.s. with its condition'; *ṭal'* 'the amount' synonym of *miqdār*).

tlg *ṭallag*, *aṭlag* 'to let go, let off, loosen, discharge' <24/16><N/27,G/11>; 'to untie the cords hobbling the camels' *Musil*, 337; *yṭallighin* 'he (the herdsman) unties the camels (by loosening the cords fettering their legs above the knee)' *Musil*, 337.

miṭliġ ‘man who loosens the cords of the hobbled camels; camel rustler’ <620>. *ṭalāyīġ* ‘camels whose cords used for hobbling their feet have been loosened, robbed camels’ <096,098>. *bi-l-miṭṭalaġ* ‘to begin with, start with’ <523> (CA *aṭlaqa*; *ṭāliq* ‘a she-camel which is not shackled, hobbled; free to pasture by herself’). *ṭilġ* ‘free, loose; moving freely, rapidly’ <N/48,67,H1/22>; *ṭilliġ* (pl.) ‘bunches of dates after the protective cover of palm fibers has been removed’ <P7/11> (CA *ṭuluq* ‘not shackled; running quickly’; *lisān ṭuluq* ‘eloquent’). *ṭalaġ* ‘a short well rope (*rša*) with which the traveller draws water from any well on his way’ <D2/15> (CA *ṭalaq* ‘a shackle of skins; a rope strongly twisted, so that it will stand up’).

ṭll *ṭall* ‘to be scared, alarmed, frightened’ *Su*, ii, 119. *bi-l-ḥall w-bi-ma ṭall* ‘with everything; lock, stock, and barrel’ <B/30>.

ṭly *ṭily* pl. *ṭilyān* ‘a lamb of 1-5 months old’ *Hess*, 82; ‘male lamb’ *Doughty*, i, 475 <376,380><Mx2/110> (CA *ṭaliy* ‘lamb or young goat’). *maṭliyy* ‘daubed, smeared, painted with’ <P1/5> (CA *maṭliyy* ‘daubed’).

ṭmh *ṭimūh* ‘ambition, desire, high aspiration, striving’ <001>. *tāmih*, also *ṭimūh*, pl. *ṭimmaḥ*, *ṭimāmūh* ‘a woman who has not yet been divorced, but lives separated from her husband’ *Hess*, 136; ‘a married woman dissatisfied with her husband and longing for a better and braver man; if her husband refuses to divorce her and her kin will not allow her to leave him, she can only wait till the enemy’s arms rid her of him’ *Musil*, 324, 513, 554; ‘the wife of a *bāyir*, a squeamish fellow’, see *byr*, *Musil*, 344 <020><B8/4,D4/13><H2/24,Mx2/45>. *ṭimāhiyyah* ‘the character and behaviour of a *ṭimūh*’ <Bx13/11> (CA *ṭamaḥa* ‘to aspire to, strive, covet’; *ṭamaḥat bi-‘aynihā* ‘she cast her eye at a man’; *ṭamaḥat ‘alā zawjihā* ‘she became disobedient to her husband and left him for her own family before he divorced her’).

ṭmr *ṭumar* ‘to jump, jump out of; to escape’ *JohnEa*, 247 <S/60,H5/12,G/212>; ‘to jump up’ *Maws*, i, 148; ‘to jump into’ <H1/16,C/43,P1/15,G/24>. *tāmīr* ‘jumping over, onto’ <H5/13,G/14>. *ṭammār* ‘s.o. who jumps over danger’ <P8/21> (CA *ṭamara* ‘to leap, downwards or upwards’).

- ṭms* *ṭammās* ‘firmly planted in’ <D12/6>.
- ṭm^c* *ṭimi^c* ‘to hope for, desire gain’ <Mx1/99>; *maṭmū^c* ‘desired’ <P6/22>. *ṭima^c* ‘gain; coveted object’ *Glos* <C/105>, pl. *aṭmā^c* <H1/24, Mx4/41>; also *ṭmā‘ah* ‘price paid to the father of the bride’ *Hess*, 135, ‘desire; profit’ <N/81, Mx3/43>. *‘ala ṭima^c* ‘(on the attack) for booty’ *Musil*, 356 <Bx3/10>. *ṭāmi^c*, *ṭammā^c*, *ṭam‘ān* ‘desirous, covetous, (raider) craving (booty, gain); marauder, plunderer’; *aṭāmī^c*, *ṭimāyi^c*, *ṭimāmī^c* are plurals with the same meaning <6/11, 21/11><452><B9/30, Bx3/10> <P4/23, 6/22, S/150> (CA *ṭama^c* ‘coveting; a thing that is coveted’; *ṭāmi^c*, *ṭammā^c* ‘coveting’).
- ṭmg* *ṭamḡah* ‘stamp, mark, letters and numbers indicating the mark and model of a car’ <Bx10/4, 11/2> (also: *taḡah*).
- ṭmm* *ṭamm* ‘to cover; to rise high; to submerge’ <25/3><C/174>, part. *ṭāmm* ‘covering’ <S/111> (CA *ṭamma* ‘to be abundant, rise high; to fill, choke up, cover,’ said of water). *ṭumām*, *ṭāmim* <11/10> expl. as ‘the wide plain, the distant land one looks upon when coming over a ridge’.
- ṭmn* *ṭamman* ‘to bend, lower; to slope down, be lower’ <9/32><165>. *ṭāmin*, *ṭimāni* ‘going, moving downward’ <19/21> (CA *ṭāmana* ‘to bend, lower’).
- ṭnb* *ṭannab*, *yṭannib* ‘to howl’ <C/183> (CA *ṭannaba* ‘to howl,’ said of a wolf). *ṭumb* pl. *aṭnāb*, *aṭānīb* ‘tent rope, the ropes which hold the tent on its long sides’ *Hess*, 109; *Musil*, 62 <010, 134, 487, 488, 691><B12/8><S/154>. *ṭinīb* ‘a neighbour whose tent ropes touch the tent ropes of another’ *Musil*, 162. *mṭānīb* ‘one whose tent ropes touch those of his neighbour; neighbouring, touching on’ *KhaAd*, 335 (CA *ṭunb* pl. *aṭnāb* ‘tent rope’; *muṭānīb*).
- ṭnj* *ṭanūj* expl. as ‘character, nature, temper’ <Bx9/20> (CA *ṭunūj* ‘note books’; *taṭannaja* ‘to be skilled, well-versed in’).
- ṭwh* *ṭawwah* ‘to cast, fling; raise one’s voice, shout’ <Bx5/21>. *taṭwih* ‘a short ditty (lit. crying at the top of one’s voice)’ *Musil*, 140, 457; *yṭawwih* *ḏawwaha* ‘it is a blazing fire’ *Su*, iii, 58; *w-in nišadha ba‘alha b-ṣōtin liṭif* // *ṭawwaḥat ḥissaha ma adri ma adri* ‘When gently asked by her husband, // She cries, “I don’t know, I don’t know”’ (a verse of Ḥmēdān aš-Šwē‘ir) *KhaAd*, 308 (CA *ṭawwaḥa* ‘to throw away, toss away, hurl, fling’).

ṭws *tās, ṭāsah* pl. *ṭwis* ‘helmet made of steel’ *Hess*, 105 <33/24><Mx3/31>. *ṭāsah* ‘small bowl, drinking cup smaller than the *ṣhalah*’ *Hess*, 120 <694>; ‘kettle with two rings’ *Musil*, 70 (CA *tās* ‘drinking vessel, bowl’).

ṭw^c *tā^c, istiṭā^c* ‘to be, become obedient, submissive’ <P11/a,8,N/64>. *ṭawwa^c* ‘to subdue, bring to obedience’ *Musil*, 577. *tāwa^c* ‘to obey’ <P11/10>. *ṭō^c* ‘obedience’ *Musil*, 227 <P6/12>. *mḥārahum ṭō^cāt* ‘they ride obedient, well-trained mares’ *Musil*, 581. *mṭawwa^cah* ‘subduers’ <188>; *mṭawwi^ct al-ḥarīb* ‘subduers of the enemy’ <22/7,26/21>. *matyū^c* ‘obeyed’ <P6/11>. *miṭwā^c* ‘obedient camel’ *Musil*, 151; ‘obedient, compliant, submissive’ <D4/1>, also *ṭū^c* (pl.) <P6/23>; *tawwha miṭwā^c* ‘(a young horse) just broken in, trained’ <543> (CA *ṭawwa^ca; ṭā^ci^c; ṭaw^c; miṭwā^c*).

ṭwg *tōgah* ‘power, ability, strength, capacity’ <628> (CA *ṭawq*). *tōg* ‘peak, highest prominence’ <2/1> (CA *tāq* pl. *aṭwāq* ‘a prominence projecting from a mountain, a ridge or ledge in a mountain’ = *qunnah*).

ṭwl *tāl* ‘to exceed, surpass, be superior to’ <M/55,C/163>; *la yiṭūlih* ‘he cannot reach him, attain his level, hurt him’ <M/55>. *ṭāyil* ‘proud, feeling superior’ <C/71>; *al-īdēn aṭ-ṭāyilah* ‘outstretched hands, robbers’ *Hess*, 95. *tōlah* pl. *tōlāt* ‘pride, power, prestige’ <9/35><C/189> (CA *ṭawl* ‘excellence, power, superiority’). *tāl umrik, ṭawwal allah li umrik* ‘may God grant you a long life’ an honourific expression used by the speaker or narrator in the course of his address to the listener <137>. *la ṭūl yadha* ‘far away, as far as the hand can throw it’ <Bx5/21>; *ṭūl risanha* ‘the length of (the horse’s) halter’ i.e. the rider was lifted out of the saddle by a powerful thrust of the attacker and flew through the air for the distance of the cords of the horse’s halter before landing on the ground, *Glos* <405>. *ṭiwīl* pl. *ṭwāl* ‘high, prominent, soaring (mountain)’ <103,301><D5/1>. *ṭuwāyil* ‘high hills’ *Musil*, 227 (CA *ṭawl* ‘excellence, power, superiority’; *ṭawīl* pl. *ṭiwāl* ‘long, tall, high’). *mṭawwalah* ‘special camel saddle on which the daughter of one of the tribal worthies is carried into battle to shout on the warriors’ <641>.

ṭwy *ṭawa* and *ṭāwa* ‘to fold, wrap up; to cover a distance, cross,

traverse' <O/11>; *ṭawa, yaṭwi* 'to fold, take down the tent' *Hess*, 59; *ṭawwaw w-rawwaw* 'they took down their tents and filled their water-skins' *JuA*, 61; *yaṭwi* 'he folds up; covers the distance rapidly' <4/14><D5/11><N/48>; *ma yaṭwi wājīd* 'he does not go quickly'; *tiṭwa* 'it is covered, plastered, made firm on the inside (e.g. the walls of a well with stones)' <33/28><H1/36>, inf. n. *ṭayy* <O/11>; *yaṭwi al-yās* lit. 'to fold up despair,' i.e. 'to give up, despair of' <N/172,174>; 'to swallow up, envelop; to take possession of, appropriate'; *ṭuwa Najdīn ĩma ṭaway al-ḥaṣīr* 'he rolled up (i.e. conquered) Najd like a mat' *Su*, iii, 27. *tiṭāwa* (3 f.s. imperf. of the VI form of the verb) = *taḍra* 'they (the she-camels) walk slowly' <13/14>. *min miṭāwāha* '(worn and emaciated) because of the distances they covered on their desert crossings' <D15/1>. *mṭawwa* '(a well) covered on the inside with stones'. *bīrīn maṭwiyyah* 'a well with stone-covered walls'; *aṭ-ṭayy* 'the casing, the stone-covered walls of a well' *Hess*, 63 <D7/8>. *maṭwa* pl. *miṭāwi* 'wrapping, packaging; fold, valley (between sand dunes)' <B8/8><N/156> (CA *ṭawā* 'to fold, fold up; to traverse'; *ṭawā al-bi'r*, inf. n. *ṭayy*, 'to case the well with stones').

tyb *ṭīb* 'virtue, goodness; kindness, friendliness; well-being, health, good' *Musil*, 461 <9/2,21/24><167><D8/6>; 'perfume' <12/24><Bx6/6>; 'good pasture, herbage' <O/10>. *ṭayybah* 'good, delightful, honourable, pure, clean, pleasant thing; good, pleasant men' <B3/26><Mx1/93> (CA *ṭayyibah*). *ṭayyib* 'good, nice, fine; a man of honour' *Musil*, 182 <125,291,363><M/12,N/4,15>; *aṭyab* 'better, preferable' <P1/a>. *min ṭayyib al-ʿērāt* '(a mount) among the best of hardy riding camels' <581>.

tyh *tāh, yiṭāh* 'to fall down' <4/4,12,32a,33/8><010,250,316,387,401,406,460,568,580,609,691><B4/23><M/39,44,C/177,P7/7,Mx1/42>; 'to land, find o.s. in, end up in' <600,686>. *tāyih, tayhān* 'falling' <251,315,369,469><N/17,G/14,C/40,74,98>. *miṭāh* 'place where s.o. has fallen down' <N2/7> (CA *tāha* 'to perish, to fall'). *ṭiyāh* 'running, at a fast pace (said of quick camels)'. *agūm w-aṭīh*, see under *gwm*.

tyr *tār, yiṭār* 'to fly; to fly, sail through the air' <071,110>; *yṭār nḍīrih fiha* 'he looked intently at her' <479>; *tār* 'to spread; to spread (light) in the horizon, to dawn' <B7/35,Bx7/2><C/

30> (CA *istatāra*). *ṭayyar* ‘to scare, stampede’ <19/19>; ‘to make fly; to breathe forcefully’ <Mx3/22>. *tāyir* pl. *ṭiyyār* ‘lively, alert’ <12/10,27/12>; ‘flying, fluttering in the wind’ <D2/11><H2/2,9>; *tāyrāt* ‘yūnih’ ‘rolling his eyes in a frenzy’ *Musil*, 447. *tēr* pl. *tyūr* ‘bird of prey; vulture, kite; trained hunting falcon, the *ṣagr*’ *Musil*, 31, 570 <2/20><222,460,531,597><B8/6><C/191,P6/4>; ‘bird’ <677>; ‘incurable camel disease, muscular paralysis’ *Musil*, 369; *Thaq*, vi, 267 <G/124>. *miṭāyir* ‘bullets’ (CA *ṭāra* ‘to fly; to hasten; to flee’). *ṭār* pl. *ṭārān* ‘drum’ *Musil*, 304 <3/10>; ‘brim of the mortar in which the coffee is pounded’ *Musil*, 467; *ṭārah* ‘steering-wheel of a car’ <Bx10/5>. ‘*ala ṭāriḥ* syn. of ‘*ala gaṭriḥ* ‘what lies next to, adjoining’ <B1/15> (CA *ṭār* ‘anything that surrounds another thing, hoop, ring, edge’).

tyš *tāš* ‘to be rash, wild, impetuous, hotheaded, excitable’; *tāš rāsih* ‘he became wild.’ *tēšān* ‘rash, hotheaded’ (CA *ṭāsha* ‘to be inconstant, fickle, thoughtless, reckless’).

tyf *at-tāyif* ‘the spectre; depressive mood’. *fi t-tāyfat* ‘round about, anywhere in the world’ <D1/9> (CA *ṭāfa fi al-bilād* ‘he journeyed round about in countries’).

ظ / ض (ḏ)

ḏn *ḏān* ‘sheep’ <26/24><Bx5/12><P6/19,M/53,C/148,G/44,S/136> (CA *daʿn*).

ḏbb *ḏabb* ‘*ala* ‘to surround s.th. tightly and completely’. *ḏbāb* ‘brass rings clasp s.th. tightly and keeping it together; clouds of dust’ <B7/4><Mx4/22> (CA *dabba* ‘*alā* ‘to seize, grasp s.th. violently, firmly’; *ḏabāb* ‘fog, mist’). *ḏabb* pl. *miḏabbah* ‘lizard’ <B3/17> (CA *ḏabb* pl. *maḏabbah*).

ḏbr *ḏibar* ‘to amass, pile up’. *tiḏibbār* explained as ‘(the act of) covering s.th. completely’ <10/10> (CA *ḏabara* ‘to collect together, pile up’).

ḏbs *ḏubbis* (pl.) explained as ‘dry, brittle’, i.e. *yābis* as dry planks and the like <6/17>.

ḏbt *yaḏbit* ‘he seizes, grabs, takes hold’ <B1/19> (CA *ḏabaṭa*).

ḏbʿ *ḏabʿah* pl. *ḏbāʿ* ‘hyena’ <461><P4/12,C/50> (CA *ḏabʿ*).

ḍby *ḍiba*, *taḍba min* expl. as *tib'idh* 'she pushes it away' <B4/9>; *naḍba* 'we tightly hold, hold in a iron grip' <Bx2/4> (CA *adḅā* 'alā 'to grasp, get hold of, be at the point of gaining possession of'). *ḍabiy* pl. *ḍba*, *ḍabyān* 'gazelle' *Hess*, 85; *Glos* <24/4><704><B/24,S/16,Mx2/3>(CA *zaby*). *ḍabyān* 'Ḍabyān,' name given to a stud camel used as a fast mount <Mx1/84,S/133>.

ḍjī *ḍajj* 'to be nervous, confused; to make confused noises in fright; to grumble, complain' <B4/23> (CA *ḍajja* 'to clamour, vociferate in fright').

ḍjr *taḍjir* = *targi* 'to roar in protest, grumble, utter a gurgling growl' <B4/11> (CA *nāqah ḍajūr* 'a she-camel that grumbles when being milked').

ḍhk *ḍhūki* 'a companion appreciated for his humour and drollery', a more lowbrow kind of entertainment than provided by the *'jūbi*, see under *'jb* <672>.

ḍhy *ḍahḥa*, *yḍahḥi* 'to prepare a meal in the morning' <112>; 'to pasture camels or sheep and goats for a while in the morning in the neighbourhood of the tent' <C/3,31>; *yḍahḥihin* 'he watches the herd pasturing in the morning' *Musil*, 336; *Hess*, 62; *mḍahḥi* 'the owner who pastures his livestock in this fashion' *Hess*, 62; *ḍaha* 'time in the morning, after the passing of the dew' *Musil*, 4, 537; '8-10 hours in the summer, 9-10 in winter' *Hess*, 70 <6/1,10/1,13/1,26/11><B6/1,7/1><N/23,70,Mx2/78,C/60>. *aḍ-ḍaha al-‘ālī* 'about 11 hours, when the sun approaches its highest point' <A/3>. *mḍahḥa* 'food prepared in the morning' <112> (CA *ḍahḥā* 'to come in the morning; to pasture livestock in the morning; to feed in the morning, serve a morning meal'; *ḍuhā* 'early part of the forenoon').

ḍdd *ḍaddatih* 'she opposed him, turned him away' <3/20><B/38>; *ḍidd* 'he was opposed, met with adversity' <P6/1> (CA *dadda* 'to turn away, cause to go back; to prevent, hinder'). *ḍidd*, *ḍidīd* 'enemy, adversary, opponent' <33/33,37><B12/2,Bx2/9><P11/3> (CA *ḍidd*, *ḍadīd* 'contrary, opposite; opposed, adversary'). *ḍadd al-ḥāl* 'adverse circumstances' <6/11>; *ḍadd mēl* 'a load that has been unevenly distributed and

hurts the pack-animal; oppressive circumstances, adversity' <B5/4> (CA *ḍadd*).

ḍrb *ḍarab* 'to cross, traverse, ride' *Musil*, 222; *Glos* <32c>; 'to strike, hit, beat' *Musil*, 223 <313,386,420,543,551>; 'to assault, attack, storm at' <354>. *ḍarrab* 'to cause to traverse, carry across' <622>. *ḍārib* 'hitting, striking, beating'; *ḍārbāt* (f.pl.) 'she-camels crossing the desert' <6/33>. *ḍarrāb al-xala* 'traveller in the desert, a rider who crosses empty wastes' <H1/22>. *ḍirūbah* pl. *ḍarāyib* 'the offspring, descendants of' <8/8> <Mx1/55> (CA *ḍārib* pl. *ḍawārib* 'she-camel that has been covered by a stallion'). *ḍarb al-mlāzīm* 'coming to blows, grabbing one another in a fight' <H1/38>. *ḍarbah* 'blow, stroke' <33/37>. *ḍirībah* 'target' <Bx1/5>. *tiḍrāb* pl. *tiḍārib* 'pounding, beating, palpitating' <12/3>. *miḍrāb* 'paw (e.g. of a lion)' <30/11><Bx1/8>; 'cut, place hit (by a weapon)' <332>. *ḍurbah* expl. as 's.th. desirable, profitable; a good thing, benefit, advantage', syn. of *xēr* <B4/28,5/30,6/30>. *ḍārūb* 'a stone that hurts a camel's padded hoofs' <D9/8> (CA *ḍaraba* 'to hit, strike'; *ḍaraba fī sabīl allāh* 'he travelled, journeyed through, traversed the land').

ḍrr *ḍarr*, *yidīrr* 'to hurt, harm, injure'. *ḍārr* 'hurting, harming' <402> (CA *ḍarra*).

ḍrs *tiḍarras*, *yitiḍarras* 'to gnash its teeth, molars' <5/10>. *ḍrūs* 'molar teeth' <B8/5> (CA *ḍirs* pl. *ḍurūs*).

ḍr^c *ḍirī^c* 'useless, without value' <553> (perhaps from CA *ḍarī^c* 'a bad sort of pasture'; *ḍara^c* 'lowly, base, weak and lean, cowardly, weak-hearted, ignorant').

ḍrf *ḍarf* pl. *ḍrūf* 'a receptacle made of leather for dates or molten fat' *Hu*; 'dates mixed with molten fat, butter' <P3/3> (CA *zarf* pl. *zurūf* 'vessel, container').

ḍrm *ḍurmah* expl. as 'the majority, the great mass of people' <435>. *miḍrim* 'burning fiercely; ardent, violent' <A/12> (CA *ḍarima* 'to burn fiercely; to become violent, ardent').

ḍry *ḍāri* pl. *ḍuwāri* 'animal of prey' *Musil*, 273, 626 <C/46,72, G/70>; *ḍarāyāt* <C/101>; *ḍāri*, *mḍarra* 'trained to, accustomed to' *Glos* <6/20><B/38,G/231,Mx4/107>; *mḍarriha* 'training her (the she-camel)' *Musil*, 365 (CA *ḍārī* 'habituated to, devoted

to' e.g. the animal of prey to the chase).

ḏf *ḏi^cfat* 'they became weak, feeble, exhausted' <B2/a>. *ad^caf* 'to render weak; to ruin' <33b><M/24>. *ḏi^cif* pl. *ḏ^cūf* 'a poor, weak man; a pauper' *Musil*, 453 <196,298>; 'poor fellow-tribesmen whose supplies have been stolen by the enemy; they go from tent to tent and feed as guests' *Musil*, 90 <P6/13,M/44> (CA *da^cufa*). *mid^cif* 'ruining, routing' <18/19>.

ḏn *ḏa^can* pl. *ad^cān*, *ḏi^cnān*, *ḏa^cāyin*, *ḏ^cūn*, *ḏa^cānūn* 'camels which carry the tents, clothing, household goods, women and children of a migrating clan; small groups of camels which carry the property of moving Bedouins' *Musil*, 286, 625 <29/7,33c,33/35,38><183,189,502><B5/26><P9/4,N/44,Mx1/12,G/115>. *nahār ad^c-ḏi^cūn* 'the day on which the tent with all its contents is loaded on camels for removal to another camp' *Musil*, 286 (CA *za^cīnah* 'camels carrying the litters in which the women ride; woman carried on such a litter').

ḏgm *ḏēgam* pl. *ḏuwāgim* 'lion' <C/29> (CA *ḏagama* 'to bite'; *ḏaygam* 'lion').

ḏfr *ḏāfir* pl. *ḏifrān* 'brave youth, excellent person' <16/8><161,176,194><B4/26,9/5,Bx2/9,3/6><C/42,173,Mx2/7,40>; *rajjālin ḏāfirin gāti^c* 'a brave, merciless fellow' *Hess*, 102 (CA *zafir*, *zāfir* 'successful, victorious'). *ḏifar* 'victory, courage' <30/25><D3/1><P8/7,Mx2/40,C/190> (CA *zafar*).

ḏfḏf *ḏifḏāf*, *ḏifḏf* explained as 'a pace not slow and not fast; a moderate pace' <23/14><D5/15>.

ḏff *ḏaff* 'to take all, round up' *Glos*; 'to collect together, gather' *Su*, ii, 119; 'to fold together, press inward' <11/10><B3/19><N/100,S/7>. *istidaff* 'to hold, fold, press together' *Musil*, 592. *ḏiff* 'group, throng of warriors following a leader' <497>. *ḏifḏf* <D5/15>, see s.v. *ḏfḏf* (CA *ḏaffa* 'to collect, to close together; to press'; *ḏaffa al-qawm* 'the people pressed, crowded together'). *ḏfāf* 'abundant, plenty' <N/160> (CA *ḏafāf*, *ḏafūf* 'having much milk').

ḏfy *ḏifa*, *yadfi* 'to spread over, to expand over' <295>; 'to be abundant' *Glos*; *Musil*, 142 <31/13><P9/15,Mx2/86,C/108>. *adfa* 'to allot, grant, let s.o. or s.th. have' <C/103>; *yidfi d-dara* 'he closes the tent's opening' (CA *adfā*). *ḏāfi* 'abundant, ample' <33/21><D11/7,Bx8/2>; *garnih 'ala l-matin ḏāfi* 'her tresses

reach below the waist' *Musil*, 103 <H4/3,Mx3/44> (CA *ḏafā* 'to become full, ample; be much in quantity').

ḏl^ʿ *ḏalaʿ*, *ḏālaʿ*, *yḏāhīʿ* 'to limp' *Musil*, 211 <33/30>. *ḏāhīʿ* 'limping, walking on one foot rather than on the other' (CA *zalaʿa*, *ḏaliʿa* 'to limp, walk with a halting step', said of the camel). *ḏīl^ʿ* pl. *ḏlūʿ*, *ḏīlʿān* 'rib' <23/8>; 'low mountain' *Glos*; 'an isolated, rugged mountain, usually of granite' *Musil*, 684 <;8> <002,680><B6/29,D5/9><H1/26>. *kbār aḏ-ḏīl^ʿīn* explained as 'tribal divisions numerous and big as mountain coasts' (CA *ḏīl^ʿ*, *ḏīlaʿ* pl. *aḏlāʿ*, *ḏulūʿ* 'a small mountain, extending lengthwise, not high'). *ḏal^ʿ* 'lameness' <P9/8> (CA *ḏal^ʿ*).

ḏlf *ḏalf* pl. *ḏlāf* 'the lower parts of the boards, fashioned like shovels, that are the supports of a camel saddle' *Musil*, 68, 350 <9/33> (CA *zaliḏ*). *miḏālīf* '(camels or cranes that) remain standing in a fixed position with their necks curved downward' <19/4,24/9>.

ḏll *ḏall* 'to begin to, set out to' <424>; *ya-margibin bi-ḏ-ḏīb* *ḏallēi bādīk* 'O peak I set out to climb in the morning!' *KhaAd*, 330 (CA *zalla* 'to be, become, continue to do s.th.'). *ḏīll* pl. *ḏlāl* 'shade' <6/31,18/11,22/1><N/20,30,M/54,H1/13,38,P3/1,S/133>. *ḏīlīl* 'spreading shadow' <N/176> (CA *zīll* pl. *zīlāl*). *ḏullah* 'a great litter in which the wives or daughters of tribal chiefs travel; a *ḏītab* litter with a covering thrown over its upper horizontal pole, so that the woman is shaded' *Musil*, 160; *Thaq*, vi, 318-319 <633><Mx1/3>, a word that, according to the Dawāsir, is used by the tribes to the north as syn. for *ḏūfah*. *ḏalālāh* explained as 'fierce, confused fighting' <081,104>. *miḏālīl* '(running, walking) in a direction away from the sun' (hunters approach their prey in the late afternoon with the low sun in their back, so that the ostriches flee in the other direction), also <13/16> (cf. CA *qad waradat tamshūʿ alā zīlālīhā* 'they came to the water walking upon their shadows'). *mīḏīḏīll* 'a *wagīr*, a cavity in the rocks holding rain water' <11/12> (CA *istazallat al-ʿuyūn* 'the eyes, of a camel, sank in the head'). *ḏīrīg al-miḏālīl* 'the ways of evil' <14/8> (CA *maḏallah* 'going astray, deviation from the right path').

ḏlm *ḏalam* 'to become dark, dusky' <004> (CA *zalima* 'to become dark'). *ḏalām* 'darkness' <18/5,25/6,12><D5/5>

<P10/7,S/26>; also *ḍalma* (CA *zalām*; *laylah zal mā* ‘a night intensely dark’). *miḍlim* ‘dark’ <M/89>; *al-wjīh al-miḍlimāt* contr. of *al-wjīh al-misfirāt* ‘dark, unpleasant, menacing faces’. *ḍālim* ‘oppressor, tyrant, unjust ruler’ <178> (CA *zālim*). *ḍilīm* pl. *ḍulmān* ‘male ostrich’ <5/9><H2/1,C/27> (CA *zālim* pl. *zulmān*).

ḍmd *ḍamd* pl. *aḍmād* ‘double the amount; many, aplenty’ <N/103,Mx2/44,67> (CA *damadat* ‘she took two friends, lovers, together’).

ḍmr *ḍimūr*, *ḍāmīr* pl. *ḍimāyīr* ‘bosom, one’s inner self’ *Musil*, 167 <6/2>; ‘heart, mind; innermost; conscience, secret thoughts’ <B1/2,2/1,4/1,5/1,6/2><H1/49,C/66,134,O/3>; *b-aḡsa aḍ-ḍimāyīr* ‘in the innermost entrails; in the depth of my soul’ *Musil*, 167, 569 (CA *ḍamūr*). *ḍmār* ‘unfulfilled, unpaid debt’ <245> (CA *dimār* ‘property, debt, promise of which the return, payment, fulfilment is delayed’). *ḍāmīr* pl. *ḍummar*, *ḍamrāt* ‘lean, skinny, thin, slender, lank in the belly’ *Musil*, 167, 321, 293 <D2/14,N1/14><P1/10,N/34,Mx4/20,G/136,O/4> (CA *ḍāmīr* pl. *ḍummar*).

ḍmm *ḍamm*, *yiḍumm* ‘to take care of, look after, provide with food, nourish’ <B/32,N/202,H1/15,M/28,29>, part. *ḍāmm* pl. *ḍām-mīn* <M/45,Mx2/96> (CA *ḍamma* ‘to bring together, collect, embrace, grasp’).

ḍmn *ḍīman*, *yaḍmīn* ‘to give guarantees’ <N/47>. *maḍmūn* ‘guaranteed, ensured’ <B2/29> (CA *maḍmūn*).

ḍmy *ḍīmi* ‘to get thirsty’ *Glos* <D13/1><H5/10>. *aḍma* ‘to make thirsty’ <Mx2/94>. *ḍma*, *ḍamiy* ‘thirst’ <19/6> <542,685><B2/13><M/13,P6/15>; *ḍma al-bill* ‘the day on which the camels become thirsty’ *Glos* <3/19><Mx2/29>; *ḍma al-bill wišuh?* ‘How long have the camels thirsted, not been watered?’ *Musil*, 338. Bedouins of Tēbah described to me the stages of the *ḍma*, the days the camels pasture in the desert without being watered, as follows: at night the camels are watered at the well, *al-bill txammar* ‘*ala l-būr*; the next morning they are watered again, *tīšbiḥ*, and then are driven to the pasture, *nahār aš-šidir*; the next day is *nahār al-ḡibb*; then *nahār ar-ribi*‘; then *nahār al-xams*, ‘the fourth day of *aḍ-ḍma*’. *miḍmi*, *ḍimāwi*, *ḍimāni* pl. *miḍmīn*, *ḍumāya*, *ḍuwāmi*, *ḍma*, *miḍumyah* ‘thirsty (ca-

mels) <19/16,23/13><359,414,629><B4/1><C/137, Mx2/112>; also *ḏamiy*, *ḏamyān* <3/20,9/11><D13/1,Bx12/13><C/75> (CA *zama'*, *zamā'*, *zan'*, *zim'* 'thirst, thirsting'; *zāmī*, *zamān*, *zami'* pl. *zimā'* 'thirsty'). *maḏma* pl. *miḏāmi* 'waterless desert' <11/15,33d,33/53><634><Mx2/116,3/5,C/66> (CA *mazmā'*).

ḏnk *miḏānić* 'narrow, tight places' <328> (CA *ḏank* 'everything that is narrow, tight').

ḏnn *ḏann*, *yiḏinn* 'to presume, assume, suppose, think, expect' *Musil*, 81 <118,375,533,612,680,707> (CA *zanna*); *aḏinnik* 'I think, bet you will' <685>. *ḏann*, *miḏann* 'what one thinks, guesses, surmises, suspects, expects, anticipates' <2/7><042>. *ḏanniti* 'I think, expect' *Musil*, 80. *maḏnūn* 'ēni' 'apple of my eye, my dearest, beloved one' *KhaAd*, 449; *Su*, ii, 193 <P5/8>. *mḏannah* 'one's personal friend (whether from among one's kinsmen or from outside the tribe)' (iv, 171) (CA *zanna* 'to think, suppose, doubt'; *mazīnnah* 'person in whom a certain quality is known to be').

ḏny *ḏana*, *aḏna* 'to give birth to, to bring forth'; *ḏinyaw* 'they were born' <664>; *aḏnat*, *tiḏni* 'she gave birth to' *Hess*, 136. *ḏana* 'offspring, progeny, child; calf, young; descendants = *ḏirriyyah*' *Musil*, 50, 328, 609; *Hess*, 136 <24/4><S/46>; *ḏana* *Ḍabyān* 'the offspring of a camel stud named *Ḍabyān*' (CA *ḏana'a*, *aḏna'a* 'to bring forth, give birth to'; *ḏan'*, *ḏin'*, *ḏanw*, *ḏinw* 'offspring of anything').

ḏhd *ḏahāyid* 'overwhelming force, overpowering enemy' <B/38>. *maḏhūd* 'oppressed, persecuted' <N/33> (CA *ḏahada* 'to overpower, subdue, oppress').

ḏhr *ḏahar* 'to appear; to come out, to come out at the other end of, into the open, to become visible, manifest, into existence; to get out, outside of, leave behind' <016,422,626,640><B7/9,Bx3/c><M/20,Mx2/75,98,C/4> (CA *zahara*). *aḏhar*, *yiḏhir* 'to bring forth, into the open; to appear in' <447>; 'to show, make public, acknowledge' <3/9,21/25><375><D8/1>; 'to rescue, get s.o. out of, to drive out' <Bx4/b><P4/11,6/11,8/15,N/4,B/13,G/150> (CA *yuzhir*). *tiḏāhar* 'to appear, show itself' <B4/21> (CA *tazāhara*). *istadḏhar* 'to bring out, retrieve, rescue' <251>; 'to move away with' <362>.

ḏāhir pl. *ḏāhrīn* ‘coming, getting out of’ <32a><B/29,Mx1/59>. *ḏahhār* ‘appearing, becoming visible, coming into view’ <B7/21>. *ad-ḏuhir* ‘the time a little after noon, the time of the midday prayer’ *Hess*, 70 <007>. *miḏhir* ‘demonstrating, showing, manifesting’ <9/20>. *miḏhirah* ‘what brings (the young) forth, progenitors’ <27/14>. *ḏahir* pl. *ḏhūr* ‘back’ <004,096,483><B2/a,D2/12,13><P8/16,N/98,Mx2/104>. *maḏhūr* pl. *miḏāhūr* ‘troops of camels carrying the tents, utensils, litters for the women and other belongings of the individual families of the tribe. As a rule they are led by the women, who beckon to the youths to defend them when attacked by the enemy’ (also *ḏā’an* pl. *ḏ’un*)’ *Musil*, 76, 199, 228; *Hess*, 59 <413,641> <B1/21,3/4><Mx1/53,G/7,115,163,P8/10,S/28> (CA *mu-ḏhir* ‘possessing camels for riding or for carrying goods’; *ḏaharah* ‘furniture and utensils of a house, tent’). *ḏahāyir* ‘the hind part of the *šmālah*, the netting around a she-camel’s udder that prevents the young from sucking it (and is removed only in the morning and the evening when the camel is milked while the young drinks from one of the other teats), the girths around the *fgār*, the back behind the hump (the middle part of the girth is called *janāyib*, and the front part, at the shoulders, *ḡarāyib*).

ḏwh *ḏāh* ‘to appear; to shine, be bright’ *Hu* <B3/8>. *ḏāh*, *ḏōh* ‘lightning; brilliance, luminosity’ <31/12>. *miḏwāh* ‘lamp’ <B3/26> (CA *wadah* pl. *awdah*).

ḏwl *ḏōl* ‘a multitude, great mass of people packed together’ *Su*, ii, 58. *miḏāl* ‘crowded assembly’ <Mx3/16>.

ḏwn *ḏān* (coll.) ‘sheep’, see s.v. *ḏ’n*.

ḏwrw *ḏaww* see *wḏy*.

ḏwy *ḏawa*, *yadwi* ‘to go in the evening, to come to in the evening; to travel at night (verbal noun *maḏwa*)’ *JohnEa*, 138 <313><Mx1/97>; ‘to approach the camp of the enemy at night when its inhabitants are asleep’ *Su*, ii, 180; ‘to steal to a camp at night in order to snatch some of the inhabitants’ camels or other livestock’ <022,082,086,133>; *ḏōdih ḏawāh* ‘his herd returned to him in the evening’ *JuA*, 84. *ḏawwa* ‘to bring, drive back in the evening’ <212>. *ḏāwa*, *yḏāwi* ‘to appear after sunset, in the evening (said of the stars)’; *lya ḏāwat nāwat* ‘when they appear in the evening, they bring

rain (said of the Pleiades)’ *Hess*, 66. *ḏawwāy* ‘the third man of a group of three robbers who actually steals the camel while the other two respectively entice away the watchdog and keep guard’, see *g^cd*, *Hess*, 98 (CA *ḏawā* ‘to betake o.s. to, resort to’).

ḏyx *ḏēxān* expl. as ‘white spots on the place where the saddle rests on the camel’s back’ <B11/1>.

ḏyr *ḏīr* expl. as ‘the innermost part of the body, the heart’ <437>. *ḏīr* pl. *ḏyāra* <15/10><364><H2/30,Mx2/21> ‘a camel whose cub is killed and is then trained to let the cub of another female suck her. Thus she does not lose her milk with fretting, while the mother of the living cub continues to treat it in the same way. In this way both she-camels adopt the cub, both feed it, and the owner can milk both of them’ *Musil*, 22. ‘The mother of the living calf is also called *ḏīr*, i.e. they are both *ḏyāra*. If the living calf also dies, its skin is stuffed (*baww*) so that both mothers continue to produce milk. In that case they are *ḏyāra* ‘ala *baww*’ *Hess*, 78 (see *baww*). A camel whose cub dies and after her first grief (*xlāj*) has been spent, is then trained by her owner (*yḏayyirha*) to feed the cub (*hwār*) of another camel. This is done as follows. Four days after a she-camel’s young has been killed and her first grief has spent itself, the owner stitches and sews together nostrils and anus of the animal with sharp pegs and thread, so that she can only breathe through the mouth. After three or four hours, the nostrils are unstitched and then, if she shows signs of affection, *rāmat* or *raċbat* ‘ala, towards the cub, the anus is opened as well. She has thus become *mḏayyarah* and *ḏīr* (an informant of al-Ġanānīm of ar-Rūḡah of ‘Tēbah), see also *Lane* under *za’ara* and *Musil*, 87, *yīḏīrūn* ‘alēha *ḏyār* ‘they deceive her, the she-camel, so that she accepts another calf instead of her own.’ Yet another way of deceiving the mother is called *jrār*, *Musil*, 87 and *Lane* under *jarūr* (CA *zī’r*, *zīr* pl. *zu’ār* ‘she-camel made to incline to and suckle the young one of another, or that keeps close to the stuffed skin of a young one’).

ḏy^c *ḏā*^c, *yīḏī*^c ‘to get lost, be lost, to disappear; to perish; to come to naught, to be of no avail’ <32/4><156,225, 556><B2/9> (CA *ḏā*^ca). *ḏayya*^c ‘to ruin, to cause to get lost,

to confound' <B2/5><P11/1>. *ḏāyi*‘ pl. *ḏī* ‘lost; useless; ruined, come to naught; worthless, poor, wretched, miserable’ <217><B2/8>; ‘camels pasturing freely, without being watched’ <16><Mx2/96> (CA *ḏā’i*‘).

dyf *ḏāf, yiḏāf* ‘to be the guest of, enjoy the hospitality of’ <053, 698><N/139>; ‘*asāk tiḏāf*‘may you become so poor that you have to seek your food with hospitable entertainers of guests’ *Hess*, 168, part. *ḏāyif* <Mx2/108,M/61>. *ḏayyaf* ‘to entertain as a guest, to receive hospitably’ <053,370,665>. *ḏēf* pl. *ḏīfān* syn. of *xāṭir* pl. *xitār* ‘guest’ *Hess*, 144 <479><Bx12/10><N/45,107,130,131,139,H3/a>. *ḏīfah* ‘food served to the guest’ *Hess*, 144. *mḏūf* ‘reception room’ <S/78> (CA *ḏāfa* ‘to alight at one’s place as a guest, to stay as a guest’; *ḏayyafa*; *ḏayf, ḏā’if* ‘guest’).

dyg *ḏāg, yiḏāg* ‘to be, become narrow, oppressive’ <328,555>; ‘to be distressed, dejected’ <6/1,12/3><615><Mx1/102, Mx3/54>. *ḏayyag* ‘to make narrow; to press through’ <6/5>; ‘to press s.o. hard, harass, besiege, beset, oppress’ <456>. *ḏīg* ‘narrowness, narrow place; difficult situation, distress’ *Musil*, 219 <32/15><414> (CA *ḏīq*, ‘tightness, narrowness’). *ḏīgah* ‘anguish, distress, evil state’ <B2/4,N2/2> (CA *ḏīqah*). *ḏāyīg, maḏyūg* ‘distressed, dejected, anguished, uneasy’ <1/12,21/4,26/1>. *ḏayyig* ‘narrow, tight, cramped’ <D2/7> (CA *ḏayyiq*). *miḏīg* pl. *miḏāyīg* ‘narrow place, mountain pass’ <12/4,27/9><B2/2> (CA *maḏīq* ‘strait, defile, narrow’). *mḏīg* ‘firearm, rifle’ <B11/9>. *ḏēg* ‘muzzle’ <B9/10>.

dym *ḏām, yiḏām* ‘to contain, hold back s.th.’ <25/3>. *ḏām, ḏāyam* ‘to hurt, injure; to wrong, treat unjustly’ <33/49>; *la yḏām ḏī’if* ‘no weak person should be wronged’ *Musil*, 465. *ḏēm* ‘unjust treatment, violence, oppression’ *Musil*, 476 <Bx3/3>. *maḏyūm* ‘suffering injustice’ *Musil*, 80 <397,539><Bx2/12>. *ḏaymāt* (f.pl.) ‘hurting, causing pain or injury’ <33/47> (CA *ḏāma* ‘to wrong, to treat unjustly, tyrannically; to harm, injure, hurt’; *maḏīm* ‘wronged’).

ع (‘)

- ‘ād ‘ād, adverb with the meaning of ‘still, again’, frequently used as an interjective particle, ‘so, then, thereupon, yet, nevertheless, still, again, since, given the fact that, now that’, cf. *JohnEa*, 68, 107 <003,025,030,049,050,060,075,117, 192>, often in conjunction with *la*, as in *la ‘ādik* ‘since you, in view of the fact that you’ <P4/3>; ‘ād *hu* ‘he, then; anyway, he; so he’; and preceded by a negative particle, *ma ‘ād li* ‘no longer, not anymore have I, do I’ <288,496>, see also *Glos. wiš ‘ād lo* ‘so what if, and what if, what difference does it make if, it does not matter that’ *Musil*, 521 <530>.
- ‘ān ‘ān presentative or deictic particle, ‘āna = *tarāna*, which corresponds to CA *innanā* <Mx2/113,B/31>. *ha ‘ānu* ‘Look here, pay attention!’ <B/20,G/110>.
- ‘bb ‘abbāb ‘a well with plenty of water.’ ‘bābat *al-‘irg* expl. as ‘with roots extending deep into the sand-hills’ or ‘with deep roots’ <P1/3> (CA ‘ubāb ‘abundance of water’).
- ‘bt ‘abat ‘useless, not serious, frivolous, futile’ <B7/7> (CA ‘abath).
- ‘bd ‘abd pl. ‘abūd <667,668,669>, pl. pauc. ‘ibdān <668>, ‘slave’.
- ‘br ‘ābir ‘rim’ <3/21> (CA ‘ibr ‘bank, side’). ‘ibār ‘wailing, sobbing’ <9/7,15/2><B7/2><G/35>; *njrin lya ħirrik tizāyad fi ‘ibārih* ‘a mortar that wails when its insides are stirred by the pestle’. ‘abrah pl. ‘abāyir ‘sobs, repressed tears’ <24/2><Bx5/17> (CA ‘abrah ‘tear, sobbing’). *ma‘ābīr* ‘tearful eyes, tears’ <B1/34>. *min gidūmin mi‘tibar* ‘of old fame (said of gunpowder)’ <31/4>; *i‘tibār* ‘fame’ *Musil*, 540.
- ‘brd ‘ibrūd ‘bullet’ <B13/27>; cf. *Wehr*: ‘abrūd a Hejazi word for ‘musket, gun’.
- ‘bs ‘abūs ‘distressful, calamitous’; *nahār ‘abūs* ‘a day on which faces are grim, frowning’, i.e. a day of battle <B8/8>; ‘abbās *yra‘cīb dyās* ‘grim warriors riding their trampling steeds to battle’ *Musil*, 647 (CA *yawm ‘abūs, ‘ābis*). ‘abas ‘dried urine on the tail and hind legs of a camel, the dark stains left by the urine on these parts’ <13/12><123> (CA ‘abas ‘urine and dung that

have clung to the tails of camels, drying thereon’).

- ‘bt ‘*abūt* ‘a paste made of dates and *samn*, liquified butter.’
- ‘bk ‘*abik* ‘clumsy, not proficient, heavy, dull, impotent in speech or action’ <B4/25> (CA ‘*abakah*).
- ‘bl ‘*abal* syn. of *urṭa* ‘*Calligonum comosum*’ <Mx2/96,3/27> (CA ‘*abal* ‘leaves overlying one another such as those of the *arṭā*’). ‘*abal* f. ‘*ibla* ‘a rock made up entirely of white flints, mostly a hillock standing in isolation or a conical steep rock, of the sort frequently found in the highlands of Najd’ *JuMu*, i, 23; ‘a kind of *raggah*, plain of whitish gravel’ <5/7,13/9><603> (CA ‘*ablā*’ ‘rock; white, crystal-like hard rock or hill covered with white stones’).
- ‘bn ‘*abanni* explained as ‘thoroughbred from Oman’, but this seems a random guess; the meaning probably is similar to the one in CA ‘*abann*, ‘*abannā* ‘a big-bodied, huge and strong camel’ <581>.
- ‘by ‘*aba*, ‘*abba* ‘to fill, load, pack’; ‘*abbi* ‘Fill!’ *Musil*, 285; *yī‘ba* ‘it is filled’ *Musil*, 128 <M/53,P8/3>. *m‘abi* ‘filled’ <N/137> (CA ‘*abba*’a ‘to fill, load’). ‘*abāh* ‘cloak worn by men’, see for a detailed description *Musil*, 120; *Hess*, 126 <022> (CA ‘*abā’ah*, ‘*abā*’ ‘sort of woollen garment, cloak’).
- ‘tb ‘*atab* ‘to hop on three legs’ *Musil*, 252. ‘*atabah* ‘hopscootch’ <B/3> (CA ‘*ataba* ‘to limp, leap on one foot, hop’).
- ‘tš ‘*ataš* ‘a bend in a watercourse’ <3/13>. ‘*tāš* expl. as syn. of *hašīm* ‘dry herbage and other plant debris’ <Mx3/6> (CA ‘*atašha* ‘to bend, incline’).
- ‘tg ‘*attag*, *y‘attig* ‘to prod, poke, stab, punch; to stir up, to rouse’ <383>. *ana mi‘tiḡk li-llāh* ‘I let you go free for God’s sake’ *Musil*, 116. *misti‘tiḡ* ‘saving, freeing, setting free’ <488> (CA ‘*attaqa* ‘to bite’; *a‘taqa farasah* ‘he made his mare hasten and become safe’; *a‘taqa al-‘abd* ‘he freed the slave’). ‘*awātiḡ* (pl.) ‘the part of the camel’s neck next to the cheeks’ <6/24,27/12> (CA ‘*awātiḡ* ‘lateral, adjacent parts’).
- ‘tl ‘*attal*, *y‘attil* expl. as ‘to energize, strengthen, invigorate, inspire; to help, assist’ <C/17> (CA ‘*atala* ‘to push, thrust, urge’).
- ‘ty ‘*ātī* ‘arrogant, disobedient’ <31/5> (CA ‘*atā*). ‘*atāwah* ‘oppression; arrogant, lawless behaviour’.

- ‘tbr ‘atābīr ‘mishaps, problems’ <P8/21>.
- ‘tr ‘atār ‘to stumble, trip’ *Glos* <G/37>. ‘atīrah ‘a mare that has stumbled, has become incapacitated in battle’ <594> <N/154>. ma‘atīr (pl.) ‘incapacitated, failed’ <S/31> (CA ‘athāra ‘to stumble, trip’).
- ‘tkl ‘atākīl ‘clusters of leaves or flowers in a tree; the curling ends of women’s hair’ <10/13> (CA ‘ithkāl pl. ‘athākāl ‘raceme of a palm tree, a stalk with a bunch of dates’).
- ‘tmr ‘itmūr pl. ‘atāmūr ‘sand-dune’ <B3/16>.
- ‘tmn umm ‘itmān expl. as ‘a small kind of vulture’ <C/51>.
- ‘tn ‘itnūn pl. ‘atānūn ‘some long hairs that grow behind the camel’s ears on the neck’, according to ad-Dindān <1/9,9/19,13/12><D7/8><N/70> (CA ‘uthnūn pl. ‘athānūn ‘small long hairs under the part beneath the lower jaw of the camel; the portion of the beard that extends beyond the two sides of the cheeks’).
- ‘ty ‘ata b- expl. as ‘he came carrying it, staggering under [the weight of the tray]’ <B7/17>.
- ‘jb ‘ajab, yi‘jīb ‘to please, to make s.o. marvel at’ <4/15,27/6><699> (CA a‘jaba). ta‘ajjab ‘to look at in admiration’ <100, 117>. ‘jūbah ‘s.o. or s.th. that inspires wonder, makes one marvel and admire it’ <Bx6/28>. ta‘ājīb ‘wonderful things; artful, entertaining discourse’ <12/1,26>; ‘ajāyib ‘wondrous things, marvels, wonders’ <B5/20> (CA ‘ajībah pl. ‘ajā‘ib). ‘jūbi ‘s.o. who entertains a company with his tales’ *Su*, i, 82; ‘marvellous, wondrous’ <Bx7/9>.
- ‘j̄j ‘ajj ‘to whirl, to approach in a violent motion (used alike for a violent passion, for rising dust, and for an approaching throng of raiders)’ *Musil*, 614; ‘to raise one’s voice, cry out, make a loud, braying noise’ <N/53,74> (CA ‘ajja ‘to cry out, vociferate’). ‘ajj, ‘ajjah, ‘ajāj ‘dust and sand caught up by a whirlwind which runs like a pillar through the desert; columns of dust and sand enveloping the cavalry, whose horses raise up the dust with their hoofs’ *Musil*, 515, 567; ‘sand-bearing wind’ *Doughty*, ii, 267 <2/17,4/18,19/19,32/4><182,327,329><B/32,H1/38, C/32,135,193,P8/12,Mx4/57,G/224>. ‘ajājah ‘strong wind that raises clouds of dust and sand’ *Musil*, 19 (CA ‘ajāj ‘dust raised by the wind’).

- ʿjz ʿajiz min ‘to be incapable, unable; lack the power to do s.th.’ <B9/33> (CA ʿajaza). ʿajūz pl. ʿajāyiz ‘old woman’ <6/10> <Bx9/17>; *la hum mšāwirt al-ʿajāyiz* ‘they consult not old women’ *Musil*, 128-129. ʿajjāz ‘incapable, clumsy, lazy’ <P1/5>; ʿajzān ‘impotent, incapable’ <21/24><P11/10> (CA ʿajaza).
- ʿjl ʿajjal ‘to hasten; to urge to speed’ *Musil*, 514 <2/22>. ʿajāl ‘to hasten, do quickly’ <P4/25>. ʿajil pl. ʿjāl, ʿajlāt ‘making haste, hurrying, speeding; quick, rapid one’ <B1/22,4/23,D4/11,N1/11><P1/18,N/100,Mx1/49> (CA ʿajil). ʿajal ‘the wheel of a car with the tyre’ <16/6>.
- ʿjm ʿajmah pl. ʿjām ‘a šīʿīb, watercourse; a steep ravine or crevice in the side of a mountain’ <11/2,18/4>. *hanīn al-ʿjām* ‘the noise made by a sēl, a torrent that comes thundering down from the mountains through a steep watercourse’. ʿajim ‘solid, hard, presenting an impregnable surface’ <25/11> (CA ʿajmah ‘hard rocks protruding in a valley’; *aʿjam* ‘in which there is no opening so that the sound does not issue from it’). ʿajam ‘(made by) the Persians’; *šalfa ʿajamiyyah* ‘spear blade brought from Persia’; ʿajami ‘the best metal (of a sword), a little bent with a simple crossed hilt, wound about with metal wire’ *Doughty*, i, 265; *sēf ʿajami* ‘sabre made of grey steel’ *Musil*, 133; *šigil al-ʿajam* ‘Persian-made weapons’ *Musil*, 545; *dagg al-ʿajam* lit. ‘beaten by the Persians’, i.e. ‘Persian sabre’ *Musil*, 632; *sallāt al-ʿajam* ‘Persian swords’ <142>; ‘the Persian-made weapons are mainly swords, broad spears, and daggers’ *Musil*, 545 (CA ʿajam ‘foreigners other than Arabs, especially Persians’).
- ʿjn ʿajīn, ʿajīnah ‘flour kneaded with water, dough’ <112> (CA ʿajīn).
- ʿdd ʿadd, yiʿidd ‘to count, number’ *Musil*, 304 <B13/19>; ‘to mention, consider’ <N/179,S/159>; ‘to repeat’; ʿiddah ‘return (with the cup of coffee to)!’ *Musil*, 102; ʿidd as-salām ‘Repeat the salute!’ *Musil*, 501; ‘to tell, recount, report’ *Musil*, 271 <2/7,30/13><176,549><B2/20,6/22><Mx3/16>; ‘to consider, deem, think’. *b-ḡēr ʿaddād* ‘countless, innumerable’ <2/22> <358>. ʿadd ‘counting; telling’ <B2/20,12/5>; ʿaddi ‘I feel like (= *ʿannī*)’ *Musil*, 164; ʿaddha ‘they (f.pl.) are counted, reckoned (to stem from)’ <9/20>; ʿaddna wāḥid ‘we should be counted,

reckoned as one’ <B11/2> (CA ‘*adda*). ‘*idd ma* ‘as many as, as numerous as’ <B1/36> (CA ‘*idd* ‘multitude, muchness’). ‘*idd* pl. ‘*dūd* ‘a well with plenty of water, a well that is never empty’ *Glos*; ‘a well with spring water which never dries up’ *Musil*, 485, 677; *Hess*, 63 <13/15,33/55><052,214,237,258,432,463,505><B2/9,Bx5/8><N/25,52,102,C/66,P6/20> (CA ‘*idd* pl. ‘*a’dād* ‘an old well, a spring that does not cease flowing’). ‘*iddah* pl. ‘*dad* ‘gear, equipment; arms, ammunition’ <B9/10><P4/32,H1/18> (CA ‘*uddah* pl. ‘*udad*).

‘*dl* ‘*adal* ‘to adjust, make equal, balance, straighten’ <N/147>; ‘to steer in the right direction’ <O/5>. ‘*addal* ‘to straighten, put in order, make just; to mould verses to the rules of metre and rhyme’ <B9/2><H1/1,2>; ‘to turn, turn away from, redirect’ <Mx1/75>. *bi-l-‘adāl* ‘well-balanced, well-shaped’ (CA ‘*addala*). ‘*idl* pl. ‘*dūl* ‘bag, sack; gray sack made of wool and camel’s hair’ *Musil*, 15, 67; ‘bag made of the hair of camels, sheep, or goats’ *Hess*, 119 <C/5>. ‘*adūlah* pl. ‘*adāyil* ‘good milch camel’ <098,410><H2/8>; ‘a camel whose milk is reserved for a needy person’ <665>; the original meaning seems to be ‘a camel given on loan to a person who is allowed to milk it for his household’, but in poetry it is often used with the general meaning of ‘camels, milch camels’; ‘*adūlt al-xittār* ‘the she-camel whose milk is reserved for visitors’ <693>. ‘*adla* ‘fleshy, fat she-camel’ *Musil*, 97. ‘*adil* ‘fat or flesh, fatness’ *JuKha*, 73; *Musil*, 155; ‘*arabna m‘addilīn ebā‘irhum ‘āyifat aš-šaham* ‘our Arabs are satisfied because their camels are covered with fat’ *Musil*, 155 (CA *mu‘tadīlah* ‘fat she-camel’ because her body and hump are right, well-shaped when she is fat). *m‘addil*, ‘*addāl* ‘s.o. who climbs into a palm tree in order to rest the heavy bunches of dates on one of the branches (in a good tree there are 10-20 bunches)’ <P1/7,7/1>. *m‘addal* pl. *ma‘ādil* ‘the point of the *masna*, the sloping path on which the camel drawing water goes back and forth, that is next to the reservoir into which the water is poured from the bucket; at the *m‘addal* the *sānyah* turns around and starts pulling the rope of the bucket on its way down towards the opposite point, the *mašabb*’ *JuSa*, 53-54 <19/13> (CA *ma‘dil*

pl. *ma‘ādil* ‘place of turning away or back’). *bi-l-‘adāl* ‘well-balanced, well-shaped’ <27/10>.

‘dm ‘*adām* ‘annihilation, extinction’ <18/16,25/9>. ‘*adāmah* pl. ‘*adām* ‘sand-hills; small knolls of sand blown around an obstacle’ *Glos* <3/12,11/a,18/6><N1/16><H1/48,C/156,174,192,Mx4/75>. ‘*adīm* pl. ‘*dām*, ‘*idmān* ‘unequalled in courage, peerless, champion’ *Glos* <147><Mx2/57>; ‘bold, audacious; intrepid warrior’ <C/173>; ‘*adīm al-wiṣāyif* ‘matchless, peerless in regard to her qualities, beauty’ <28/7>.

‘dww ‘*ada* ‘to run, go fast’ <H1/25,M/14>; ‘*ada*, ‘*adda* ‘to attack, commit aggression’ <229,519><N/111,C/25,Mx1/68,2/76>; ‘*adāna* ‘we attacked’ <32/10>. ‘*adda*, *y‘addi* ‘to cross, pass’ <627>; ‘to climb, ascend’ <068,232,233><B1/a,3/1,6/2,7/1><S/142>; ‘to run at a quick pace’ <B13/3><C/167>; ‘to overrun, overwhelm; to drive out, away; to exceed, go beyond’ *Musil*, 534; *Glos* <251,254,312><S/63,N/99>; ‘*iddi minha* ‘they were driven away, thrown out’ <B1/30>; *y‘addaw minha* ‘they are driven away, are forced to go beyond’ <Bx6/12>; ‘*addih* (imp.) ‘pass it, present it, offer it (the cup of coffee)’ <154><Bx2/11>. ‘*āda* ‘to be at war with, act hostilely’. *ta‘adda* ‘to cross; to pass, go beyond, surpass’ <2/26><033,213,214,266>; ‘to trespass, overstep the boundaries, violate, encroach, attack, commit a hostile act’, inf. n. *ti‘iddāt* <B9/7><C/83> (CA *ta‘addiyāt*). *i‘tida* ‘to commit aggression, attack’ <202>. ‘*adi* ‘speed, ability to run fast’ <210,374,378>. ‘*ādi* ‘running; assailing, jumping at’ <7/2><B10/8>. ‘*aduww* pl. ‘*idwān* ‘enemy, adversary’ <9/16,21/22,24/14>; other plurals are *al-‘da*, *al-a‘ādi* <33/12,36,45> <Bx1/12><B/40,M/24,C/164,Mx1/66>. *m‘addi* ‘runner; man who leads the camel used for drawing water from a well or who pours the water drawn from the well into the trough’ <P1/14>. *m‘ādi* ‘aggressor, attacker, enemy’ <22/2><B3/25><N/112,H1/20,P9/9>. *ma‘ādi* ‘attacks’ <C/104> (CA ‘*ada* ‘to run, speed; to pass, go past; to cross, overstep; to attack, commit aggression’). ‘*awādi* = *sillah* ‘the attacking men, cavalymen who carry out the attack’ <263> (CA ‘*ādiyah* pl. ‘*awādi* ‘horsemen, the first of the horsemen that charge in a hostile, predatory incursion’).

‘*idwah* pl. ‘*adāwi* ‘elevation, knoll’ <B2/20>. ‘*idw as-sanām* ‘(a camel) with a hump as high as a knoll’ <Bx5/12>, also ‘*adāwi* ‘camels having pastured on good herbage, fat camels’ *Hess*, 76 (CA ‘*udwīy*, ‘*udawīy* ‘camel pasturing on the herbage called ‘*udwah*; ‘*idwah*, meaning ‘elevation, knoll’, to which the hump of a well-fed camel is likened).

‘*db* ‘*idāb* ‘painful punishment, torment’ (CA ‘*adhhab*). ‘*adb* ‘sweetheart, darling’ <D5/16>. ‘*dāb* ‘sweet-tasting saliva’ <12/25><Mx1/86>. ‘*adb at-tanāya* ‘(woman) with a sweet mouth, with delicious, sweet-tasting saliva’ <133> (CA ‘*adhb* pl. ‘*idhāb* ‘sweet water or beverage’; *nisā* ‘*idhāb ath-thanāyā* ‘women sweet in respect of the front teeth’). *kalām al-‘adb* ‘sweet, charming chatter’ <12/26>.

‘*dr* ‘*adar* ‘to be unable to, incapable of’ <382,419> (CA ‘*adhara* ‘to be faulty, guilty of faults’). ‘*addar* ‘to excuse s.o., to absolve from guilt’ *Musil*, 162 <119>. *i‘tidār* ‘to excuse o.s.; to avoid confronting a difficult task, not to face up to, to slink away’ <D5/11><N/206,Mx2/32>, part. *mi‘tidār* <C/193>. ‘*adār* ‘excuses’ <392><G/23>. *mi‘dir* ‘incapable of, unable to’ <B2/32>. *mit‘ādīr* ‘protecting, guarding, keeping inviolate, intact’. ‘*adra* pl. ‘*adāra* ‘all young women, whether virgins or not’ *Musil*, 197 <6/28,30/3,33/22><474,494><B12/1> (CA ‘*adhārā*’ pl. ‘*adhārā*). *ma‘ādīr* ‘the highest point of the camel’s neck, *mdagg ar-rgibah*, just under the ears, the place where the ‘*dār*, a cord of the halter, sometimes embellished with colourful woollen tufts (*zirraj*, see s.v. *xṭām*), winds around the neck’ <D14/5><N/134,Mx1/44>. ‘*adrah* expl. as ‘place in a dry watercourse, *š‘īb*, where the horses are pastured’ <370>; *ma‘dir* pl. *ma‘ādīr* ‘places reserved for horses exclusively, usually in valleys shut in by steep slopes, where they can be easily guarded and defended’ *Musil*, 309. ‘*iddār* (pl.) ‘(horses) in the pastures which have been reserved for them’ <H2/30>.

‘*drb* ‘*adrūb* pl. ‘*adārīb* ‘shortcoming, imperfection, blemish, fault, shame’ *Musil*, 155 <307>.

‘*dg* ‘*idg* pl. ‘*dūg* ‘bunch of dates in the palm tree’ <562> <Mx4/85,S/87> (CA ‘*idhq* ‘raceme of a palm tree together with the fruit stalks and fruit when ripe’).

‘*dl* ‘*adal*, *y‘adil* ‘to deflect, change the course of, cause s.o.

to change (his mind)’ <084>; ‘to rebuke, censure, reprove, upbraid (with the object of changing his mind, intention)’, also ‘*addal* <376,378><N2/2>; ‘*addalnāhum w-‘ayyaw* ‘we warned them but they paid no heed’ *Musil*, 536. in ‘*adal* ‘to be deflected, changed to another course; to allow o.s. to be deflected’ <084,410> (CA ‘*adhala* ‘to blame, censure’). ‘*addāl* ‘censurer, rebuker, critic; the stock character who blames the poet for abandoning himself to his passion’ <24/14><M/23> (CA ‘*adhal*, ‘*adhḥal* ‘to blame, censure’; ‘*ādhil*, ‘*adhḥāl* pl. ‘*udhḥāl*).

‘dy ‘*adiy* ‘pure, clean, sweet, healthy’, said of water, air and the like, *Musil*, 289, 500 <17/12><G/30>; *bilād ‘adiyyah* ‘districts in which the atmosphere is clear and salubrious’ *Musil*, 666. ‘*ada* ‘pure, healthy desert pastures’ <585> (CA ‘*adhā al-balad* ‘the country was remarkable for its good, pleasant air’; ‘*adhāh* ‘healthy, good land, remote from pestilence’).

‘rb ‘*arab* ‘to speak, pronounce clearly’ <25/20>. ‘*arab*, ‘*irbin* pl. pauc. ‘*irbān* ‘Bedouins, tribesmen, inhabitants of the Arabian peninsula, people (and as such a syn. of *misilmūn*, *bišar*, *awādim*, etc.)’ <;23><249,343,357,628,634><N2/7, B9/31><P9/a,C/150,Mx2/108,109> (CA ‘*arab* pl. ‘*urbān*, *a‘rāb*). ‘*arībāt*, ‘*arāba* (f.pl.) ‘she-camels of a noble race, good she-camels’ <9/20,14/12,33/46,49> (CA *ibl* ‘*irāb* ‘camels of a pure Arabian race’). ‘*irb* ‘good and strong camels but not of a thoroughbred race’ *Hess*, 75 <113,430><B3/3>; ‘*rāb* ‘camels of noble stock; people of noble stock’ <H2/6,Mx2/29,4/15>. ‘*arīb*, *mit‘arrib* ‘thoroughbred, of true, noble Arab stock, pedigreed’ <Mx1/79,4/3>. ‘*arabānah* ‘(a word used in Kuwait for) pick-up truck, with one *gammārah*, a cabin with only front seats, or *gammāratēn*, front and back seats’ <Bx12/5>.

‘rj ‘*araj b-* ‘to lame, cripple’ <B13/17> (CA *a‘raja*). ‘*awraj* ‘to incline, bend backwards (in order to look around)’, said of camels that are driven off by raiders and while running look around to throw longing glances in the direction of their young that were left behind <429>. ‘*irj* (pl.) ‘crooked, bent backwards’ <329>; ‘to tattoo’ <Mx4/44> (CA ‘*araja* ‘to limp, walk lamely; to incline towards’; *a‘raj* pl. ‘*urj*).

‘rjn ‘*irjūn* syn. of ‘*idg* ‘raceme of palm trees or of dates; lower

part of the ‘*idg* which curves and from which the fruit-stalks are cut off, and which then remains on the palm tree, dry’ <B8/7> (CA ‘*ujūn*).

‘*rr* ‘*arra* ‘a camel that does not get fat, does not grow a big hump’ <G/48> opposite of *mi‘ṭār* (CA ‘*arr* ‘the mange, scab; vice, fault’; ‘*ār*, *a‘arr* ‘mangy, scabby camel’).

‘*rš* ‘*araš* ‘to bite, set one’s teeth into’ *JuKha*, 162; *Musil*, 616. ‘*arīš* ‘s.th. to bite, gnaw on; meat, flesh’ <531>. ‘*arš* ‘God’s throne; heaven’ *Hess*, 155 <25/12> (CA ‘*arsh*).

‘*rd* ‘*arad*, *y‘arid* ‘to become visible, appear; to show o.s., present o.s.; to intervene, come between, get in s.o.’s way, move in front of s.o.’ <404><Mx1/6,P8/18,G/37>; ‘to present, show, display; to defile before the tribe’s chiefs’ *Musil*, 526 (CA ‘*arada*). ‘*arrad* ‘to expose s.o. to danger, risk; to threaten, attack; to inflict’ <338,397,634><D5/9,10, Bx12/1><S/42><H2/31>, part. *m‘arrid* <Mx1/23,G/149>; ‘to muster, discuss’ <M/72>. ‘*ārad* ‘to meet, come across, face’ <32b><048>; ‘to meet and join; to intercept’ *Glos.* *i‘tirad* ‘to present o.s., to go forward to meet s.o.; to show, display; to walk past so as to be clearly visible; to intercept’ <025><D10/6><G/85>; *mi‘tarḍitin* ‘(a woman) stretched out on the saddle, the legs wound around the *ḡazāl*, the upright cones at both ends of the saddle’ <33h> (CA *i‘tarada* ‘to betake o.s., present o.s.; to obstruct; to lay across, transversely, sideways’). *ti‘rād* ‘being exposed to.’ ‘*ārīd* ‘presenting o.s., appearing in front, meeting’ <682>. ‘*ard* ‘breadth, width, middle of s.th.; multitude’; *min ‘ard ma* ‘among the many things that’ <227,232,275,593>. ‘*arīd* ‘broad, large, wide’ <199> (CA ‘*arīd*). ‘*arūd* ‘(a cloud) blocking, filling the horizon’ <2/7,13/8,14/17><B1/7> (CA ‘*arūd*, syn. of *saḥāb* ‘clouds’). ‘*ird* pl. ‘*arād* ‘honour, sense of honour’ <16/13,27/1><B2/11,N2/13><P4/2> (CA ‘*ird* pl. *a‘rād* ‘a man’s honour or reputation which he preserves from impairment and blame’). ‘*rēḍiyyah* ‘men dancing in the ‘*ardah*’ <9/31><D7/16>; ‘*arādah* ‘the warriors defile before the standing chief, assure him of their fidelity, and by uttering their war cry raise one another’s spirit’ *Musil*, 561; also ‘*ardah* ‘defile on horseback, parade’ *Musil*, 81, 526, 578; ‘a war dance in which two lines of men face each

other and make small steps while singing and balancing their swords' <S/59>.

ʿrf ʿaraf, yʿarif 'to know, recognize, have experience with' <247,577>. maʿrūf 'a kind, gentle, generous deed' <049>.

ʿirfah 'a lush, isolated patch of pasture only frequented by gazelles and other game' <13/17><P1/15,4/18,Mx2/92> (CA ʿurfah 'open, elongated track of land with herbage'). ʿarīfah 'those who are well known' <Mx4/56> (CA ʿarīf 'one who knows his companions').

ʿrg ʿarag 'to give money, wages'; aba ʿarǧik 'I will give you money.' ʿirǧ pl. ʿrūǧ 'long spur of sand' <1/6,13/9,25/6><300><Mx1/19,C/74,174,P1/3> (CA ʿirǧ). ʿrūǧ (pl.) 'shafts of the spears; spears, lances' <148><H1/11> (CA ʿirǧ pl. ʿurūǧ 'root of a tree'). ʿriǧah 'reward, recompense, wages' <Mx2/114> (CA ʿaraq). mʿarrīǧ 'hiring s.o. to perform a certain job' <Mx2/116,119>. ʿargāh pl. ʿarāǧi 'the wooden crosspieces fastened over the mouth of the elongated bucket to which the rope, ar-rša, is attached' *Musil*, 72 (CA ʿarqāh).

ʿrgb ʿirǧūb pl. ʿarāǧīb 'hough, hock; hock-tendon' <429><B/27,30> (CA ʿurqūb pl. ʿarāqīb).

ʿrgm al-ʿarāǧīm, the meaning of this word was explained to me as follows: in times of drought, when good pastures are lacking, the Bedouins feed their camels with cut branches from *al-wahaṭ* (CA *wahṭ* 'groups of ʿurfuṭ, mimosa-trees, with broad leaves and sharp, curved thorns, which is eaten by camels, particularly the upper extremities of its branches'), a shrub not unlike the *samr* (*Acacia raddiana*, *tortilis* and *laeta*), with long thorns and broad leaves; the cut branches have been charred in a fire to dull their thorns and to give them *nakhah*, the taste and smell that makes them palatable to the camels <12/9>.

ʿrk ʿawārić 'the sides of the belly' <9/29>; ʿark 'rubbing' *Musil*, 362; 'pressing of thirsty camels around the water'; tʿārik ʿala al-ma '(the camels) press around the water' <B13/2> (CA ʿārik pl. ʿawārik 'a camel that rubs its sides with its elbows so as to cut through the skin'). maʿārić 'battles' <33/12>.

ʿrms ʿirmis pl. ʿarāmīs 'strong, hardy she-camel' *Su*, iii, 58; 'she-camels that endure even the greatest fatigue' *Musil*, 592 <C/138> (CA ʿirmis).

- ‘m ‘*im* ‘the wood of the *samr*-shrub’ <5/8>; ‘a gnarled stub of massy wood, resembling the stool of ling-wort, tan wood’ *Doughty*, i, 268, 426 (CA ‘*im* ‘a species of thorn-tree’). ‘*rēni*, ‘*rēniyyah* ‘the narrow blade of a spear, *ḥarbah*, which is manufactured chiefly in the town of ad-Dēr on the right bank of the Euphrates’ *Musil*, 133 <158> (CA ‘*irān* ‘a piece of wood; a nail that conjoins the spearhead and the shaft’). ‘*imūn* pl. ‘*arānūn* ‘the upper part, ridge of the nose; nose’ *Musil*, 115 <9/28> (CA ‘*imūn* pl. ‘*arānūn* ‘bridge of the nose, hard part of the bone of the nose’).
- ‘rw ‘*irwah* pl. ‘*ra*, ‘*arāwi* ‘loops, button-loops, single bow knots (of the tent ropes, which can be loosened or tightened according to the strength of the wind), loop-shaped handles (e.g. of a water-skin)’ *Musil*, 263; *Hess*, 118 <2/3><170><D11/11> (CA ‘*urwah* pl. ‘*urā* ‘button-loop, a thing by means of which another thing is fastened’).
- ‘ry ‘*ara* ‘nakedness, bareness’ <B7/23><Mx3/10>. *ma‘ārī* ‘blemishes, faults; shame’ <21/25><220>. ‘*ārī*, ‘*aryān* pl. ‘*urw* ‘bare, naked, without clothes, devoid (of herbage), stripped of’ <3/14,29/5><334,483><H1/7,M/20,G/227,S/86>. ‘*arāwi m‘arrāt* ‘she-camels on which the riders sit only on a piece of cloth fastened between the hump and hips’ *Musil*, 299 (CA ‘*arā* ‘nakedness, leanness of the bones’; ‘*uryān*, ‘*ārī* pl. ‘*urāh* ‘naked, bare, without clothing’; *ma‘ārī* ‘parts that are visible, of a woman’).
- ‘zb ‘*azab*, *y‘azib* ‘to pasture at a great distance from the camp (said of both the herdsmen and the camels)’ *Hess*, 79; *Musil*, 339 <611>. *ta‘azzab* ‘to enjoy the hospitality of’ <Mx2/1>. ‘*azīb* ‘a pasture at such a distance from the camp that the camels must spend at least three or four nights away and do not come to water or to the camp till the fifth day’ *Musil*, 262, 308, 637, 650; *al-bill* ‘*azīb* ‘the camels pasture far away from the camp’ *Hess*, 79; *taršin* ‘*azīb* ‘a herd grazing and sleeping far from the tents, which are usually pitched near a watering-place’ *Musil*, 512 <Bx1/10>. ‘*azbah* ‘a camel herd pasturing far away from the camp’ *Glos* <048> (CA ‘*azaba* ‘to be distant, to pasture at a distance from the camp’; ‘*azīb*). *m‘azzib* pl. *ma‘āzīb* ‘host who extends hospitality to travellers,

passing guests’ *Musil*, 98, 270, 280, 306, 456; *Hess*, 144 <133><N/107>; also ‘employer of a herdsman’ *Musil*, 336. *m’azzbitih* ‘his wife’ <Mx1/4,2/67>. *ma’āzīb* ‘hospitality’ <Mx2/13>. ‘zūbi ‘bachelor; man travelling or living without his wife and family’ <Mx2/1>.

‘zr ‘izrān ‘Izrā’īl, the angel of death’ <21/32,25/16><C/34>.

‘zz ‘izz ‘pride, glory, might; honour, fame’ <30/10><453> (CA ‘izz). ‘azzāzt al-jār ‘those who honour, value, esteem their neighbours’ <B7/23>. ‘izzāh, ‘izzita, ‘izzi likum ‘O, what a pity! How grievous!’ *Glos* <9/3,13,16/2,33/11><G/162>. *wa-‘izzāh, ya-‘izzāh* ‘Alas! O, dear me!’; *wa-‘izziti l-* ‘how sorry I am for, how much is he to be pitied’ <560><N1/15>. *izzi li-min hu* ‘how sorry I am for him who’ <Bx13/9><G/162>. ‘azz allah, ‘azz wālik ‘Almighty God, by God!’ *JuKha*, 157 <21/27><129,514><D5/14> (CA ‘azza).

‘zl ‘azal, y‘azil; ‘azzal, y‘azzil ‘to put, set aside; to isolate, seclude s.o.’ <588>; ‘to remove’ <459>; ‘to separate (one thing from another), detach, segregate’ <043,044>; ‘to divide the booty’ <Mx2/97>; y‘azil al-jēš ‘he divides (the camels) in groups’ *Musil*, 647 (CA ‘azala, ‘azzala). *m’azzil* ‘separating, detaching’; *m’azzilin marcīha* ‘separating the troops mounted on camels (from the horsemen prior to the attack)’ <497>. ‘azil ‘one’s share of the booty, the part that one sets aside for himself’ <051>; ‘azil aš-šāx ‘the sheikh’s share of the booty’ *Hess*, 101. *ribābin lih ti‘izzāl* ‘clouds that are apart, arriving at intervals’, i.e. the rain comes in showers, intermittently <1/5> (CA ‘azala); ‘āzil expl. as ‘a white cloud apart of or above the great mass of rain-clouds’ <D4/7> (CA a‘zal ‘a cloud in which is no rain’). *ta‘āzil* ‘distinctive features, the outlines that set one part of the body apart from the other’ <9/29> <D11/6>; ‘ūdin zaha lānih bi-zēnih w-ta‘āzil ‘a twig (i.e. a slender young woman) whose tenderness is enhanced by beauty and a well-shaped figure’ *Faraj*, 199. *ma’āzil* ‘high mountains, soaring peaks’ <13/1>. *m’azzal* ‘set apart from, distinct; well-marked in outline’ <27/11><D2/11>; ‘(a camel) with a lean belly’ *Musil*, 293.

‘zm ‘azam ‘to have the firm intention of doing s.th., embarking on a project (of travel, migration); to set out, embark on a

journey' <H1/25> (CA ʿazm). ʿazm pl. ʿzūm 'firm intention of doing s.th., embarking on a project (of travel, migration)' <B6/9><Mx4/52> (CA ʿazm). ʿazūm, mʿazzim 'determined, resolved; bent, set on' <085><G/81> (CA ʿazūm 'determined, resolute; one who perseveres in his determination until he attains what he desires'). mʿazūm 'invited to a get-together, dinner' <D2/19>.

ʿzw ʿitiʿza, yiʿtizi = intaxa 'to shout a battle-cry' Hess, 170 <566>, see ii, 193, note 101, for the battle-cries of Šlēwīḥ and Fājir <M/62, Mx1/81, G/156>. ʿaza, yiʿza and taʿazwa 'to assert one's relationship to a certain tribe or clan; to shout the battle-cry of one's tribe' <Bx2/2><H2/4>. ʿizwah pl. ʿazāwi 'kinship on father's side' Musil, 263, 310; yaʿza min āl Flān 'he hails from such-and-such a kin' Musil, 263. Hence ʿizwah pl. ʿazāwi also has the meaning of 'shout to one's kin in battle, battle-cry' <2/19><142,453><H2/7, M/9, G/68,157,189,218> (CA ʿizwah 'the assertion of a relationship, i.e. of a son to a father').

ʿzy ʿazza, yʿazzi 'to lament, bewail' <224>; 'to comfort, gladden s.o.' Musil, 144, 160. ʿazzāk 'May God comfort you!' Musil, 209 (CA ʿazzā 'to offer one's condolences'). ʿaza 'courage' Musil, 202; 'patience' JuA, 81 <H2/9> (CA ʿazā 'patience, endurance of loss').

ʿsbl ʿasābīl 'the teats of a camel's udder' <13/13>.

ʿsr ʿisr, opposite of raxa, līn, 'hardship, want, poverty due to natural causes' <13/20><B1/6,2/a,5/18,6/19><Mx4/107, S/11>, also maʿāsir <B2/24,6/14>, and ʿisār <B5/27>. ʿala al-ʿisr 'notwithstanding his straitened circumstances, poverty' JuA, 77. ʿasir 'difficult, hard' <Mx3/11>; ʿasrin ʿala 'difficult, hard, burdensome' Musil, 84 <25/13> (CA ʿusr, ʿasar 'difficulty, hardness, straitness, poverty').

ʿss ʿasūs, ʿassās 'a scout, s.o. who reconnoitres the land ahead for good pastures and places of rainfall' <B8/9> (CA ʿasūs, ʿassās).

ʿsf ʿasaf, yʿasif 'to break in, train' Hess, 72 <;20><G/93>. ʿasīf 'narrow in the waist, lean, slender' <D5/14>; ʿasīf pl. ʿasāyif, ʿsāf 'stubborn; young camel that has not been ridden long' Musil, 176, 367-368; 'camel that is being trained (to be ridden or to be used at the well for drawing water)' Hess, 72; Su, i, 72

<Mx4/54>. *m‘asūfah* ‘a trained, broken in she-camel’ *Musil*, 176; *Glos*; *taww m‘asūfāt* ‘camels ridden only a short time’; ‘a camel that has not been broken in and is refractory is called *ša‘ab* pl. *aš‘āb*’ *Hess*, 72. *m‘assif* ‘subduing, overmastering, taming, subjugating’ <D1/6> (CA ‘*assafa* ‘to fatigue, jade a camel by journeying’).

‘*skr* *m‘askarāt al-misāmūr* ‘(horses) with the nails of the shoes inward bent, with shoes well nailed on: the nail passes through the horn of the hoof and is then bent inward, *m‘askarin mismārha*, to prevent its loosening and falling out’ *Musil*, 513, 548 <G/125>. *xšūm al-‘asākūr* ‘towering mountains, high cliffs’ *JuA*, 228 (CA ‘*askara* ‘to collect’).

‘*sl* ‘*assāl* ‘gatherer of honey’ <M/28> (CA ‘*assāl*).

‘*sm* ‘*asam*, ‘*assam* ‘to be contradictory’ *Hu* <P8/15>. ‘*asām* ‘clouds of dust, dust storm’ <18/17><209,534><N1/8,Bx5/15>.

‘*sw* ‘*isw* ‘dates while they are small and green’ <B8/7> (CA ‘*asā*).

‘*šb* ‘*išb* ‘herbage; spring forage’ *Doughty*, i, 260; ‘grasses, annuals (as distinct from *šijar*, perennials)’ *Musil*, 9 <32a><B3/4><G/4,6,C/30,O/8>. ‘*išbah* ‘plant(s), herb(s)’ <D4/11>; ‘*išbat as-sōda* ‘black herbs’ <3/3> (CA *ushb*, ‘*ushbah*).

‘*šr* ‘*ašir* ‘the ten fingers’ <12/26>. ‘*ašir* ‘friend; woman one loves, sweetheart’ <25/21><273,510,562,623><H5/16,P8/20>. ‘*ašrah* ‘tribe, tribal section’. ‘*ašra*, ‘*šara* <667> pl. ‘*ašāyir*, ‘*šar* <505> expl. by *Bkhētān* as ‘she-camels six months after giving birth when their calf has become *mafrūd*’ <B13/27,Bx5/15><H2/23,P4/15,Mx1/33>; by another informant ‘*šār* was expl. as ‘she-camels whose young have become *hašuw*, about ten months old and before becoming *lgaha*, pregnant, again’ and approximately the same meaning is found in *Hess*, 77, ‘camels with a young of 8-15 months old,’ *IngCa*, 71, and *Musil*, 324, 331, ‘she-camels when, ten or twelve months after giving birth, they are led to the male camel and become pregnant again’ (CA ‘*usharā*’ pl. ‘*išhār*, ‘*ushār*, ‘*ashā’ir* ‘she-camel a year after she has given birth to a young or a she-camel ten months pregnant’). *mi‘šir* pl. *ma‘āšir* ‘a she-camel in the first forty-five days of pregnancy’ *Musil*, 333, ‘a she-camel just after becoming

pregnant: eight days after being impregnated she *t‘aššīr*, raises her tail in a sign to the stud that she is already pregnant’ (Bkhētān); ‘pregnant she-camel, camel big with young (and in this condition sleeps lightly, is easily frightened, and just as easily shies)’ *Musil*, 549, 641 <620><B1/24><P8/7,S/36,G/126>. ‘*ašīrah* expl. as ‘she-camel in heat.’

‘šš *išš* dimin. ‘šēš ‘nest; shelter’ <33i> (CA ‘*ushaysh*).

‘šg *ašag* ‘to love, to be in love with, enamoured of’ <129> (CA ‘*ašhiqa* ‘to love passionately’). ‘*aššag*, *y‘aššig* ‘to shift gear’ <A/1>. ‘*āšig*, ‘*ašīg* pl. ‘*ašāšīg* ‘lover, fancier’ *Musil* 552 <098, 494,612>; ‘*ašīgah* ‘love, lady-love’ <511>. ‘*aššāg*, *mā‘šūg*, it was explained to me that Bedouins love sprightly she-camels that come to their owner at a trot as soon as they hear his voice or see him, without waiting for their calves, knowing that they will rejoin them later <2/13>.

‘šy *ašša*, *y‘ašši* ‘to rest in the afternoon, after the time of ‘*ašīr*’ *Hess*, 99; ‘to give s.o. a meal in the evening, supper’ <222,695> part. *m‘ašši* <N/158>; ‘to let the camels have their evening pasture’ *Musil*, 77; *y‘aššin* ‘they (the camels) graze in the late afternoon till supper time’ *Musil*, 337. ‘*aša* ‘dinner, supper’ *Musil*, 86 <393,396>, in poetry often in reference to the corpses left behind on the battlefield which are picked over by vultures. *m‘aššīyyah* ‘(camels) pasturing in the evening’. *m‘ašša* pl. *mā‘āši* ‘the place where one alights in the evening for supper’ *Glos* <33/5>, ‘grazing of the mounts from the time of afternoon prayers (‘*ašīr*) until the evening’ (while *mafla* is the grazing from the morning until the ‘*ašīr*) <S/75>; *mib‘idāt al-m‘ašša* lit. ‘(female riding camels) making distant the place of supper’, for when their riders move away from their home tents they never know when they will have an opportunity to eat supper, *Musil*, 207-208; ‘place where the locusts alight after sunset and stay for the night’ <9/4> (CA ‘*ašshā* ‘to pasture the camels with the evening pasture called ‘*ašhā*’). *mist‘aši* expl. as ‘going for a hunt in the afternoon’ <B/23>. ‘*ašīyy* ‘time between the ‘*ašīr* and the *mağrib*, late afternoon’ <6/27><S/8>; ‘*ašīyyah* pl. ‘*ašāya* ‘clouds that appear towards the end of the afternoon’ <D7/4> (CA ‘*ašhiy* ‘time between the declining of the sun and sunset’; ‘*ašhiyyah* ‘clouds appearing at

- that time'). ʿaššyyah pl. ʿaššāya 'week' <33/43>. ʿsāwah 'by sheer force' (CA ʿašhiya ʿala 'to wrong s.o.').
- ʿšb miʿšab 'a piece of cloth that is rolled and wound around the head' Hess, 129. mʿaššib 'wrapping the head or other part of the body with a band, sash, turban' <330>. mʿaššūb '(head-cord) wound about' Doughty, ii, 78 (CA ʿašab). ʿšābah pl. ʿaššāyib 'bandage, piece of textile wound around s.th.'. ʿaššb pl. ʿišbān, ʿšūb 'the entrails of a slaughtered sheep, which are wound around other parts that are roasted separately, like the heart, liver, lungs' Su, iii, 139 <C/148,186>, also maʿšūb pl. maʿāššib 'food piled high on the tray' <Mx2/14> (CA muʿaššab 'bound round with cloth, turbaned').
- ʿšr ʿašar, yiʿšir 'to press, squeeze out, compress' Musil, 474 <P8/14> (CA ʿašara). ʿašir 'time midway between the noon and sunset, middle of the afternoon' Musil, 4, 406 <036,052,259>. ʿšēr 'late afternoon, time before sunset' Musil, 4 <7/4> <177><D4/4><P4/22> (CA ʿašr 'latter part of the day until the sun becomes red'). miʿšir pl. maʿāššir 'dust-raising winds; whirlwind, believed to be an evil spirit who sometimes tears away the tents' Hess, 159 <5/2><593>159 <P8/12,G/120> (CA iʿšār, ʿišār pl. aʿāššir 'whirlwind of dust, dust raised into the air by the wind in the form of a pillar').
- ʿšrf ʿišrūf pl. ʿašārūf 'the protruding parts of the mišālīb, the upper horizontal sticks of the ʿitab saddle to which the driver of the sānyah, the camel used for drawing water for irrigation purposes, joins the end of the rope by which the elongated bucket, ǧarb, is hoisted from the well' JuSa, 45 <24/17>.
- ʿšy iʿtiša, yiʿtiši 'to twist; to be difficult to control, rebel against, disobey' <B6/3>; taʿašwa 'to twist, move to and fro' Su, ii, 216 (CA ʿašā). ʿaša pl. ʿšiy 'stick, cane, staff' <B2/29,9/34>; 'one's staff as a symbol of pride, self-esteem' <B6/16><Mx1/28, 73,255>; ʿšyy, ʿišyān = mišālīb 'the crosspieces connecting the front and hind parts of the camel saddle' Musil, 350; 'the main poles forming the frame of a camel litter' Musil, 68 <9/33> (CA ʿašā pl. ʿušy, ʿišy 'stick, staff, rod').
- ʿṭb ʿaṭb al-ašāwīb 'a torment to the wounded, because the wounds caused by his blows were slow in healing' Musil, 584 <Mx1/101>. ʿaṭib 'inflicting mortal wounds on the enemy, shattering

bones; hit painfully’ *Su*, ii, 125 <Bx1/8>. *ma‘ātib* ‘marksmen who hit the target’ *JuKha*, 46 <Mx2/18,G/212> (CA ‘*aṭaba* ‘to perish, die’; ‘*aṭab* ‘calamity, misfortune’).

‘tr ‘*ayātīr* expl. as an epithet for ‘purebred horses’ <P1/18>. *mi‘tār* ‘a good, strong she-camel with a hump that quickly raises itself when the camel grazes on good pasture’ <10/13><Bx7/20> (CA *mi‘tir*, *mu‘tir* ‘a beautiful she-camel, as though there were a dye upon her fur; strong and beautiful, or red camel’).

‘ṣ ‘*tāṣ* (pl.) ‘thirsting, thirsty’ <Mx3/12> (CA ‘*aṣh* pl. ‘*iṭāsh* ‘thirsty, thirsting’).

‘tt ‘*att*, *yi‘itt* ‘to utter, give forth’; *t‘itt bi-r-rihīm* ‘(the mare) neighs’ <423>.

‘tf ‘*attifat an-nāgah* ‘*ala waladha* ‘the camel gives her milk when she sees that the young one is approaching the udder’ *Musil*, 88; this is called *ta‘tīf*. ‘*ittaf* ‘she-camels in whose udders the milk has collected (because they are approached by and smell their young)’ <422,556><B/26>. ‘*aṭif* ‘milk yielded by the camel when approached by her young’ <P2/2> (CA ‘*aṭafa* ‘to incline to; to feel affection towards its young and yield milk’, said of a she-camel). ‘*utfah* syn. of *mzayyin*, *ḍullah* ‘the camel (litter) on which one of the tribe’s beauties is carried into battle in order to encourage the warriors’ *Thaq*, vi, 318 <G/73>.

‘tl *m‘atṭil* ‘destroying, ruining, obstructing’ <N2/1> (CA ‘*atṭala*).

‘tms ‘*‘ēlimūs* ‘beautiful woman’ <073> (CA ‘*uṭmūs*, ‘*ayṭamūs* ‘beauty, perfectly shaped woman or she-camel’).

‘tn ‘*aṭan* ‘to lay down, rest near the watering-place after having satisfied their thirst’ said of camels, *Glos*; *Su*, ii, 212. ‘*aṭnah* ‘watering of the camels followed by a brief rest’ <B1/21> (CA ‘*aṭanah* ‘the watering of the camels and then making them lie down at the water’); ‘*aṭīn* ‘the people and herds that rest a few hours after the watering at a well’ *Hess*, 60. ‘*āṭīn* pl. ‘*tūn* ‘(camel) lying down after it has been watered’ *Su*, iii, 137. *m‘atṭīn* ‘lying down, resting after having been watered’ <054>. *mi‘lān* pl. *ma‘āṭīn* ‘resting-place at the water’ *JuA*, 52 <054><N/79> (CA ‘*aṭana*, ‘*aṭṭana*; *ma‘ṭīn* pl. *ma‘āṭīn* ‘place where the camels lie down around the water in order to drink a second time before being sent back to the pastures’).

- ‘ty ‘*aṭa*, part. *mi‘ṭi*, ‘to give, bestow, offer, present, grant’ <043,046,047,049,063,352,454,490,665><Bx6/25,12/13>; ‘to embark boldly upon, to go at a good speed’ <5/9><186,226>; ‘to head for, ride for’ <223,457>; *mi‘ṭi mā* ‘rushing off at great speed, hastening to’ <169,628><B1/3> (CA *ta‘aṭṭā* ‘to hasten’). ‘*aṭni allah* ‘give me God, promise me by God’ *Musil*, 529. ‘*aṭetak allah w-imān allah w-min bāgak yibūgih allah* ‘I give you God and the peace of God, and whoever would deceive you, may God deceive him’ *Musil*, 571. *ta‘aṭṭa, ista‘ṭa* ‘to ask for gifts, to beg’ <666>. ‘*aṭa* ‘free, disinterested gift’ <353>; ‘*aṭiyyah* pl. ‘*aṭāya* ‘present, gift’ <356><N/96>; ‘*aṭa, aṭwa* ‘giving, presenting’ <B13/26> (CA *a‘ṭā* ‘to give, offer’; *ta‘aṭṭā* ‘to hasten’; ‘*aṭiyyah* pl. ‘*aṭāyā*).
- ‘*ḏd* ‘*aḏḏ* pl. ‘*ḏūḏ* ‘elbow joint, upper arm, upper half of the arm or foreleg’ *Musil*, 115; *Glos* <7/6,27/10,33/29><297><N/8,C/86,G/161>. ‘*aḏḏi* ‘my support’ <S/91> (CA ‘*aḏud*).
- ‘*ḏḏ* ‘*aḏḏ, y‘uḏḏ* ‘to bite’ <30/14><N/160> (CA ‘*aḏḏa* ‘to grab with the teeth, bite’).
- ‘*ḏm* ‘*aḏim* pl. ‘*ḏām* ‘bone’ <11/4,7,25/17,30/1,12><273><D3/3,5/10,13><P10/3>. ‘*ḏēm sara w-lāh* ‘a child’s game; a kind of baseball played with a bone’ <B/3> (CA ‘*aḏm* pl. ‘*izām*).
- ‘*ḏy* ‘*aḏa* ‘limbs, parts of the body’ <13/14><B4/10> (CA ‘*uḏw* pl. *a‘ḏā*). ‘*uḏw* expl. as syn. of *ḏlāf* ‘supports of a camel saddle’ <S/97>. ‘*ḏāh* ‘a kind of shrub’ *Hu* <C/67> (CA ‘*iḏāh* ‘fair-sized thorny shrubs; any great trees having thorns’; s. ‘*iḏah*).
- ‘*ḏj* ‘*afāj, y‘afij* ‘to mangle, ruin, spoil, botch’ <B2/3>; ‘to tread upon’ *KhaAd*, 319; ‘to strike; to twist s.th.’ *Hu* <B/30> (CA ‘*afaja* ‘to have sexual intercourse with; to strike, hit s.o.’; *ta‘affaja* ‘to walk with a crippled gait’, said of a camel).
- ‘*fr* ‘*afār* ‘white, of a whitish dust-colour’ <D5/4,12/6>. ‘*afra* pl. ‘*ifr* ‘a white she-camel, pinkish white’ <11/15><025,051,070,163,231><Bx8/9><N/156,C/136,Mx1/12,2/39,G/191,197>. ‘*afār* ‘pinkish white colour’ <15/8> (CA *a‘fār* f. ‘*afrā* ‘of a whitish dust-colour’). ‘*ifri* ‘gazelle, white beneath its belly and yellowish on its back’ *Musil*, 26; *Doughty*, ii, 164.
- ‘*frt* ‘*ifrūt* ‘demon, imp, afreet’ <8/10>.
- ‘*fš* *in‘afaš* ‘to tilt, bend over’ <D13/a> (CA ‘*afaša ash-shay*’ ‘he doubled, bent the thing’). ‘*afš* ‘ink’ <S/73> (CA ‘*afš* ‘galls,

gallnuts, tree producing a fruit from which ink is made’).

ʿff ʿiffah ‘abstention, continence, modesty, chastity’ <116>; ‘forgiveness’ <446> (CA ʿiffah). ʿiff ‘exemption (from hard work); health’ <5/7>; nāghin mʿaffāh ‘a mount that for some reason is spared from hard work’ Hess, 76 (CA ʿiff ‘abstinence, virtuousness’).

ʿfn ʿafin ‘rotten state of mind (following betrayal by the beloved one)’ <11/22>; ‘egoist devoid of all virtue, repulsive person’ Musil, 487 <Bx6/26> (CA ʿafin ‘rotten, corrupt’).

ʿfy ʿafa, ʿāfa ‘to erase, efface; to absolve, forgive; to grant pardon, forgiveness’ <446,447,448>; ‘to spare from evil’ Glos <B2/a>; ‘to settle, pay one’s debts’ <P6/c>. ʿaffa ‘to efface; to protect, keep intact, untainted’ <N/161,C/189>. al-ʿafw ‘pardon, forgiveness’ <645>. bi-ʿfāt allāh ‘in the protection of God’ <S/70> (CA ʿafā, ʿāfā). ʿāfyah ‘health, well-being; vigour; immunity from’ <M/26,Mx2/105>; farg ʿāfyitin ‘at a distance from the war, the calm after warring parties have gone their separate ways’ <Mx1/63> (CA ʿāfyah).

ʿgb ʿagab ‘to go past, leave behind; to come after, follow’ Glos; ʿagabk ‘he left you behind, went past you’ Musil, 533. ʿagab min ‘to turn back from, give up the pursuit of’ <C/102>; nʿagib ʿala ‘we return (to the attack on)’ <G/233>; iʿgib ‘Beat it!’ Fas, ii, 434 <G/148>; ‘Shame! Away!’ Musil, 288; ma tʿagib wi-txasa ‘Shut up and beat it!’ (CA ikhsa). ʿaggab ‘to go beyond, further than’ <558>; ‘to turn around, turn back’; tʿaggibha ‘you ride her (the camel) back to’ <G/6>; ʿaggibha ‘leave her, let her be’ <G/148>. taʿāgab (this may also be the 3 f.s. imperf. of the VI form of the verb, instead of titaʿāgab, cf. Proch, 48, taxānag; in the Najdi dialects the 3 f.s., 2 f.s. and 2 pl. personal prefixes of the V and VI forms of the imperf. verb are elided, Proch, 45.) ‘to come one after the other, in successive waves’ <2/6,9/4,13/5,14/12><148,436> (CA ʿaqaba ‘to come after, succeed, follow’; taʿāqaba). ʿagb ‘what comes after; offspring; what one leaves behind’; ma ʿala ʿagbih had ‘he has no progeny, no one to inherit from him’ <569>; ʿagib ‘son’ Musil, 306; ʿagib ‘heel’ Musil, 115 (CA ʿaqib, ʿaqb ‘heel; child, children of a man’; lā ʿaqiba lah ‘he has no male offspring’). iʿtigāb ‘following, coming after’; yōm iʿtigāb al-ḥayy explained as ‘when the tribe’s

- warriors launched an attack’ <283> (CA *i‘taqaba* ‘to follow, come after’). ‘*agib* pl. ‘*agāb* ‘the rear, the part at the back’ <12/21><B3/22><P10/2,Mx2/83,G/114>; ‘result, outcome, consequences’ <B9/5>, also ‘*awāgib* <B5/5,6/6> (CA ‘*uqb* pl. *a‘qāb*). ‘*ugib*, *min* ‘*ugb* ‘after’ <6/16,11/13,22,12/7, 21/13,26/8, 30/19> <052, 071, 182, 367, 406, 436, 483,664> <N1/12,D2/13,5/7,Bx10/12><N/7,S/61>. ‘*āgib fi* ‘s.o. who works no good; a failure, flop, loser’ <21/17>. ‘*gāb* pl. ‘*uggab* ‘a small black or brown eagle’ *Doughty*, i, 374 <8/11><183> (CA ‘*uqāb*).
- ‘*gd* ‘*agad* ‘to knot, tie’ <22/8>. ‘*aggad* ‘to fasten, tie’; ‘*agǧidih* ‘Fasten it!’ *Musil*, 355. ‘*agīd* pl. ‘*gida* ‘the leader of a raid’ <18/20> *Hess*, 99; *Musil*, 506, 641 <B13/15><N/126,C/166, 191,G/135>.
- ‘*gr* ‘*agar*, ‘*aggar*, *y‘agǧir* ‘to cut a camel’s or a horse’s arteries below the knees of the forelegs’, *Musil*, 490; ‘to prepare a camel for slaughtering, which is done by stabbing him in the breast, by cutting his hamstrings’ *Su*, i, 41; ‘to cripple a horse in battle’ <H1/17,P4/26,8/18,G/10,Mx1/102,2/5>. ‘*agīrah* ‘a she-camel for sacrifice (for according to custom one she-camel is sacrificed after each successful raid)’, *Musil*, 510. ‘*agāyir* ‘(the enemy’s) horses or camels that have been crippled by cutting the hamstrings’ <B13/21,Bx5/16><H2/18> (CA ‘*aqara*, ‘*aqqara* ‘to hamstring, hock an animal’).
- ‘*grb* *mizintin* ‘*agribiyah* ‘a raincloud making its appearance during the reign of Scorpio’ <33/23>.
- ‘*gg* ‘*agūg* ‘a cloud heavy with rain’ <3/7> (CA ‘*uqqat as-sahābah* ‘the cloud was rent by the wind and poured forth its water’, hence *sahābah* ‘*aqqāqah*).
- ‘*gl* ‘*agal* ‘to tether, hobble’ *Glos*; *y‘agil*, *y‘agǧilhin* ‘he fetters the camels’ left legs with a short rope above the knee’ *Musil*, 337, 367 (CA ‘*aqala*, ‘*aqqala*). *ma‘gil* pl. *ma‘āgil* ‘part of the leg in which camels are bound with the rope called ‘*gāl*’ <8/6> (CA *ma‘qil* pl. *ma‘āqil*). ‘*gāl* pl. ‘*ugl* ‘short rope for hobbling a camel’ <B5/18><H1/44,P3/4> (CA ‘*iqāl* pl. ‘*uqul* ‘a rope with which a camel’s foreshank is bound to his arm, both being folded together and bound in the middle of the arm’). *m‘aggal* ‘hobbled’ <33/29>. ‘*gēli* ‘colourful woven bags on both sides of the camel

- saddle’ *Su*, iii, 139 <N/8,H2/2>. ‘āgil pl. ‘iggāl ‘reasonable, intelligent, judicious’ <H1/51,M/21,47> (CA ‘āqil pl. ‘uqqāl). ‘agil ‘good sense, social sense’ *Lughod*, 134, 157 <494>.
- ‘krš ‘akraš, y‘akriš ‘to be curly, knotted (hair)’ <G/32> (CA ‘ikrašah ‘female hare, so called because of the thickness and curliness of her fur’).
- ‘kf m‘akkifāt al-ḥiniyyah ‘curved swords’ <G/39> (CA mu‘akkaf ‘bent, curved, crooked’).
- ‘kl ‘čēliyyah syn. of ‘aknān ‘battle’ <P7/11> (CA ‘akala ‘to smite, throw down’; i‘takala ‘to lock horns, fight’; ‘akala fulān ‘So-and-So died’).
- ‘kn ‘acnān expl. as ‘clouds of dust and gunpowder stirred up in battle’; yōmin ‘acnān = yōmin ‘abūs ‘a grim day, a day of battle’ <C/43,Mx1/76,101> (CA ibl ‘aknān ‘numerous camels’).
- ‘lb ‘alab ‘to strike s.o. in the neck’ <Mx4/48>. ‘ilba pl. ‘alābi ‘the tendons, sinews of the neck, the two fleshy parts of the back of the neck; neck’ *Musil*, 115 <19/23><Mx3/20,G/68>; mitīn al-‘alābi ‘one with a stiff neck; one who, disliking to bend his neck or to salute, is full of conceit’ *Musil*, 470, 487 (CA ‘ilbā’ pl. ‘alābīy ‘the tendons of the neck’).
- ‘lj ‘alaj ‘to champ on the bit’ <O/6>; ‘āljāt al-mišārī ‘chewers on the reins,’ i.e. ‘spirited horses’ *KhaAd*, 144 (CA ‘alaja ‘to be in a state of commotion’). i‘tilaj ‘to clash, to become engaged in battle’ <401> (CA i‘talaja ‘to wrestle together, to try to throw one another down, to fight for mastery, to clash’; i‘talajat al-amwāj ‘the waves dashed together’). m‘ālij al-firsān, ‘cavalry battle’; expl. as ṭrād al-xēl, ‘duelling of horsemen’ <339>.
- ‘lf ‘alūf ‘fodder, what is fed to animals’ <H2/16> (CA ‘alafa ‘to feed, fodder’).
- ‘lg ‘allag, y‘allig ‘to attach to, throw on, hang on’ <8/b> <283><B3/20><Mx2/6>; ‘to join, overtake, to overtake and attack’ *Su*, ii, 160; ‘alligōhum šuwāb ‘they wounded them’ <B9/11>; ‘to impose on, to exact (tribute) from’ <584>; ‘allag al-‘āniyyah, see under ‘ny. ta‘allag ‘to be attached to, belong, be related to.’ mit‘allig ‘attached to, clinging, cleaving to’ <C/60>. ‘ilāgah ‘what is suspended, attached to, hung on, thrown on; obligation (to protect or take revenge for s.o.)’ <378>

(CA ‘*alāqah* ‘attachment, connection; obligation of blood-revenge’). ‘*alīg*, ‘*lāg* pl. ‘*alāyig* ‘the gear that is loaded on the camel’s back’ *Musil*, 585; *JuA*, 164 <4/14><N/142> (CA ‘*ilāq* ‘a thing that is hung, suspended’). ‘*alūg* ‘food’ <Mx1/11> (CA ‘*alūq* ‘pasture; milk in a camel’s udder’). *i’lāg* ‘the fastening of the noose at the other end of the rope holding the bucket to the *‘itab*, the saddle of the *sānyah*’. *ma’lag*, *ma’lūg* pl. *ma’ālīg* ‘what can be suspended on or in, attached to, connected with; conditions (e.g. to pay tribute)’ <584>; ‘the inner parts of the body (which have been suspended to the skeleton)’ *Musil*, 211 <Bx11/18>; *zēn al-ma’ālīg* ‘fancifully ornamented (litter)’ *Musil*, 265 <581>. *ma’lūg* ‘attached to, left lying on’ <635>. *ħirbah ‘oligiyyah* ‘a blade made in Hadramaut’ <33/26>.

‘ll ‘*all*, *yi’ill* ‘to irrigate, cause rain to fall on’ <Bx9/9><C/35> (CA ‘*alla* ‘to give to drink a second time’). ‘*illah* ‘disease, bodily defect; losses, defeat’ <606><B10/6><Mx3/29>. ‘*atīl* ‘sick, diseased man’ *Musil*, 513. *magħū‘at al-‘illah* ‘she is without blemish, she has a pure pedigree’ <Bx9/2> (CA ‘*illah* ‘illness, disease, defect’).

‘lm ‘*allam* ‘to bring, give news to, report to, let s.o. know s.th., tell’ <267,368,444,630,699><B1/10><N/4,61>, part. *m’allim* <B6/22>. *ta’allam* ‘to question, ask for news, reports’ <053, 697>. ‘*ilm* pl. ‘*lūm* ‘report, news, piece of information’ *Musil*, 523; see also *Doughty*, ii, 294 <6/34,21/32,30/24><012, 018,053,191,288,663,696,699><B1/10,14,6/2,D5/16,10/2><N/92,122,C/22>; ‘reputation’ <15/11,12,21/28><218, 363,553><M/63>; ‘words of advice; events (as reported)’ <14/5><677>; ‘*ilmi bhum* ‘the last reports, news I had concerning them’ <282>, see under ‘*hd*; ‘*ilm* also may mean ‘*ilm nigāwi* ‘report that war has broken out’ <451>, see under *ngy*. ‘*tilām* ‘instruction, information’ <N1/7>. ‘*alāmah* ‘sign, memento’ <23/4>; ‘distinguishing mark, colour’ <11/7>; ‘landmark’ *Musil*, 676 (CA ‘*alāmah* ‘sign, token, mark, indication’). *bšūtin m’allmih* ‘cloaks with marks, *ṭamgah*, attached’ <C/142>. *bīr ‘ēlimiyyah*, ‘*ēlam* ‘a big well holding much water’ <17/6,19/10,33/50><B9/1,D7/2> (CA ‘*aylam* ‘a well having much water’).

‘lw ‘*alla* ‘to let the stud cover the mares’ *Musil*, 374. *ta’alwa*,

ta‘alla, i‘tala ‘to climb, ascend, mount’ <035,036><N2/4>
<H2/12,N/159,M/81,Mx1/41,2/78,3/22>. *mi‘tili* ‘climbing,
ascending’ <111>. ‘*āl, ‘ālī* ‘high, lofty’ <068><B1/1> (CA
‘*ālīy, ‘ālī*); ‘*alāw, ‘alāwi* ‘the highest parts, high places’ <024,
039><D4/3>; ‘*luww* ‘the higher part, upper reaches (of a
valley)’ <638>. ‘*alālī* ‘high places, houses, rooms’ <N/196>
(CA ‘*ullīyyah* pl. ‘*alālīy* ‘upper chamber, story; high place’). ‘*ikwa*
‘the west, the direction of the Ḥijāz mountains as seen from
Wādi ad-Dawāsir; high part’ <B3/9><M/55> (CA ‘*ukw, ‘ikw,*
‘*alw* ‘the higher, highest part’). ‘*luwwah* pl. ‘*alāwi* ‘stud horse’
<282>. ‘*alāmi‘* ‘why you (f.s.)’ = ‘*ala ma* + personal
pronominal suffix <109>.

‘*md* ‘*amad* ‘to do s.th. on purpose, intentionally; to head for s.o.
(e.g. with a request for support, hospitality, etc.)’ <H3/4,G/
203>; *la ‘amadna xaṭan* ‘if wrong is purposefully committed
against us’ <18/18> (CA ‘*amada* ‘to support, betake o.s. to; to
intend; to embark upon’, inf. n. ‘*amd*). ‘*amd* ‘on purpose,
intentionally, willfully’ (CA ‘*amdan*); *ant zāll walla ‘amid* ‘did you
do it by mistake or on purpose?’ ‘*ammad* ‘to proceed on a straight
course’ *Musil*, 162; ‘to go straight to’ <B3/13>; ‘to dispatch’
Glos. ‘imād ‘(going) straight at, without swerving or hesitation’
<198><Bx4/6><N/40> (CA ‘*amada* inf. n. ‘*amd*). ‘*amūd, ‘amad*
pl. ‘*imdān, ‘immād* ‘tent pole, stake; column; pole to which the
motherless foals are tied’ <33/27><628><B5/26><Mx1/
107,G/162,C/9,S/127,154>; ‘column, pillars of dust; whirling
columns of locusts’ *Doughty*, i, 380-381 <2/17,3/2>; ‘the main
part of s.th.’ <B5/24>; *al-‘amūd fōg al-gi‘ūd* ‘the tent pole on
the back of the young male camel’, i.e. the tents and the
furniture have been loaded onto the pack-camels and the
tribe is ready to move <632> (CA ‘*amūd, ‘amad*).

‘*mr* ‘*amar* ‘to cause to flourish; to adorn, beautify’ <P8/20>.
‘*ammar* ‘to give a long life’ <H2/13>. ‘*amār* ‘cultivated land (with
subsidiary crops under palms)’ *Ph*, ii, 314. ‘*umr* pl. ‘*amār* ‘body;
life, span of life, age’ <6/29,9/31><064,544,675,700><G/
9>; *allah yṭawwil ‘umr ha-l-walad* ‘may God make this boy’s
lifespan long’ *Hess*, 169; *hu ma ‘umrih* ‘never of his life he’
<249>; ‘*ala ‘umrik* ‘yourself’ <O/8> (CA ‘*umr* pl. *a‘mār*). ‘*āmīr*
‘brand-new, in excellent condition’ <16/7>. ‘*ammār* ‘builder

of civilization, bringer of prosperity’ <P8/21>. *ma‘mūr* ‘building, edifice’ <25/15> (CA ‘*āmīr* ‘in a state of good repair’). *m‘ammār* pl. *ma‘āmīr* ‘long-lived, durable’ <B3/6> (CA ‘*ammāra* ‘to grant a long life’). *mī‘timīr* ‘one who is making a religious visit, performs the ‘*umrah*; one who is aiming to make such a visit’ <16/10> (CA *mu‘tamīr*).

‘ms ‘*mōmas* ‘to become clouded over, murky’ <8/1>; *ta‘āmas*, ‘*mōmas ar-rāy* ‘the mind became clouded, shrouded in darkness, confused’ <12/14><B1/3,D11/5>. ‘*ams* pl. ‘*amās* ‘state of being clouded over, dullness of mind, thick-headedness; one’s sleepy, dull, sluggish state of mind, which is lifted by drinking coffee; inability to grasp s.th., perplexity, confusion’ *KhaAd*, 401; *Musil*, 286 <B2/3,10/6,12,D1/10>; *ḥatta yijī finjālha yijli l-‘mās* ‘so that the cup of coffee dispels the drowsiness’ *Maws*, i, 439; ‘*amsān*, *mi‘ōmis* ‘s.o. who is in a state of ‘*amās*’ <Bx6/4><S/141>. *mī‘mis ar-rāy* ‘stupid, dull, sluggard’ <B9/31> (CA ‘*amasa* ‘to be obscure, unclear, recondite’).

‘mg ‘*umg* pl. *a‘māg* expl. as ‘good lineage; wise, brave, worthy men,’ perhaps a reference to old, noble lineage as in *ḥāfyātin* ‘*mūgih* ‘rotten, degraded lineage’ *KhaAd*, 176 <P4/2> (CA ‘*amīq* ‘remote, far-extending’).

‘ml ‘*imlah* syn. of *ṣiḥbah* ‘commercial, financial relationship; acquaintance, friendship’ <G/174>. ‘*ammāl* ‘continuously, incessantly’ <6/26>; *al-lēl* ‘*ammāl* ‘all night long’ <482>. *bi-l-‘amālah* ‘on purpose, intentionally’ <18/18>. ‘*amal* ‘work, actions; the scale in which one’s deeds are being weighed’ <Mx4/7>. *ma‘mūl* pl. *ma‘āmūl* ‘utensils needed for the preparation of coffee, like the pots, the *miḥmāsah*, to roast the beans, etc.’ *Hu* <N/89,107>. ‘*imlīyyah* ‘a tried riding camel’ *Musil*, 358 <N/7,134,M/2,Mx2/50> (CA *ya‘malah* ‘excellent, strong, light, and swift she-camel’).

‘mm ‘*amm*, *yī‘imm* ‘to address everyone, the entire company’ <Bx10/9> (CA ‘*amma* ‘to include in general’). *m‘amm* ‘in general, altogether’ <568>. ‘*mūm* ‘general, total’ <B6/25,Bx3/2> (CA ‘*umūman*). ‘*māmah* pl. ‘*amāyim* ‘headcloth, headscarf’ *Hess*, 128 <071> (CA ‘*imāmah* pl. ‘*amā‘im* ‘turban’). ‘*amm* pl. ‘*amām* ‘uncle; the family whom a black slave serves and whom he calls his uncles’ *Musil*, 82-83 <11/4><669,680>.

- ‘mhj ‘amhūj pl. ‘amāhīj ‘a beautiful, attractive woman’ *Su*, ii, 119 (CA ‘amhaj pl. ‘amāhīj ‘tall; long and fresh plants’).
- ‘my a‘ma ‘to render blind; to make impregnable’ <N1/10>. ‘ama ‘blindness; cause of anger, rage, frustration’ <B12/3> (CA ‘amiya ‘to be blind’). ‘ama ‘blind’ <702><Mx4/49> (CA a‘mā).
- ‘an ya-‘ank, la ‘ank indicates the extreme unlikelihood of s.th. happening, often as an expression of regret, distaste or contempt, ‘far be it from you to think that, there is no chance, possibility that’ <219,336,394,467,586><Mx4/79>.
- ‘nt ‘intūt pl. ‘anātīt syn. of manā‘īr ‘hardy, brave, proud men, tough fighters’ <Bx8/7> (CA ‘annata ‘to treat severely, with hardness’).
- ‘nd ‘anūd ‘leader of the gazelle herd’ *Glos* <33/34>; expl. as syn. of ‘azūm, ‘āṣi ‘indomitable, spirited, fearless, refractory, disobedient’ <G/166> (CA ‘anūd ‘a she-camel that pastures aside from the herd; that precedes, leads the others’).
- ‘ndl ‘andal, ‘andaliyyah = iṣīl ‘thoroughbred mare’ *Musil*, 552; ‘a pure-white mare of noble descent’ *Raswan*, 112 <33/39>; ‘a slender, graceful woman with a luscious bosom’ *Su*, ii, 186 (CA ‘andal ‘a she-camel with a big head; big-bodied she-camel’).
- ‘nz ‘anaz, ‘annaz ‘to rely on; to entrust, put s.o. under an obligation to; to head for and to rely on s.o. (for help)’ *Hu* <379>; ‘to insist (that s.th. be done)’ *SuFa*, 664; ‘to ask permission to graze on s.o.’s land’ <G/53,54>; ‘annaz ḥālīh ‘he sought refuge with’ *Musil*, 423 <G/16,134>; ma y‘annaz ‘alēh ‘he cannot be relied upon for support, as a refuge.’ i‘tanaz ‘to rely on, seek the support of; to seek refuge with’ <Mx2/107,G/9>. ‘inzah ‘support, refuge, which is requested’ <G/16>. ‘āniz bi- ‘relying on, entrusting s.th. to’ <379>. m‘annizah ‘reliable (as to her pedigree), belonging to an excellent family’ <Bx9/2>. ‘anz pl. ‘nūz ‘the old she-gazelle which leads and guards a herd of gazelles. She takes her post on a height, scenting the enemy. If she scents something suspicious, she looks eagerly in that direction and stamps her foot angrily when she cannot at once discover the cause of her fears. On catching sight of the enemy she flees, with the other gazelles following her in a long line which wavers to the right or left according to the direction taken by the old doe’ *Musil*, 201 <8/3>.

‘nf ‘anīf ‘cruel, grievous, severe’ <D5/9> (CA ‘anīf ‘severe, harsh’). m‘anaf ‘the best, purest, finest’ <B13/27> (CA ‘unfuwān ‘the prime, bloom, first and best of a thing’).

‘ng ‘ānag ‘to embrace, be attached to, be fond of; to attach o.s. to’ <083>; ‘to meet and join’ *Musil*, 630; ‘to reach, come upon while running’ *Musil*, 273; ‘to catch up with in pursuit’ *KhaAd*, 280. m‘ānagt al-jīmal ‘(a she-camel that is) fond of the stud camel (a quality considered praiseworthy by the Bedouins)’ <N/50> (CA ‘ānaqa ‘to embrace’). ‘ung pl. ‘nūg <1/8,7/15,11/11><D2/11><Mx1/16> and ma‘ānig <6/25> ‘neck’ (CA ‘unq). ma‘nūg ‘long-necked (camel)’ <2/10>. ‘anīg expl. as syn. of ‘anūd ‘female gazelle leading the herd’ <B4/22>.

‘nn ‘nān pl. ‘innah ‘reins’ <2/15,19/19,32/2><064,336,403>. ‘annān ‘the man who holds the reins’ i.e. the rider before mounting the horse <174> (CA ‘inān pl. a‘innah). ‘annah expl. as ‘a fire that has been lighted; a problem, some trouble that may start a feud between the tribes’ <B11/b,2,11>. ‘nēni, xirj ‘nēni ‘a saddle bag woven of colourful strands of wool; the ‘nēni consists of two saddle bags, xirjēn, each at the end of a connecting part that is thrown over the back of the camel’ <6/30><D2/12>.

‘ny ‘ana li- ‘to go to s.o. looking for support, head for’ <M/94,S/147>. ‘anna ‘to burden s.o., try s.o.; make s.o. suffer, hurt s.o.’ <Bx12/2><C/163>; y‘anni al-fittar al-fih ‘he tires the fleet camels.’ ta‘anna ‘to come from a great distance, travel a great distance’ *KhaAd*, 446 <G/113>. i‘tana ‘to observe s.th. scrupulously; to attach importance to s.th.’ <18/25>, part. mi‘tini ‘looking after, taking care of’ <G/157> (CA i‘tanā ‘to be anxious about s.th.; to be careful to do s.th. well’). ‘āni pl. ‘awāni ‘truce’ <519,533>; ‘protection money or gifts in exchange for a truce; truce’ <Mx2/89> Mṭār ‘alligaw al-‘āni ‘ala ‘Tābah ‘the Mṭār asked the ‘Tēbah for a suspension of hostilities’ *Hess*, 101,161; angid al-‘awāni ‘I break the truce’ <519>. ‘āni pl. ‘awāni ‘one who is heading for, looking for support, protection’ *Musil*, 30 <21/21><340>; ‘relatives (who have an obligation to support each other)’ *JuKha*, 68; *JuA*, 208, ‘a cousin, the son of one’s sister if she is married to s.o. of

another tribe, or of one’s aunts, a relation that is expressed by the term *‘nuwwah*; s.o. who comes from far, e.g. looking for support, protection’ <Bx6/7><M/94,C/41,172,Mx1/58,S/71>. *bi-l-‘āni* syn. of *bi-l-‘amd* ‘on purpose, meant for’ <Bx12/11><C/62>; *‘ānth* ‘for him, meaning him, to get him’ <Mx2/22>. *‘āniyyah* ‘material support, subsidy (e.g. to kinsmen in difficulty)’ <9/36>; ‘granting the request of s.o. who came looking for support, protection’ <D7/11>; *‘allag ‘āniyyah* is said when a weaker tribe asks permission from a stronger one to pasture in the latter’s tribal area. Such a request is usually accompanied by a small gift, like a sheep. The *‘āni*, truce in the relationship, remains in effect until it is formally dissolved and the tribe that asked for it has returned to its own area, *JuKha*, 118 (CA *‘ānī* ‘lowly, humble, submissive’). *m‘anna* ‘suffering, troubled, distressed, grieving’ *Musil*, 501 <11/3><P9/1>; ‘one who follows a straight, well-defined course; going to, heading for’ *Musil*, 555 (CA *‘annā* ‘to hurt, to make suffer’). *ma‘āni* ‘worth, value, substance’ <218>. *‘ana* ‘because of, for the sake of’ <17/8,32/14,15> (CA *‘anā* ‘difficulty, trouble’).

‘hd *‘āhad* ‘to promise; to make a covenant, compact; to undertake a binding obligation, to commit o.s.’ <487,489>, part. *m‘āhid* <488> (CA *‘āhada*). *ta‘āhad* ‘to conclude a compact, to enter in a mutually binding obligation; to be used to, to expect to find s.o. in a place’ <675>, part. *mit‘āhid* <665>. *ta‘ahhad* ‘to be familiar, acquainted with’ <B1/17> (CA *ta‘ahhada*, *ta‘āhada* ‘to renew the acquaintance with; to return, go frequently to’). *‘ahad* ‘truce’ <S/110>; *‘ihdin* ‘a truce’ <23/6>; ‘covenant, solemn promise’ <33i>; *‘atni ‘ihd allah* ‘promise me by God’, said to a travel companion about whose intentions one harbours some doubts; *‘alāk ‘ahad allah w-imān allah inni ma axūmik*, ‘I give you God’s covenant and peace, security, I promise that I will not behave treacherously towards you, may God betray the traitor’ *Hess*, 155; ‘one’s knowledge that s.th. or s.o. is in a certain condition based on one’s acquaintance with it’ <B4/21>; ‘acquaintance; time of meeting, staying in the same place with, rendezvous’ <287>; *‘ahdi bihum* ‘the last

time I met, saw them’ *JuKha*, 143 <513>, also ‘*ilmi bihum*, *Sow*, 174 (CA ‘*ahd* ‘covenant, compact, agreement’; ‘*ahdī bih fī ḥāl kadhā* ‘I knew it to be in such a condition’; ‘*ahdī bih qarīb* ‘it is not long ago since we met, used to meet’).

‘wt *m’ūtah* expl. as ‘abode, dwelling-place; what is left on the battlefield’ <B9/20><C/44,101>.

‘wj ‘*āj*, *yī’ūj* ‘to go at a slant’ <S/73>. ‘*āj* ‘camel saddle’ <6/30><B4/11>. ‘*ūj* (pl.) ‘curved, crooked; lean, emaciated (camels)’ <7/4><429,541,606><D15/1><G/122> (CA ‘*waj* pl. ‘*ūj*). ‘*wāji* expl. as ‘a kind of rifle’ <P4/31>.

‘wd ‘*ād* ‘to return’; *la* ‘*idt* a curse, lit. ‘may you not return’, also *la* ‘*ād*, an expression of anger, regret <061><B1/1>; it is also used with the meaning of ‘though, if,’ as in *la* ‘*idt ḥabrin fa-r-rjāl ḥbur* ‘if you are smart, so are other men.’ ‘*ād*, interjective particle, see under ‘*ād*. ‘*awwad*, *y’awwid* ‘to return, to turn back’ <028,406,425,431,559,627><B13/15><N/122,B/30>; ‘*awwad l-* ‘to do s.th. frequently, as a matter of habit, predilection’ <B13/4>; *m’awwid* ‘returning’ <383>. *ta’āwad* ‘to return, turn back’ <556>. ‘*ādah* pl. ‘*awāyid* ‘customs, habits, manners’ <21/32,30/11>. ‘*ādī* ‘customary, by tradition and right belonging to’ <2/26>. ‘*ōd*, ‘*ōdah* pl. ‘*yād* ‘big, old, of things and people’ *JohnEa*, 245; ‘*ōd* ‘old stallion, old man’ *Musil*, 225, 375 <629, 680,702,703><B9/21><N/175,G/10,Mx1/29>; ‘*ōdah* pl. ‘*yād* ‘old horse’ *Glos*; also ‘palm trees’ (probably with the connotation that these tall palms need big amounts of water, thereby exhausting their owner and the camels that draw the water), ‘full-grown, tall palm trees’ <1/7,24/5><D1/1><P5/a> (CA ‘*awd*). ‘*aydān* ‘tall palm trees, so called when the stumps of their branches have fallen off and they have become bare trunks from top to bottom’ *SuFa*, 674 <9/26> (CA ‘*aydān*). ‘*ūd* pl. ‘*ūdān*, ‘*īdān* ‘wooden shaft of the spear; spear’ *Musil*, 133 <26/26,33/26><N/32>; ‘sticks, beams, poles’ <9/27,24/3><650>; ‘branch, twig; aloes-wood, aromatized wood with which one fumigates o.s.’ <11/22><B2/23><P5/4>; ‘figure; slender, svelte figure of a woman’ <33/19><D5/14, N2/11><C/95>; *wagfat al-’ūd* ‘noon, the time when the sun is in zenith and the twig throws no shadow, the hottest time of the day’ <A/4>. *m’ūd*, *mī’wād*

pl. *maʿāwīd* ‘a camel trained to draw water’ <482><M/59,H1/b,39,H2/a,C/2,N/206,210,Mx2/90,120,G/2>; also synonym of *manāʿīf* ‘returning raiders’ *Musil*, 105.

ʿwr *iʿtār* ‘to get s.th. as a loan, as s.th. that has been bestowed and in consequence can be withdrawn’ <Mx1/25> (CA *iʿtawara* ‘to befall, come over s.o.’).

ʿwz *iʿtāz* ‘to need, be in need of’ <H3/e> (CA *ʿāza* ‘to be wanting; to be needy, poor; to want, need’). *ʿāzah* ‘need, necessity’ *Musil*, 166 <H3/c> (CA *ʿawaz* ‘want, need, exigency’). *ʿayzān* ‘helpless, powerless’ <21/25> (CA *ʿāyiz* ‘poor, needy’).

ʿwš *ʿūš l-andā* ‘strong, rugged and enduring camels’ <20/6,24/8,26/25><N/153,Mx3/12,S/73> (CA *ʿawšā* ‘difficult, hard, rugged’).

ʿwṭ *ʿawwaṭ* ‘to utter a lowing sound’ <1/12>.

ʿwḏ *ʿād* ‘to compensate s.o. for a loss, indemnify, replace, substitute’ <348,367>; *yīʿaywid* ‘he compensates for’ <350><B7/20>. *iʿtād* ‘to receive as compensation, substitute, instead of’ <592><N/185,P7/10,Mx1/15> (CA *ʿāda*, *aʿāda*, *iʿtāda*). *ʿawad* ‘compensation, substitute’ <486>, also *ʿādah* <348,438><B7/20> (CA *ʿawd*, *ʿiwad*).

ʿwg *ʿāg* ‘to hinder, prevent, hold back’ <Mx1/6,P7/10> (CA *ʿāqa*); *ʿan as-suwālif ʿāgni* ‘he made me unable to resist the claims’ *Musil*, 202. *ʿāgah* ‘s.o. who hinders, is in the way, prevents others from accomplishing their affairs; a man who takes a long time to dress, to arm himself, and to mount his horse in order to evade repelling the hostile attack, coward’ *Musil*, 557 <N/147>. *ʿīfāk al-ʿōg* ‘may God save you from obstruction’ *Musil*, 114 <Mx4/84> (CA *ʿāʿiq*, *ʿawq* ‘person hindering, impeding, diverting from the thing one desires to do’).

ʿwl see also s.v. *ʿyl*. *ʿwāl*, *ʿawāl* ‘children’ <N/121,190,Mx2/9>; ‘men, warriors’ <N/112> (CA *ʿāla*, *yaʿūlu* ‘to feed, nourish, sustain a family, household’; *ʿiyāl* ‘the persons whom a man feeds, who dwell with him, and whose expenses are incumbent upon him’).

ʿwm *ʿāmi* ‘since a long time, long-time, not of recent date’ <N1/3,12,D7/14> (CA *ʿām* ‘a year’).

ʿwn *ʿān* ‘to help, aid assist’ <180,450>; *ʿinna* ‘Help us!’ <21/

- 19> (CA *aʿāna*). *ʿānat allah* ‘the help of God’ <18/23>. *ʿawān* ‘helpers, assistants; aid, assistance, succour’ <181>. *mʿānah* ‘aid, help, assistance’ <181> (CA *aʿāna*; *ʿawn* pl. *aʿwān*; *maʿānah*). *mʿāwin* ‘the assistant, co-driver, co-pilot’ <N2/4> (CA *ʿawn*).
- ʿwy *ʿawa* ‘to howl, cry loudly, wail’ *Musil*, 202 <18/12,22/4,23/9><548><D2/7,3/2><B/41,N/23>. *taʿāwa* ‘to howl in response to one another’ <130><B9/20><N/52>. *ʿawa*, *ʿwiyān* ‘howling, crying’ <23/8><C/183>. *taʿāwi* ‘howls, cries’ <157> (CA *ʿawā*).
- ʿyb *ʿēb* pl. *ʿyūb* ‘blemish, imperfection, vice, weakness, shame’ <305,481><B10/3> (CA *ʿayb* pl. *ʿuyūb*). *ʿābah* pl. *ʿyāb* ‘bags made of camel leather in which dates and grains are carried’ *Hess*, 119 <642><N/122,C/102> (CA *ʿaybah* pl. *ʿiyab*, *ʿiyāb* ‘a bag of leather in which goods or utensils are put, in which reaped corn is carried’).
- ʿyd *ʿīd* ‘feast; place where weary travellers find hospitality and a warm welcome’ <6/33><B9/22><M/50,C/88,G/119,Mx4/21>. *hal al-ʿīd* ‘the camel riders’ <242>. *ʿēdihyyah* ‘excellent riding camel, neither young nor old’ <B9/4> (CA *ʿīdiyāh* ‘certain excellent she-camels so called in relation to a stallion that begat an excellent breed, *ʿīd*’).
- ʿyr *ʿār*, *yīʿīr* ‘to blame, reproach, find fault with; to fall down’ <Mx2/97> (CA *ʿāra*). *ʿārah*, *miʿīrah* ‘shame, disgrace’ *Musil*, 321 <429><Mx1/39> (CA *ʿār*). *ʿīrah* ‘abuse, invective’ *Hess*, 169. *ʿayyar*, *yʿayyir* ‘to ride on a plundering expedition’ *Musil*, 507, 650 <557>; ‘to blame, lampoon’ *Musil*, 507, 650 <N/21>. *ʿāwar*, *yʿāwir* ‘to depart on a plundering expedition in the afternoon in order to reach the tents of the enemy after dark’ *Hess*, 98. *mʿayyir* pl. *maʿāyīr* ‘s.o. who sets out on a mount; thief mounted on a horse or camel, mounted robbers who plunder at night (a thief on foot is called *ḥāyif* or *ḥinšūli*)’ *Musil*, 116, 449; *Hess*, 98 <S/27>; *maʿāyīr bi-dhūr ar-rāb* ‘robbers mounted on camels’ *Musil*, 506. *miʿyār* ‘mounted stealing, plundering expedition undertaken alone or by up to four riders lasting no more than one or two days’ <094>. *maʿāyīr* (pl.) ‘cast, flung, fallen, thrown upon’ <B3/17>; *ma li jida yikūn l-ūmāy bi-l-misbāḥ // omēt bih lēn al-xaraz rāḥ ʿayrāni* ‘There is nothing left for me

but to sway my string of worry-beads, // Swaying it until it snaps and the beads scatter on the ground' (a verse in a love poem by Bkhētān). *m'āyir* 'troublemaker, s.o. who stirs up trouble just for the sake of it, without a valid reason' <B13/7>. *ʕārah* 'insult, disparaging remark'. *ʕyyārah* 'joking, making fun of' (CA *ʕāra fī al-qawm* 'he went and did mischief among the people'). *māʕarah* 'battle ground' *Musil*, 601; 'the ground where the dead and wounded lie after the battle has been fought' <242>. *ʕr* 'donkey' <S/47>. *ʕrah* pl. *ʕyrāt*, *ʕrāt* (often used in conjunction with *an-niḏa*) 'hardened camels, strong camel mounts' *Musil*, 156; *Glos* <6/31,27/4,30/23><102,581> (CA *ʕyrān* 'camel resembling the onager, *ʕyr*, in quickness and briskness; hardy').

ʕz *ʕyz*, *ʕz* pl. *ʕūz* 'hip, haunch, thigh, part between the hump and the hip of a camel' <Mx2/118,4/20>.

ʕy *ʕāʕa* 'to crow, as a cock' *Musil*, 273; *yʕāʕaw lha* 'they called, shouted to them (the horses)' <32e>.

ʕf *ʕf*, *yīʕf* 'to dislike, loath, feel disgust for s.th.; to have enough, be fed up with; to turn away from' *Musil*, 183 <19/8,30/19>; *ʕf*, pass., 'it is disliked' <24/11><N/94,158,C/47,76,Mx2/87>. *ʕyif*, *ʕyūf* f.pl. *ʕyfat* 'disgusted, having had enough (e.g. of war or of a husband)' <099><Bx6/23><S/20,B/48> (CA *ʕafa*).

ʕl *ʕāl*, *yīʕl* 'to attack, transgress' <8/10>; 'to lose the way; to go wrong; to transgress' *Glos*; *Musil*, 487; *ʕāl* *ʕala flān* 'to hurt, attack s.o., do wrong' *Musil*, 225. *ʕaylah*, *ʕalah* pl. *ʕylāt* 'transgressions, acts breaching the peace, evil deeds, daring attacks' <2/25><S/107,108>; *ʕalah* expl. as 'people who became lost, paupers, people without means or employment' <P4/13> (CA *ʕaylah* 'poverty, want; paupers'). *ʕyil*, *ʕyyāl* pl. *ʕyyāl* 'transgressor, violator, wrongdoer; attacker, aggressor' *Musil*, 344, 487 <6/13,18/18,26/21><B9/17,12/3,Bx9/10><P10/3,N/18,Mx4/54,M/58,H1/45>; 'lost; straying from the right path; to blunder, run in all directions' <D5/3><Mx4/106> (CA *ʕāla fī al-ard* 'he went round about in the land'; *ʕyyāl*, *muʕl* 'seeking after prey', said of lions). *ʕāl* 'children; young men, sons of' *ʕawāl* in the dialect of Gḥaṭān <6/32,18/12,26/13><030,081,104,269,374,556,665><D1/2>; 'young (also of ani-

mals)'. ʿayyil 'baby boy, child' *Musil*, 243 (CA ʿayyil pl. ʿiyāl 'household, dependents').

ʿyn ʿayyan 'to see, look; to look for; to observe; to consider' <576><B5/2><N/187,196,C/24,B/43,H3/f,M/38,Mx2/98,G/2>, also taʿayyan <135>. ʿāyan, yʿāyin 'to look at, look over, see, gaze at' <045,100,108,602><G/14,149>. iʿtān 'to take aim at; to catch sight of'. ʿēn pl. ʿyūn 'eye'; ʿyēnātih 'his eyes' <Mx2/90> (CA dimin. ʿuyaynah). li-ʿēna, ʿāna 'for the sake of, because of' <H2/23>. ʿēnēn 'on purpose, intentionally, deliberately' <H3/b> (CA ʿamdan ʿalā ʿaynin, ʿalā ʿaynin, ʿalā ʿaynayn 'purposely, with seriousness, earnestness').

ʿyy ʿayya 'to refuse; to be obstinate' *Glos*, also taʿāya <32b, 33c><370,376><P1/a,S/51>; 'to be obstinate in the defence of, not to give up, to defend with vigour and courage, to rescue from attack by the enemy' <33/18><408,527>, part. pl. ʿāyyūn, mʿayyūn <B12/3><Mx1/60,2/57,4/41,55,G/175>. ʿaya 'obstinacy' <O/2>.

ġ (ġ)

ġbb ġabbab 'to postpone to the morrow' <354>. ġabāb 'the following day' <12/19>. ġibb 'after, following' <10/6,18/9,33/42><B3/17><C/176,Mx1/36,S/87>; ġibb al-atnēn 'Monday from dawn till sunset (since the day begins in the evening, lālt al-atnēn, the night from Sunday to Monday)' *Hess*, 70 <066>; ġibb as-sara = ʿiġb al-bārḥah 'after yesterday, after yesterday's march' *Musil*, 299. ġabīb 'leftovers of a meal' <Mx1/62> (CA ġibb 'the latter, last part'; ġibba = baʿda 'after'). ġibbah 'the surging of the sea' <N1/5><N/17> (CA ġubb 'a sea dashing so that it goes far, runs upon the land').

ġbr ġabar 'to make s.th. dust-coloured'; here it means that the mixture of camel's milk with water gave it the colour of dust: when there is not enough milk for the company present, the host mixes the available amount of milk with a quantity of water sufficient to provide a drink for everyone, <B7/12> (CA ġbarra 'to become dust-coloured'). ġbār 'dust' <Mx1/26>. ġubrah 'dust colour; being sprinkled with dust' <B9/23> (CA ġubrah 'dust

- colour; dusty hue arising from grief or anxiety'). *fi ġubr l-alḥād* 'in the dusty grave' <N/114> (CA *aġbar* pl. *ġubr* 'dust-coloured').
- ġbt* *ġabūt* pl. *ġibtān*, 'camel saddle like a *misāmah*, but with a stronger wooden structure, for carrying water bags' *Musil*, 354 <641>; the word is also used as a synonym for *mṭawwalah*, see under *ṭwl* (CA *ġabūt* 'a camel's saddle for women upon which the *hawdaj* is bound').
- ġbg* *ġabag*, *yġabig* 'to drink in the evening'; *al-bill ġbigat*, *al-bill 'ala ġabgah* 'the camels are watered in the evening' *Hess*, 80; 'to give to drink in the evening' <695>. *iġtibag* 'to drink (milk) in the evening' <690>. *ġabūg* 'the milk which serves the herdsman as a substitute for supper' *Musil*, 87, 341 <695><Mx1/15> (CA *ġabaqa*, *iġtabaqa* 'to give to drink, to drink in the evening'; *ġabūq*).
- ġby* *ġabba* 'to cover, conceal; to rise (dust)' <19/22,21/27><C/136,Mx1/9,3/18,G/158,B/32> (CA *ġabbā*). *iġtiba*, *yġtibi* 'to fly for safety, seek shelter, refuge' <B9/35> (CA *ġabbā*). *ġaba* 'what is hidden, concealed' <071>. *ġābiy*, *ġabiyy* 'hidden, obscure, unknown' <6/32,14/7><631>. *ġabāwi* 'terrain offering cover, hiding places' <B4/20>; *ġabyah* 'broken, uneven terrain (crossed by mountain ridges, gullies, rocky hills etc.)'.
- ġtr* *ġutraḥ* pl. *ġutar* 'headcloth' *JohnEa*, 85 <B/22>. *miġtir* <171>, *maġātīr* 'a herd of more than ten *wadḥa*, pure white, camels' *Hess*, 75; *Musil*, 334-335 <028,054,230,365,408><G/58,131,193>, see s.v. *mġr*.
- ġtr* *ġatīr* 'the traces, leftovers; drizzle, misty rain following the downpour' <12/19>. *ġatīrah* expl. as 'a herd (of mountain goats)' <B/24> (CA *tamaġthara* 'to gather').
- ġtrd* *ġatrad* expl. as 'to look for, search for water' <502>.
- ġtrg* *ġatāriġ al-hīġ* 'ostriches' <585> (perhaps from CA *aġtar* 'dust-coloured; long-necked aquatic bird').
- ġdd* *ġadāyid* (pl.) 'seething with spite and anger' <B/40> (CA *muġidd* 'a camel having the *ġuddah* disease, plague or pestilence; an angry man, swollen because of anger as though he were a camel having the *ġuddah* disease').
- ġdr* *ġadīr* 'a pool of water left by a torrent; place, e.g. a hole in a channel with steep banks, where rainwater stagnates and remains for a long time (but not until the summer)' *Musil*, 682

<1/3><Mx2/30> (CA *ġadīr*). *ġadāri* ‘pitch-black clouds; moonless nights’ <18/8>. *ġadra* ‘a dark rainy night’ *Musil*, 18; ‘intense darkness’ <B3/26><N/23,G/230>; *lāl ġadra* ‘a night without moonlight’ <B3/8> (CA *laylah ġadīrah* ‘an intensely-dark night’; *ġadrā* ‘darkness’).

ġdf *ġadfa* ‘(a camel) with ample fur on its shoulders and sides’ <B13/12> (CA *ġudāf* ‘long, abundant black hair’; *muġdif*, *muġaddaf* ‘ample, copious’).

ġdy *ġada* ‘to be, to become, turn into’ <12/8,10,13/6>; ‘to get lost; to disappear, go away; to be killed’ <N/210,B/35,37,P5/8>; ‘to go far in, continue’ <N/164>. *ġada bi-* ‘to take, to take away; to capture, gain’, syn. of *axad*, *Musil*, 552 <109,609><N/58,M/9>; *ġadi* ‘he forgets, suffers from lapses of memory’; *īġd* ‘*ala* (imp.) ‘go, go for’ <363>. *aġda* part. *miġdi* ‘to cause s.th. or s.o. to be, become’ (CA *ġadā* ‘to go, depart early; to become, come to be’). *taġadda* ‘to eat lunch’. *ġādī* ‘gone; lost; one who lost his way, strayed off’ *Musil*, 209 <2/13,27><619>. *min ġādī*, *ġād* ‘beyond, the part that extends farther than, away from; elsewhere’ *Musil*, 166 <2/5>. *miġdi* ‘dispenser, annihilator, s.o. who causes s.th. to become lost’ <274>; ‘causing s.th. or s.o. to be, become’ <B5/23> (CA *ġadā* ‘to go, depart early; to become, come to be’). *ġada* ‘lunch, meal eaten at midday’ *Hess*, 122; *Musil*, 86; also *ġadyāt* <C/4> (CA *ġadā* pl. *aġdiyāh*).

ġdy *ġada* ‘to raise, nurture’ *Glos.* *ġadda* ‘to feed, nourish with’; *tġadda* ‘she (the mare) is fed’ <33/12>. *mġaddi* ‘nourishing, feeding’ <196> (CA *ġadhā*).

ġrb *ġarab* ‘to set (said of the sun)’ <004> (CA *ġaraba*). *ġarab*, *taġarrab* ‘to journey, migrate in a western direction’ <N1/15> <Mx2/110>. *ġrāb al-bēn* ‘the crow, raven that announces the parting of the lovers’ <582>. *ġārib* pl. *ġawārib* ‘shoulder blade; nape’ *Musil*, 96, 298 <7/11,13/13,24/7><Bx9/22> (CA *ġārib* pl. *ġawārib* ‘withers, part between the hump and the neck’). *ġarb* pl. *ġrūb*, *ġawārib* ‘large, elongated bucket drawn by the *sānyah*’ <483,618><Bx6/11><P4/11>; ‘streams (of water, tears)’ <6/5> (CA *ġarb* pl. *ġurūb*; *ġarb* ‘tears flowing, *masīl*, from the eye’). *ġarb* expl. as ‘a small plot of land and a camel given to a share-cropper’ <N/190>. *miġrāb* pl. *maġārib* ‘puddles of foul water spilled on the ground around the well, which has been trampled

by the camels and become polluted with their dung and urine’ <Bx1/10><Mx2/12,G/232>.

ğrbl *ğarbal*, *yğarbil* ‘to confuse, confound s.o.’ <G/24>. *ğirbāl* pl. *ğarābīl* ‘adversities, difficulties’. *miḥan w-ğarābīl* ‘trials and adversities’ <10/4><A/12><M/57,H1/10>. *mğarbil* ‘experienced, wily’ <M/75> (CA *ğarbala al-qawm* ‘he slew, crushed the people’).

ğrt *ğirtān* ‘having a slim waist’ <15/5> (CA *ğarthān*).

ğrd *ğarrad*, *yğarrid* ‘to sing, warble’ <;17>.

ğrr *ğarr* ‘not to keep an appointment, not to honour a promise’ <24/16,33/40>. *ğarrar bi-* ‘to lead, go astray with, cause s.o. to take a wrong course’. *igtarr* ‘to be misled, deceived, led astray; to be negligent, inattentive (at the risk of losing one’s way)’ <H2/21> (CA *igtarra* ‘to be deceived; to be inattentive’). *min ğarrih* ‘because of its deception, deceived by it’ <3/1>. *tağrīr* ‘mistake, omission, lapse of memory’ <B3/12>. *ğirrah* pl. *ğirrāt* ‘unawareness, inadvertency, inconsiderateness, heedlessness’ <B9/7> (CA *ğirrah*). *ğarīr* ‘darling’ *Musil*, 168; ‘inexperienced youth’ *KhaAd*, 279 <B11/4,D12/6><M/33> pl. *ğirrān* <B5/23>. *ğarīrah* ‘inexperienced, young lady’ *Su*, ii, 176 <24/16> (CA *ğarīr* pl. *ğurrān* ‘deceived, beguiled; inexperienced, naive’). *šāt al-ğrēri* ‘white antelope’ *Musil*, 190. *ğurr al-mzūn* ‘clouds with white spots in the front parts’ <31/12> (CA *ağarr* pl. *ğurr* ‘white, having a white spot, blaze on the forehead, face’). *ğarāyir* pl. *ğarāyir* ‘a long bag made of wool’ <642>; ‘covering used to furnish the tent = *farš*; the three side walls of the tent, also called *dara*’ *Hess*, 108.

ğrz *ğaraz*, *yğarzūha* ‘they do not milk the she-camel so that she loses her milk (for *samḥ liyāl*, seven days, after her young camel has been killed at birth); in this way she becomes strong and can carry loads’ *Musil*, 87. *ğurz al-‘ašāyir* means that the she-camels have become *mğarrizah*, they are not being milked with the result that their milk gradually ceases to flow, allowing them to keep their reserves of strength and to stay in better condition and become fatter, <B13/27> (CA *ğarraza an-nāqah* ‘he abstained from milking the she-camel, desiring that she should become fat’; *ğāzīr* pl. *ğuzzar* ‘a she-camel that has drawn up her milk from her udder’).

- ġrs* *ġars*, *ġarsah* pl. *ġrūs*, *ġarāyis* ‘a plantation of trees, grove of date palms’ <12/23,18/11,19/14><431><B8/7><N/77,162,176, H2/6,32,5/1,P1/9,3/1,Mx3/23> (CA *ġars* ‘planted trees’).
- ġrf* *ġarf* ‘scooping water from a source with a *šalah*, a metal bowl’. *ġārīf* ‘scooping up, ladling’ <B6/3>. *ġarīf* ‘water that is scooped from a source’ <D5/8>. *maġrafah* pl. *maġārīf* ‘big, wooden spoon for taking meat from the kettle’ <19/9> *Musil*, 593 (CA *ġarafa* ‘to ladle, spoon, scoop’; *miġrafah* pl. *maġārīf* ‘a ladle for scooping up water or food’).
- ġrg* *ġarg* pl. *ġrūg* ‘crevices, watercourses through the rocks’ <2/1><Mx2/55> (CA *ġariqa*). *ġarga* (pl.) ‘drowning; sunk (into sleep)’ <620> (CA *ġarīq* pl. *ġarqā*).
- ġrm* *ġarām* ‘passion, vehement love, ardent desire’ <211> (CA *ġarām* ‘love that torments the heart’). *ġarāmah* ‘a fine, what is given or paid in settlement of a claim’ <N/45,47,82>. *jarrām ġarrām* see s.v. *jrm* (CA *ġarāmah* ‘a fine, indemnity, damages, amends’).
- ġrml* *ġirmāl* ‘singing of camel songs’ <6/16>. *ġirmūl* pl. *ġarāmūl* ‘sand-dunes; a knoll in the sand where grass grows in abundance’ *Musil*, 682; *Glos* <10/10,13/10,14/16><D11/9> (CA *ġarāmūl* ‘reddish hills (*hiāb ħumr*)’).
- ġrng* *ġirmūg* pl. *ġarānīg* ‘a crane’ *Musil*, 108 <24/9><515,582> (CA *ġurnūq* ‘an aquatic bird, long in the neck and in the legs, white or black; stork; Numidean crane; a comely, beautiful youth’).
- ġrhd* *ġarhad* ‘to sing a joyful melody, warble’ *JuKha*, 22 <P9/18> (CA *ġarrada* ‘to sing, warble’).
- ġry* *ġarra*, *yġarri* ‘to wind s.th. around s.th. else as an adornment or a trophy (e.g. the intestines of a gazelle around the barrel of the gun that shot it)’ <Bx1/3,4> (CA *ġarā al-jild* ‘he glued the skin, made it adhere with *ġirā*, a kind of lime’; *ġariy* ‘daubed, smeared, rubbed over’).
- ġzr* *ġazīr* ‘much, abundant, copious (said of water, rain, beneficence, knowledge etc.)’ <B1/15,2/18> (CA *ġazīr*). *taġāzīr* ‘copious amounts’ <B1/16>. *ġazr* pl. *ġuzr* ‘abundance, plenty, large quantity, lavish supply’ <B7/6> (CA *ġazr* pl. *ġuzr*).
- ġzl* *ġazāl* pl. *ġizlān* ‘gazelle’ <26/4><585>. *miġzil* ‘a gazelle with

a young one' <D12/3> (CA *mugzil* 'a doe gazelle having a young one').

ğzy *ğaza*, *yğazi* 'to make a raid, to ride on a plundering expedition' *Hess*, 95 <014,023,033>. *ğazuw* pl. *ğizwān*, *ğaziyyah*, *ğāziyyah* 'raid, a party of men setting out to capture booty, raiders' *Hess*, 99 <33i><C/12,59,134>. *mğaza*, *ğaziyyah*, *ğazwah* pl. *ğazawāt* 'raiding; raid' <024,030,033,051,079><Mx4/34>. *ğāzi* pl. *ğāzīn* 'raiding, raider' <015>, also *ğazzāy* 'raider' <33/49> (CA *ğazā* 'to go to wage war, fight; to go to fight with and plunder the enemy in the country of the latter, to engage in a warring, plundering expedition').

ğsf *ğasaf* 'darkness of night' <N/172,C/168> (CA *ğasaf* 'darkness, blackness' syn. of *zalmah*).

ğšš *ğaşš* 'to cheat, deceive, fraud; to dissimulate' <Bx11/20>. *ğaşš* pl. *ğšāš* 'fraud, cheat, impostor, swindler; acting with dishonesty, with dissimulation' <B6/28><Mx3/9> (CA *ğashsha* 'to act dishonestly, with dissimulation; to mislead, cheat').

ğsm *ğaşsam* 'to treat unjustly; to strike, beat wrongfully; to press against and push' <P4/19> (CA *ğashama*).

ğšy *ğāša*, *ğāšša* 'to cover, envelop, wrap up' <534><D7/12> <N/75,Mx3/15,4/80,S/16,93> (CA *ğashshā*). *tağāšwa* 'to cover completely' <19/1><N1/4> (CA *tağashshā* 'to cover, conceal'). *ğtiša* 'to cover, wrap up, envelop' <18/15><Mx1/93>. *ğāšī* 'covering, enveloping, veiling' <D4/10><N/167> (CA *ğashiya*).

ğsb *ğaşb* 'forcibly, willy-nilly'. *ğāšib* 'imposing by force, compelling, coercing' <B5/6>. *ğaşbaw* '*ala ha-r-rāy* 'they remained steadfast in this resolve' *Musil*, 533. *mağšūbah* 'a raped girl' *Musil*, 240 (CA *ğasaba* 'to usurp; to force; to rape; to subdue').

ğsn *ğušin* pl. *ğsūn* 'branch, twig; arteries of the heart' <3/2,10/13,12/3,6,30/2><D2/4> (CA *ğušn*).

ğtrf *ğatraf* 'to sing boastful songs, to ululate' <11/2,14/2,17/1,21/6>. *ğātārīf* 'the boastful songs and cries of men returning from a successful raid', close in meaning to *zağārīl* 'ululation' <19/20,24/8> (CA *tağatrafā* 'to magnify oneself, be proud; to walk in a haughty manner').

ğtt *ğatt* 'to dip in; to touch'. *ğatt* here means 'whirling clouds of dust (that envelop the traveller)' <20/2> (CA *ğatta* 'to immerse, plunge in').

ġtl *ġētal*, *yġētil*, *yġētlūn* ‘to play about, fool around, amuse o.s., to be irresponsible and do as one likes, happy-go-lucky (i.e. *tāyīš* pl. *ḥiṣān*)’; *ġayātil* syn. of *ḥyāṣān*, ‘pranks, capers, horsing around’ <Bx13/6> (CA *ġaytala* ‘to become abundant, to be profuse in discourse, raise one’s voice’; *ġaytal* ‘anything confused, mixed’; *ġaytalah* pl. *ġayāṭil* ‘confusion of cries, noises of war’; *ġayāṭil ad-dunyā* ‘means of happiness, eating, drinking and rejoicing’).

ġtls *ġatlas* ‘to become dark’ (iii, 112). *mitġatlis* ‘confused, not knowing where to go, turn’ (CA *ġatala* ‘to become overcast’; *ġatila al-layl* ‘the darkness of night became confused’; *ġatasa* ‘to become immersed, plunged in’).

ġty *ġata*, *ġatta* ‘to cover, envelop’ <329><S/89> (CA *ġatā*, *ġattā*). *ġatta* ‘to rein in, restrain’ <4/15> (CA *ġattā* ‘to cover’). *tagatta* ‘to cover o.s.’ *Musil*, 164. *ma yinġatti* ‘he is not to be restrained, does not slacken his pace, effort’ <4/15>. *ġta* ‘cover, headscarf’ <110> (CA *ġiṭā*). *mitġatti* ‘covered, wrapped, concealed in clothes’ <114>. *ġatāh* ‘covering, hiding’ <457>.

ġdb *ġadāb* = *ġadab* ‘anger, wrath, rage, fury’ <B9/29> (CA *ġadab*).

ġdr *ji‘l yigdar* ‘may he be cut off, die’ <B4/17>; *mġadūr aš-šibāb* ‘may his youth be broken, may he die at a young age’ (CA *ġadara* ‘to cut off s.th.’). *ġadārah* pl. *ġadāyir*, *ġadār* ‘enamelled bowl in which milk or water is served to drink; cauldron of enamelled metal in which milk and rice is boiled’ *Hess*, 120 (CA *ġadārah* pl. *ġadār* ‘large bowl’).

ġdd *ġadd an-nahad* ‘with firm and supple breasts’ <17/8><N/104>; *ġaddāt al-ġsūn* ‘juicy twigs’ *Musil*, 176 (CA *ġadd* ‘fresh, juicy, sappy, moist, not flaccid’).

ġdy *ġada*, *aġdi* ‘I long, wish for’ *Musil*, 219. *ġadiy* ‘sweetheart, desired one, eagerly expected one’ *Musil*, 149, 219 <Bx11/5>. *aġda* ‘to avert one’s gaze, refrain from looking at’ <29/2> (CA *aġdā* ‘to contract one’s eyelids, to close one’s eyes in order not to see a thing, by reason of shame; to connive’). *ġada* ‘a kind of shrub, offering good firewood; *Haloxylon Persicum*’ *Musil*, 66, 113 <33/44,52><H1/b,Mx2/96> (CA *ġadā* ‘a shrub, a kind of Euphorbia with a wooden stem, five or six feet high, and many twigs forming a large feathery tuft, affording shelter to the travellers and food to his camels’).

- ğfr* *ğaffar* ‘to forgive, pardon’ <139>.
- ğfl* *ğaffalōha* ‘they did not attend to it’, i.e. ‘they left the she-camel sterile, not impregnated’ <9/18>. *ğfāl* ‘state of being left sterile, not impregnated, exempt from pregnancy’ <D2/13> (CA *ğafala* ‘he neglected it, intentionally’; *ąğfala ad-dābbah* ‘he left the beast unbranded’). *ğāfil* ‘unaware; inattentive, absent-minded; negligent’ <D4/12, N2/13> (CA *ğāfil*).
- ğltm* *mğaltimāt al-maxāyil* ‘pitch-black clouds’ <10/5> (cf. *mğaltimāt ar-r’ūd* ‘clouds rumbling incessantly with thunder’ *JuA*, 45; *Faraj*, 195).
- ğls* *ğalas* ‘last part of the night, just before dawn’ <B3/20> (CA *ğalas* ‘darkness of the last part of the night when it becomes mixed with the light of dawn, beginning of the dawn’).
- ğlg* *ğalag* ‘lock, padlock, bolt’ <N/73>; ‘a ring in the halter of the horse’ *Fas*, i, 71; ‘what settles it, rounds it off, completes it’ <G/71> (CA *ğalaq*).
- ğll* *ğall* ‘to cause to grief’ *Glos.* *ğālīl*, *ğull* pl. *ğālāyil* ‘fretting; brooding anger, rancour, spite; unsatisfied love’ *Musil*, 172, 576 <8/1, 23/7, 33/45><513, 623><C/25, Mx1/20>; *za’lān min ğull* ‘burning with rage; s.o. who cannot show his hatred’ *Musil*, 589. *ğallah* ‘suffering’ *Musil*, 204 (CA *ğill*, *ğālīl* ‘latent rancour, spite’). *mağlūl* pl. *mağālīl* ‘very thirsty; furious’ <13/21><D11/4, 11> (CA *mağlūl*, *ğālīl* ‘burning of thirst; burning inside from thirst, or anger and vexation’). *mğill* ‘seething with frustrated desire’ <19/16> (CA *mugill* ‘rancorous, spiteful’). *miğtall* ‘filled with unsatisfied passion, love, desire’ *Musil*, 172 (CA *mugtall*).
- ğlm* *ğlām* pl. *ğilmān* ‘young man of 15-30 years old’ *Hess*, 139; ‘brave youth, young but valiant man’ *Musil*, 265, 452 <25/20>. *ğlayyim* ‘youth of about ten years old’ *Hess*, 139. *ğilma* ‘youths from eighteen to twenty years of age, who are ever making raids’ *Musil*, 537 <B/39>. *ğlayyim* ‘youth, young man’ *Hess*, 139 <315><G/225> (CA *ğulām* pl. *ğilmah*, *ğilmān* ‘a young man, one whose moustache is growing forth’).
- ğby* *ğala* ‘to be expensive, high priced’ <P4/27>. *ąğla* ‘to make expensive, to raise the price’ <13/19>; ‘to value, cherish, hold dear, treasure’ <250><G/79>; *allah yiğli aṣ-ṣixiy* ‘God loves the generous’ (CA *ąğlā*). *tağāla* ‘to be excessive, exaggerate, overdo’ <Bx14/11>. *ğala* ‘high esteem; high price’ *Musil*, 309 <B6/14>;

‘passion of love’ *Musil*, 217. *ġalāwi* ‘s.o. who attaches great value to s.th. and asks an excessively high price for it’ <B4/16>; ‘raising the price to an excessive level’ <284>; *ġālaw tibī al-ħibb wana ġalāwi* ‘They said, “sell your love”, but I set an excessive price for it’, i.e. ‘I hold my love so dear that I would not sell it for any price’ *JuA*, 133. *ġāli* ‘dear, valuable to’ <250, 252>; ‘dear, beloved one’ <B8/1, D5/3> (CA *ġāli* ‘expensive; valuable; dear, beloved; acting with forced harshness; high, excessive’).

ġmr *ġimīr* ‘valiant, brave youth; a guy, fellow’ <16/8, 25/8, 33/11><B4/13, 11/5, N1/9><Mx2/82> (CA *ġumr* ‘inexperienced, ignorant boy or man’). *ġamūr* ‘the scum, algae and dirt floating on stagnant, warm water’ <19/9> (CA *ġamūr* ‘a certain plant; herbage growing at the root of other herbage’). *ġamīr* synonym of *ġatt* ‘dust clouds’ <20/4> (CA *ġamr* ‘much, abundant’, said of water, dust etc. that covers him who enters into it).

ġml *ġimlūl* pl. *ġamālīl* ‘a rather narrow valley with dense vegetation’ <13/4> (CA *ġunlūl* pl. *ġamālīl* ‘a narrow valley with many trees and luxurious vegetation; low tracts of land covered with herbage’).

ġmm *ġamm* ‘to bring grief to, infuriate, fill with pain, distress’ <M/29, G/3> (CA *ġamma*). *ġamm* ‘grief, sorrow, unhappiness, distress, anxiety’ <B12/7><H1/34> (CA *ġamm*). *ġamma* ‘wretched woman, ill-starred, hateful, odious’ <Bx9/18> (CA *āġamm* f. *ġammā*). *ġamām* ‘clouds, clouds of dust’ <P10/6, S/27> (CA *ġamām* ‘clouds’).

ġndr *ġandūr*, *ġandūrah* pl. *ġanādūr* ‘elegant youth who from love of the girls remains at home instead of going out on raids’ *Musil*, 545; ‘beautiful, attractive girls’ <D4/13><S/46>; ‘well-dressed women’ *Musil*, 246; *Su*, ii, 90 (CA *ġulām ġundar*, *ġundur* ‘a plump, fat, fleshy, smooth-skinned youth’; in Egyptian Arabic *ġandūr* means ‘dandy, fop’, and *ġandūrah* ‘coquette’).

ġnm *ġanam* ‘to obtain part of the spoils, booty.’ *ġannam*, *yġannim* ‘to give part of the booty to a participant in the raid who did not capture anything’ *Hess*, 101; ‘to bring booty’ <G/18> (CA *ġannama* ‘to give spoil, a free and disinterested gift’). *mitġānim*, *ġānim* pl. *ġānmīn* ‘having obtained, gained, acquired; taker of spoil, successful raider; able, worthy man’ *Glos; Musil*, 286 <9/

11,33/10>; *‘ala ‘ilmin ġānim* ‘lucky, fortunate, successful, auspicious’ <G/41>. *ġanīmah* pl. *ġanāyim* ‘spoil, plunder, booty; acquisition of s.th. without difficulty’ *Musil*, 286 <33/25,37> <107><C/179> (CA *ġanīmah* pl. *ġanā’im*). *ġanam* (coll.) ‘sheep and goats, small cattle’ <374,629,635,647,673,686> pl. *ġinnmān* <B5/a> (CA *ġanam*).

ğnn *mağann* syn. of *manša* ‘provenance, place of origin’ *Hu* <C/141>.

ğny *ğna* pl. *ğawāni* ‘singing; song’ <040><Mx1/65,H1/6,S/4> (CA *ğinā*). *ğana* ‘wealth, riches’ <P4/29> (CA *ğanā*).

ğwj *ğōj* ‘stud horse’ *Musil*, 515 <275,367,518><G/201> (CA *ğawj* ‘horse’).

ğwr *ğawwar* ‘to sink, fall’; *ma yğawwir* syn. of *ma yčammil* ‘it is never depleted’ (CA *ğawwar* ‘to fall in, sink in, become hollow’). *tağāwar* ‘to hurry, vie, compete in doing s.th. quickly’ <H5/a>. *ğār* pl. *ğārān* ‘a precipice; crevice; canyon’ *Musil*, 682; ‘steep inaccessible slope or precipice with numerous crevices and cavities’ *Musil*, 271; ‘a place under a ledge of rock, resembling a cave’ <034,036> (CA *ğār* ‘cave, cavern in a mountain’). *ğōr* ‘depression, confluence of water’ <13/4> (CA *ğawr* ‘the bottom, lowest part of anything; low, depressed ground’).

ğwš *ğōš* = *yāl* ‘youths of eighteen to twenty years; heroes gallant in war’ *Musil*, 304, 320; ‘children’ <244>. *ğwēš* ‘the throng of children of a rather indigent father’ *Hess*, 139.

ğwy *ąğwa* ‘to cause to err, lead astray, mislead, seduce; to lust after’ <29/2> (CA *ąğwā*). *ğāwi* pl. *ğwāt* ‘bungling, doing s.th. wrong’ <7/1><B4/27><S/67>; ‘wrong, morally wrong’ <139>; ‘s.o. who does not obey his parents, who does not know what profits or harms him’ *Hess*, 139 (CA *ğawā* ‘to err, act ignorantly’). *ğawyan* ‘a man lusting for sexual intercourse’ *Musil*, 560; *bint ġawyanah* ‘a girl who is fond of dress’ *Musil*, 124.

ğyb *ğāb*, *yğīb* ‘to be absent; to vanish, disappear; to absent o.s. from’ <076>; *ğāb dīhniḥ* ‘he went out of his mind, was beside himself’ <B8/5> (CA *ğāba*). *ğayyab* ‘to cause to disappear, be absent’ <21/23><151>; ‘to be unknown’ <G/100>. *ğāyab*, *yğāyīb* ‘to be absent, one person from another; to go away’ <3/21,32/8>; ‘to withhold, cause s.th. to be absent’ <B5/17> (CA *ğāyaba*). *ğaybah* ‘absence’ <202>; *min ṭawwal al-ğābāt jāb ġanāyim*

‘he who is away from home a long time brings much gain.’
ġāyib pl. *ġyāb* ‘absent’ <435><B5/27>; ‘what the future has in store, what time will bring’ <B9/25>; ‘tribesman who for some reason failed to be present at a fight or battle’, cf. *min haḍar*, ‘those who were present and participated in the fighting’ (CA *ġayb* ‘whatever is absent, hidden, invisible, undiscoverable, such as an event in the future’). *miġīb* ‘direction of sunset, the west’ <5/2>.

ġyl *ġēl* ‘abundant rain’ <B2/16> (CA *ġayth*).

ġyr *ġār* ‘to sink in, fall in; to seep away, to dry up’ <10/14><B2/12>; ‘to become hushed, quiet’ <Bx8/13>; *ġārat al-ašāwīt* ‘the warriors stopped shouting their battle-cries and became silent at the moment of attack’ (CA *ġāra al-mā* ‘the water sank in the earth, the sources’). *ġayyar* ‘to change one’s condition’ <674>; *ġayyar ala* ‘to bring in a bad, angry mood; to upset, rouse anger’ <24/1><H2/26>. *aġār*, *yġīr* ‘to charge at the enemy (by mounted men); to attack at once, launch an attack’ *Musil*, 578; *Hess*, 99; *Glos* <9/8,25/9><045,310,523,563,640,642,644><N/23,G/12,C/13>, part. *mġūr* <Mx3/21>; *taġār* <S/90>. *taġayyar* ‘to be angry, out of sorts, peevish’ <331>. *taġāwar* ‘to vie in running, to try to outdo’ <H5/a>. *ġāyir* ‘on the attack, launching one’s attack’ <Bx5/13,8/10>. *ġārah* ‘attack, assault’ *Musil*, 523; *Glos* <229><N/169> pl. *ġuwar* <G/233>. *mġīrah* ‘attacking army, attackers’ *Glos* <327> (CA *aġāra* ‘to make a raid, incursion’; *ġārah* ‘raid, sudden attack’; *khayl muġīrah* ‘attacking horsemen’). *maġyūr* ‘raided, attacked’ <G/211>. *ġayyūr* ‘angry, looking at s.o. with evil intent’ <S/84>. *ġīrah* ‘zeal, fervour, ambition; vigilant care, solicitude’ <321> (CA *ġayrah* ‘jealousy; zeal’).

ġyḍ *ġēḍ*, *ġāḍah* ‘anger, rage’ *Musil*, 155 <436> (CA *ġayz*).

ġyl *taġāyal* ‘confusion, mistaking things for s.th. else, running hither and thither’ <A/11> (CA *taġayyala* ‘to become tangled’). *ġēl* pl. *ġyūl* ‘thicket’ (CA *ġīl* ‘water running on the surface of the earth, rivulets, streamlets for irrigation, water running amid stones in a valley’; hence ‘dense vegetation in a valley’). *miġyāl* pl. *maġāyīl* same meaning as in CA: ‘(a valley with) abundant vegetation and many thickets due to the perennial presence of water’ <8/7,13/8><H1/20>.

ḡym ḡayyam ‘to cloud over; to swarm over’ <B/29>. ḡēm pl. ḡyūm, ḡyām, ḡēmāt ‘clouds; thin or small clouds’ *Musil*, 5 <3/16,11/12,18/2><B1/8,10/14><C/180,S/19> (CA ḡaym pl. ḡuyūm, ḡiyām ‘clouds, overcast sky’). maḡāyīm ‘(clouds) covering the sky’ <12/20> (cf. CA ḡayyamat as-samā’).

ḡyn ḡēna ‘a grove of palm trees producing dates’ <P1/2> (CA ḡaynah ‘a collection of dense trees’; aḡyan, f. ḡaynā’ ‘dark green, abounding with leaves or dense branches; abundant, tall, beautiful, shady,’ said of collections of trees).

ḡyy ḡayāha = zōlha ‘her shape, form as seen from a distance’ <N/100>. ḡayy ‘love, passion’ (with the connotation of ‘sinful, misguided’) <284> (CA ḡayy ‘error; state of perdition; deviation from the way of paradise’).

ف (f)

fḡy fāfa, yfāfi ‘to tarry; to hesitate, procrastinate, dither’ <420> (CA fa’fa’a ‘to reiterate the letter fā’, to have a speech impediment’).

fl fāl ‘destiny; good omen’ <18/20,26/28><P7/9,M/30,H3/e>; tayybīn al-fāl ‘men smiled upon by fortune’ <6/32>. ‘ala fālīhum ‘as destiny would lead them’ *Glos* (CA fa’l ‘a good omen’).

ftt ftāt ‘crumbs’ <M/53> (CA futāt ‘broken bits, particles, crumbs’). fattah ‘fine, thin bread that is dipped into liquified butter or condiments’ (*samn*, īdām).

ftir fitar ‘to flag, slacken, become listless, let up, tire’ <B/47> (CA fatara). fattar, yfattir ‘he tires, wears out’ <2/21> (CA fattara ‘to make to flag, render weak, faint’).

ftg ftūg ‘rents, slits, openings between clouds’ <M/86,N/138> (CA fatq pl. futūq ‘a gap of the clouds’); xāyīḡ ftūḡih ‘its rents are sewn up’ i.e. ‘clouds without gaps, a seamless cover of clouds’ <2/4>. maftūg ‘sharp, a sharp weapon, dagger’ <2/15,18/18><D5/10><Mx1/8> (CA maftūq, fatūg ‘sharp on both edges, sharp’).

ftl fital ‘to twist, plait’ *Glos*. fitīl pl. fitāyīl ‘an antique type of firearm with a long barrel in which the powder is put and stamped with a rod called midakk or mirjis and which is fired

- by lighting a fuse' *Thaq*, 3, 248-249 <N/208> (CA *fatīl* 'wick, fuse').
- fby* *fitā* 'young man' <21/16><B5/30> (CA *fitā* = *shābb*). *fitāt al-ḥayy* 'the most beautiful, noble maiden of the tribe' <33/40>.
- fij* *fajj* pl. *fūj* 'gap, mountain pass; a hollow of some width between two hills, with a road running through it' *Musil*, 678 <4/2,10/2>; 'desert; wide, empty tracts of land' *KhaAd*, 319; 'wide, easy roads' *JuKha*, 136 <M/1> (CA *fajja* 'to cleave; to rip open'; *fajj* 'a wide road between two mountains'). *fajj*, *afajj* 'wide, spacious, broad' *Musil*, 318 <7/6,8/5,30/23><D5/15>; *fijj al-ḍūd* 'camels with upper legs that are widely spaced from the body' <297>. *minfajj* 'opening up, widening' <H5/10> (CA *afajj* 'wide apart').
- fjr* *fajjar* 'to burst, break open, cleave, to open a way for water to flow, pour forth' <B2/20> (CA *fajjara*). *infajar* 'to burst forth, pour forth' <D4/7> (CA *infajara*).
- fjy*, *fjh* *fahhaj*, *ifahhij* '(the she-camel) spreads her hind legs' *Musil*, 333. *fajhan* 'wide apart' <3/15> (CA *afhaj* f. *fahjā* 'having the front parts of the feet near together and the heels wide apart, having the legs wide apart, having bowed legs').
- fjm* *faham* 'charcoal' <1/9>. *fahhām* pl. *al-fahāhīm* 'charcoal burner'; the men look like charcoal burners because they are charring the *wahaṭ*-branches, see 'arāgīm (under 'rgm).
- fx* *fāxat* 'to miss the right direction, take a wrong turn, go astray from' <G/36> (CA *fakhata* 'to stride with the body swaying from side to side'). *tifāxat* 'to swerve, deviate, turn from' <A/6><H2/15>. *ifhixāt* 'missing, going in another direction, a separate way,' opposite of *ijtimāʿ* 'meeting, joining' <S/69>.
- fxd* *fixd* pl. *fxūd* 'thigh, limb between *sāg*, the shin, and the *warʿ*, the haunch' <7/8,27/11>; 'a tribal division' <441> (CA *fakhdh* 'a subdivision of a tribe, less than a *batn*').
- fdr* *fadir* pl. *fdūr* 'stupid, blockheaded, dull, dim-wit' <S/120>. *mfaddir* 'incapacitating, wearing out; rendering incapable, powerless' *JuA*, 225 (CA *fadira* 'to be stupid, foolish, unsound in intellect; to lack the power to cover,' said of a stallion; 'to become cold,' said of cooked meat).
- fdʿ* *fidaʿ* 'to break' *Hu*. *tifaddaʿ bi-ḥālih* 'he exhausted himself' *Su*, ii, 102. *mafduʿ* 'thrown in, together, put jointly; (a sheep) served

in its entirety on a tray' *Fas*, i, 203 <P6/19> (CA *fada* 'a disease of the joints, deformity of the joints, lameness').

fdy *fida* 'to be ransom for, to ransom, to be sacrificed for, to be given in exchange for' <9/34><273,275,277,280>; *yafidāh* 'may he be ransom for him, may the person to be ransomed (a better person) live, prosper instead of the one given in his place as ransom (the worse person)' <B3/23>. *fadda* 'to ransom' <N/144>. *fda*, *fidwah* 'ransom' <274>, pl. *fidāya*, *fidāwi* <460>; *ya-na fda* 'may we be ransom for (one we love more than we love ourselves)' <22/6><N/143,C/73,180,Mx1/32,G/126>, *fdāwi* 'bodyguard, attendant' (CA *fadā* 's.th. or a captive, who is given for a man, who is therewith liberated').

fdđ *fadd* 'benefit, profit' <H4/6>.

fij *firjah* 'great distance, desert crossing; large tract of desert' *KhAd*, 320; *Su*, i, 159 <G/214> (CA *furjah* 'opening, space').

frh *firiḥ*, *yafraḥ* 'to rejoice; to be glad' *Glos* <1/7><338, 397><B3/18,D4/9><H3/f,G/46>. *afraḥ* 'to gladden, delight, make merry' <B3/18>. *farah* pl. *afirāḥ* 'joy, gladness, happiness' <B3/18> (CA *fariḥa*).

frx *farx* 'the young one of a bird, a falcon' <23/2>.

frd *iftirad*, *yiftirid* 'to be alone, by o.s., solitary' <B6/4> (CA *infarada*). *fird al-afirād* 'unique, unequalled in courage' <N/116> (CA *sayf fard*, *furud*, *farid* 'a sword unequalled in excellence'). *farāyid* 'high peaks, mountains, landmarks' <B/41,N/183>. *fardah* pl. *frād* 'nosering' *Hess*, 130 <C/143>. *mafrūd* pl. *miḥārūd* 'a weaned calf of a camel, a camel in its second year (a she-camel nurses her young one year; the calf born in February or March is weaned at the first appearance of the fresh grass after the hot season)' *Musil*, 333; 'a calf 7-12 months old' *Hess*, 73 <239,667>.

fr *farr* 'to flee, to run, to escape' <B4/12,20><H2/9>; 'to tear, rend' <C/133,S/22,146>, *firṛ* 'fleeing' <566> (CA *farra*). *minfarr* 'twisted, torn' <3/2>; *farrāh* 'dispersion, disruption, being rent' <3/2> (cf. CA *farfara* 'to break, rend, tear s.th.').

frs *farras*, *yfarris* 'to spank, worst; to maul, beat up, pummel' <331><214,238>. *farsah* 'killed prey, piece of meat, morsel' <C/21>. *tērin firūsi* 'a bird of prey' <B8/6> (CA *farasa* 'to seize and break the neck of'; *fāris*, *farrās* 'rapacious'). *faras* 'mare',

dimin. *fraysah*; *fāris* pl. *firsān*, *fārsīn* ‘knight, experienced horseman’ <339,381,399,422,595>. *firāsah* ‘skilled horsemanship’ <079> (CA *farāsah*).

frsn *farsan fi* expl. as ‘to lash out against, inveigh against’ <H1/a,e>.

frš *farš* ‘carpets and cushions, covers’ <H2/15,M/51,N/137>. *mufriš* ‘rug that is thrown over the camel saddle’ <H1/7> (CA *farsh* ‘what is spread, of household furniture’).

fr^c *fara^c*, *yafra^c* ‘to chase away, separate, disperse (e.g. the other camels from the water trough while filling it or from the well, in order to prevent them from falling in or wounding themselves by pushing against the rim)’ <2/12>; *gāyḍin yafra^c l-idāmi* ‘the dominant female rushes to the fore from among the gazelles and takes the lead in the herd’s escape’ <11/8>. *farra^c* ‘to loosen’ *Musil*, 204; ‘to separate; to migrate from the pastures of spring to those of early summer’ <D4/11>; ‘to enter the season that comes after *al-mirbā^c*’ <P7,N/44>; ‘to return to the Wādi from the pastures in the Haḍb or further north; to go, move far away’; ‘when the *wasmi* and the spring grazing had ended, the Bedouins returned (*farra^caw*) to the south of Najd, migrating towards their own tribal territory,’ Ibn Mišhⁱ, i, 102; *farra^c min al-bāb* ‘he left, went away.’ *mifra^c* pl. *mifāri^c* is the season that comes after *al-mirbā^c* in Najd, north of the Wādi, and then the Bedouins may return to their villages in the Wādi (*farra^c*) or they may go to pastures where herbage is found in the wake of rains in late spring or early summer (*al-misyāf*); *tafri^c* is *al-maḥāl*, migration, from the *mirbā^c* to the *misyāf* pastures or back to the Wādi, as in an expression by Abu Dhra^c of al-Makhārīm (in connection with Mx3/17) *jat ḥlūlih mifāri^c* ‘the time of the *mifra^c* had come’; in that case it may be the sign for *tasnūd* ‘movement towards higher country’ *Fas*, i, 328; in spring the Dawāsir generally pasture their herds in Najd, towards the north, and in late spring or early summer they often move towards the higher grounds (*sannad*) of the southwest in the direction of Tathlīth and the Sarawāt mountains, where most of the *ṣēfi* rains fall. *mfarri^c* ‘coming from far, migrating.’ *farrā^c* ‘one who separates two parties, stands as a barrier between them’ <32/8><N/83,P4/20,Mx4/35,

- 43>. *farāʿah* ‘beating, blows’ <N/83> (CA *faraʿa* ‘to make a separation; to interpose, intervene as a barrier between; to smite’; *al-furūʿ* ‘the heat at the season of the auroral rising of Orion and Gemini’). *farʿ*, *farʿah* pl. *frūʿ* ‘the starting point of a gully or valley; a branch gully of a side valley; watershed’ *Musil*, 638, 677 <14/16><227,229> (CA *farʿah* ‘high place of a mountain, highest place of a road or the place where it ends’).
- fṛġ* *farġ* expl. as syn. of *masna*, ‘path trodden by the *sāni*, the camel drawing the bucket from the well’ <N/188> (CA *farġ* ‘the front part of the basin into which the water from the bucket is poured’).
- fṛg* *firag* ‘to divide, to collect money and other assistance, to divide a financial burden among kinsmen’ <M/38,N/192> (CA *fāraqa*). *fārag* ‘to separate o.s. from, leave, abandon’; *fārgīna* ‘Leave us alone! (said to a woman)’ <32b> (CA *fāraqa*). *tifarrag* ‘to become separated, split, disunited, dispersed’, part. pl. *mitfarrāġm* <B5/a>, inf. n. *tifarrāġ* <B5/6>. *liyāl at-tifarrāġ* ‘the nights of separation, the time of departure, when tribes go their separate ways after having camped in one another’s neighbourhood and friendly social exchanges come to an end’ <586>. *farga* ‘separation from one’s loved one(s), parting’ <B7/a,Bx11/14><B/40>. *farg* pl. *frūġ* ‘joint’ <N/142>; *fi farg ʿāfiyṭin* see s.v. *fy*. *mṣāriġ* ‘departing, parting, leaving’ <5/4>. *firġah* ‘group, section, part’ <B5/6>. *firġ* pl. *firġān*, *fārāġīn* ‘a group, party; a camp of 5-10 tents’ *Hess*, 59; ‘a camp with less than ten tents; a partition of a tribe, households of close kin wandering together’ *Musil*, 77, 361-362; *Doughty*, i, 263, ii, 250 <4/11,23><274,493><Mx1/51,2/51,3/20>.
- fṛk* *farak*, *yafrik* expl. as ‘to push aside, to make the herds spread out in pasture’ <B6/26>.
- fṛns* *fransi* ‘franc, a coin worth about four or five riyals’ <Mx2/115,117>.
- fṛw* *farwah* pl. *fra* ‘sheepskin coat’ *Musil*, 120 <C/44,102> (CA *farw*, *farwah* pl. *fīrā* ‘furred garment’).
- fry* *fara*, *yafra* ‘to rip open; to cut wide open’ *Glos* <18/5>. *allāh yafra baṭnih* ‘may God slit his belly’ *Hess*, 168; *anti farētīni* ‘you have destroyed me’; *ya-mifriyyat al-jēb* ‘who makes me rend the shirt on my breast’ *Musil*, 200-201. *infara* ‘to be shredded, cut,

rent' <17/5> (CA *farā* 'to slit, cut lengthwise'; *infarā* 'to become slit, cut'). *iftara*, *yiftiri* 'to discover, to rummage and bring to light' <29/4>.

fzr *tifazzar* expl. as 'to come in great numbers from all sides, to be densely spread all around' <B4/9> (CA *tafazzara* 'to become dissundered, separated, dispersed'). *wagt miḥzār* expl. as 'at the time of *aḍ-ḍaḥa*, forenoon' <B7/36>.

fzz *fazz* 'to spring up in fear' *Musil*, 396; 'to jump to one's feet' <P6/16>. *fazzāt* 'leaps, bolts' <4/5,24>; 'jumping up to welcome and assist guests who have just arrived at the tent' <B1/26, Bx6/1>; *min 'igh ma minnik lya ġimt fazzēt // al-yōm haṭṭēt al-ʿaša mink giddām* 'Whereas before you used to jump to your feet when rising, // Now you must use your stick in order to get up' *JuKha*, 77 (CA *fazza* 'to be frightened', said of a gazelle; *fazzah* 'a leap with fright'). *tafzīz rabda* 'the fastest gait of an ostrich, during which it flaps its wings' *Musil*, 626.

fzʿ *fizaʿ* 'to ride in answer to a cry for help; to give aid, render assistance, to rush to the aid, rescue of' *Glos* <33/11><G/178>. *ifzaʿu*, *rabʿakum wixdu* 'Come out to our help quickly, your comrades have been robbed!' *Musil*, 525. *fazzaʿ* 'to rally, incite; to call for help' *Glos*. *afzaʿ*, *istafzaʿ* 'to cry, ask for help' *Musil*, 579, 646 <Mx1/106>. *fazʿ* pl. *afzāʿ* 'fellow-tribesmen rushing to the assistance in event of a raid or attack' <N/66, H2/31,4/5>. *fazzāʿ* pl. *fazzāʿah* 'men who rush to the help in event of an attack' <M/66, H2/29, P4/22,6/1>. *fazʿah* 'cavalry making the counter-attack in order to rescue the captured animals and to drive the raiders back' *Musil*, 524-525; 'horsemen rushing to the assistance, aid of' <191><B13/24> (*fazaʿa* 'to aid, succour'; *fazaʿa ilā* 'to seek, demand aid, succour').

fsl *tifassal* expl. as 'to turn out differently, some good, some bad' <P5/9>. *flān fasil* 'So-and-So is bad, base, mean' (in the dialect of Yām). *fisīl* 'palm seedling, palm shoot' <P4/27> (CA *fasula* 'to be low, base, ignoble, vile, without manly virtue or hardiness'; *fasl*, *mafsūl* 'low, base, mean'; *fasīl* 'young palm trees, which are plucked and then planted, palm seedling').

fšh *faššah* 'to part s.o.'s legs, to put s.o. with spread legs on' <S/47>. *fāših* 'parting the legs' <G/149> (CA *fashaḥa* 'to part the

legs'; *tafashshahat* 'the she-camel parted her hind legs widely').

fšk *fīšk* (coll.) 'cartridges' <B10/1><C/39,G/218> (CA *fashak*).

fšl *tifaššal*, *ytifaššal* 'to become bewildered with shame, embarrassed, abashed, diffident' = *yinxijil* <480> (CA *fashala* 'to become cowardly, weak, flagging, timorous').

fšx *faššaxat* 'she cast her clothes off and became plainly visible' <Bx5/22>. *mitfaššix* 'having taken off, thrown off one's clothes' <M/20> (CA *fasakht* 'annī *thawbī* 'I cast off my garment').

fšl *faššal*, *yfaššil b-tafšīl* 'to compose, mould; to polish, refine (poetry)' <9/1,21/5> (CA *faššala* 'to string beads; to cut cloth to measure').

fḥ *mfattahāt ad-dān* 'the rear side of the sheep's body' *Hu* <C/148,S/79>; expl. as '(a sheep) served whole, in one piece including its feet and fat tail'; *faḥah* pl. *fḥah* 'the rear side of an animal's body, broad part of the body' *JuKha*, 155 (CA *faḥaha*, *fattaha* 'to make broad, wide'; *faḥūh* 'bulky she-camel, wide in the ribs').

fḥr *fāḥir* pl. *fīḥir*, *fīḥar*, *fīḥayir* 'a she-camel older than twenty years' *Musil*, 334, or 'older than 14 years' *Hess*, 74. Nowadays, however, any she-camel older than nine or ten years is called *fāḥir*, my own informants and *Su*, ii, 196; in poetry it generally has the meaning of 'she-camel, mature she-camel used as a mount' <9/18,12/8,26/7,27/14,30/20><018,038,074,083,121,130,177,285,573><B1/18,D8/1,N1/7,Bx5/23><N/45,53,110,P2/1,3/4,G/44> (CA *fāḥir* 'a camel whose *nāb*, eyetooth, is emerging').

fḥm *fām* 'weaning' <11/6><N1/12> (CA *fītām*). *maḥūm* 'weaned child or animal' <Bx1/1> (CA *faḥim*, *maḥūm*).

fḥn *fīḥn* 'to remember, to realize all of a sudden; to think of, understand' *Musil*, 200, 326 <D2/2>. *fīḥn l-* 'to mind, look after' *Glos*; 'to pay attention to, be aware of, be considerate' <609> <Bx10/13>. *fīḥn 'ala* 'to remember' *Musil*, 168. *ifḥn al-Ḥadiy* 'Keep an eye on the Pole Star!' *Musil*, 355. *fattān* 'to call to mind, remind of' *Musil*, 188. *fīḥn*, *fattān*, *mitfattān* 'perspicacious, intelligent, discerning person' <21/3,29/4><P4/9,Mx4/84> (CA *faḥina* 'to be intelligent, knowing; *faḥin*, *faḥīn* 'intelligent, understanding').

- fḏh* *fḏāh* ‘scandalous exposure, exposure of a man’s vices, faults, evil qualities; disgrace, shame’ <N2/13> (CA *fadḥah*, *fīdāh*).
- fḏx* *faddaxt* ‘ēni ‘you knocked out my eye’ *Musil*, 2. *mitfaddax* ‘ruptured, broken, rent, burst, slit, lacerated’ <692> (CA *infadakhā*).
- fḏd* *fadd* ‘to flee, make off’ *Glos* <C/45> (CA *fadda* ‘to break, break asunder, destroy, scatter’).
- fḏy* *fīda* ‘to penetrate, pierce, go through’ *Glos* <6/8>; ‘to defeat’ <18/13><Bx3/7><M/69,H1/30>; *fḏāhum* ‘he penetrated, went through them; defeated them’ <33f>. *tifaddaw* ‘they were penetrated, defeated, they fled’ <33f>; *tifadda bāli* ‘my mind was cleared’ *Musil*, 343. *afīda* ‘to let loose, let go, flow; to divulge, reveal’ <19/2,21/3><B4/27,Bx11/21,14/17><C/68> (CA *afḏā* ‘to make known, communicate, announce; to bring to’; *afḏayt ilayh bi-s-sirr* ‘I acquainted him with the secret’). *al-bill tifāḏa* ‘the camels have been divided, have become dispersed’ <474>. *fīda* ‘a plain and wide expanse of land, vast plain’ *Musil*, 259 <3/14><H1/48,P6/20,Mx3/46> (CA *fadā* ‘a wide, spacious tract of land’). *fīḏīyyah* ‘wide, spacious, flowing easily’ (said of the ‘world’, one’s circumstances in life, state of mind); *yxallūn ḏēgāt al-mīdāhib fīḏīyyah* ‘they let the anger in their breasts dissolve’ *Musil*, 501 <414>. *fīda bāl* ‘a clear mind, good conscience; free, unencumbered spirit’ *Musil*, 261. *afḏa* ‘calmer’ *Musil*, 405 (CA *fadā* ‘to be wide, spacious; to be abundant’).
- fīl* *fīl* pl. *fīl*, *fā’āyil*, *fā’āl* ‘noble, manly, courageous deed, exploit within the context of the desert code of chivalry’ <016, 176,197,199,211,330,399,463,481,549,674,697,699><B9/32, D1/3><H3/3,Mx2/17,32,4/89,G/31> (CA *fīl* pl. *fī’āl*, *af’āl*, *afā’īl* and *fā’āl* ‘good doing, generosity’).
- fīm* *fīm* ‘a torrent that sweeps everything in its way, a torrent that fills its channel’ <1/6> (CA *fām* ‘full, filled’; *sayl muḏam* ‘a full torrent’).
- fgr* *fīgīr* pl. *fīgār* ‘poor, needy, destitute’ <030,059,600> (CA *faqīr* pl. *fuqarā*). *fīgīr* ‘bottom of a well, the *kōkab*, the point in a well from which water issues and gushes out’ <5/3,16/4,17/6> <B6/3,9/2> (CA *faqīr* pl. *fuqur* ‘hollow dug in the ground, well, mouth of the well’). *fīgār* pl. *fīgāyir* ‘the back of a camel’ <7/

- 9,13/13,19/12,31/9><B7/12,Bx5/12><M/53,C/148,Mx1/22,36>, also *mifāḡir* <N/70> (CA *faqār* ‘the vertebrae of the back’).
- fg̣* *figa* ‘to hurt, injure’ *Hu* <M/23,Mx1/107,4/72>; *naḡga* *rāsih* ‘we will crush his skull’ <Mx1/107>. *tifiggā* ‘spattering, splashing (of the rain as it hits the ground)’ <D4/2> (CA *faqqa* ‘to crack with a sound’; *infaqa* ‘to become cleft, fissured’).
- fkr* *fīkar*, *fīcāyir* ‘thoughts, musings; ideas expressed in poetry’ <B13/11,D5/2><Mx4/13,S/58> (CA *fīkrah* pl. *fīkar* ‘thought, idea’).
- fksr* *fīksār* ‘Toyota Land Cruiser VX-R’ (the most expensive model of the series and the preferred vehicle of tribal chiefs and other worthies in the Saudi hinterland); the next in line is *jīksār* (JX-R), which is the messenger’s car in the poem sent in reply to the one of Bkhētān, <Bx7/1>.
- fḳk* *fakk*, *yifukk* ‘to untie, loosen; to let go; to liberate, set free, deliver, rescue, save, recover; to free and recover persons or possessions captured by the enemy’ *Glos*; *Musil*, 578 <9/33,12/13,18/20,21,32f><043,164,420,444,488,608><B1/6,D2/16><N/2,47,Mx1/108,S/23>; *ma tfikkina* ‘we have no lack of, always have’ <704>; *yāma fakkēna* ‘how many times have we freed (our captured herds)’ *Musil*, 526. *fakkak* ‘to loosen, untie’ <Mx4/18>. *infakk* ‘to disengage’ <B/33>. *iftakk* ‘to redeem, recover s.th.’ <Mx1/107>; *iftakk min* ‘to save, rescue o.s. from’ <363>. *fakk* ‘rescue, recovery’ <164,391><Bx5/23>; *fakk ar-rīḡ* ‘loosening the spittle,’ i.e. breakfast *Musil*, 87, 148. *fakkāk* ‘arbiter, s.o. who intervenes to end a fight’ <Mx4/24>. *minfakk* ‘set apart from’ <B/31> (CA *fakka* ‘to separate, untie, detach’; *iftakka* ‘to redeem, dissolve’).
- flj* *mfallij al-milḡ* ‘the bullet fired by the ignition of the powder, milḡ’ <9/25> (CA *mufallaj* ‘split, cleft’).
- fld* *fūlād* ‘steel’ <S/25> (CA *fūlādḡ*).
- fls* *aflas* ‘to fail, lose, return empty-handed’ *Glos* <383> (CA *aflasa* ‘to lose all property’).
- flg* *falag* ‘to hit on the head, cause a head injury’ *Glos*. *maḡlūḡ* ‘cleft, cut in two halves’ <2/24>. *falḡah* ‘fissure’ <M/43> (CA *falaqa* ‘to split, divide lengthwise’).

- flk* *falkah* ‘the bit; iron ring of the bridle’ <32/1> (CA *falkah* ‘spindle; anything hemispherical, circular’).
- fll* *fall*, *yifill* ‘to spread, to open’; *fillu al-bēt* ‘Spread out the tent!’ *Musil*, 62; *yifill al-ktāb* ‘to open and read the Qur’an’, i.e. to repent and behave in accordance with accepted norms <B10/9, Bx9/12>; *maflūl* ‘a coward, wretched person’ <21/2><B3/23> (CA *maflūl* ‘broken, notched in the edge’).
- flhm* *tifalham*, *ytafalham* expl. as ‘to think carefully about, to ponder; to speak in a considered way, to express o.s. in verse’ *ḤuA*, 105 <B13/2>.
- flw* *filwah* ‘colt, foal’ <G/3>. *fawālah* ‘weaning of a colt, foal’ <M/43> (CA *falā* ‘to wean a colt’; *faluww*, *filw* ‘colt’).
- fly* *falla*, *yfalli* ‘to drive camels to the pasture, *mafla*’ *Musil*, 336 <048>. *fala* ‘a pasture with good grass and perennials’ *Musil*, 262 <P7/a>. *mafla* pl. *mifāli* ‘pasture’ *Musil*, 209; ‘pasturing (from the morning until the ‘*aṣr*, afternoon)’ <N/65, C/20, 135, G/166>. *mfalli* ‘grazing in the desert pasture, roaming the pasture and grazing’ <641><Mx2/96>. *fallāy* pl. *falāli* ‘one who collects fodder in the desert for his livestock’ *Su*, iii, 82 (CA *falāh* ‘desert’; *al-mafāli* ‘the pastures, grazing grounds’).
- fn* *fam*, *fīm* ‘mouth’ <026, 269, 271, 363> (CA *fam*). *fāmi* explained as ‘one who is pretentious, makes many demands on people, troubles, hassles other people’ <597>.
- fnjl* *finjāl* pl. *fanājil* ‘small, earless cup, made of white porcelain or stoneware, in which the coffee is poured’ *Musil*, 101 <6/12><154, 480>; in love poetry the small, firm breasts of the poet’s sweetheart are compared to small, white china cups put upside down on a tray, <D11/10><M/11, G/100>.
- fnx* *fanax* ‘to split, cleave, strike’ <H5/13> (CA *fanakha*).
- fnđ* *fand* pl. *fnūd* ‘twig’ <4/13, 27/10> (CA *fand* ‘branch of a tree’).
- fnr* *fānūr* pl. *fanānūr*, *afnār* ‘lamp, lantern’ *Su*, iii, 27 <B1/35, 3/26> (cf. CA *fanār*, *fānūs* pl. *fawānīs* ‘lantern’).
- fn^ʿ* *sawwa al-afnā^ʿ* ‘to ravage, play havoc with, devastate’ <D4/13><P4/6, 6/23> (CA *fana^ʿ* ‘much of anything’).
- fny* *fana* ‘to come to an end, cease to exist, pass away, perish’ <N/148>. *tifāni* ‘forgetfulness; amusement’ <S/8> (CA *tafānā*

‘to lose o.s., to give o.s. over wholeheartedly’). *fāni* ‘vast and empty’ <3/9>; *fāni* pl. *fuwāni* ‘perishing, dying, ceasing to exist, transitory, mortal’ <21/13,23/3,11><P5/3> (CA *fāni* ‘coming to an end’). *fana* ‘open space’ <25/16>.

fhd *fahhad* expl. as ‘to abate, die down’ <G/231>. *fahad* pl. *fhūd* ‘leopard’ <33/8,25>.

fhg *fahag* ‘to move, push aside’; *w-rāʿ al-ḡanam ʿan mirḥhum ya-fhagūnih* ‘They (the camel-breeding Bedouins) push aside the breeders of small cattle from the lying places for the animals around the well,’ Ibn Sbayyil, *Faraj*, 185. *infihag* ‘to make room, move over, up; to get up and sit down somewhere else’ <H3/f,G/3,5>. *tifāhag*, *yifāhag* ‘to spread wide, to make room’ <B3/8>. *mashūg* ‘wide, set apart’ <2/9>; ‘forced backwards and forwards (said of locks and bolts), bent (neck)’, *Musil*, 109, 112 (CA *fahaq* ‘anything that is wide’; *infahaqa* ‘to be wide, gaping’; *munfahiq* ‘wide, gaping’).

fhm *faham*, *tifahham* ‘to understand, fathom, know well’ <9/8>. *fhāmah* ‘understanding, discernment’ <N1/6> (CA *tafahhama* ‘to understand, one thing after another’, namely speech or language).

fwt *afwāt* ‘(between the two is a) big distance, big difference’ <B1/15> (CA *fawt* pl. *afwāt*, *baynahuma fawt fāʿit* ‘between them (two people) is a big distance’).

fwh *fāh*, *yifūh* ‘to boil over, bubble up’ *Musil*, 108, part. *fayyāh* <505>; ‘to flow (a well)’ <5/3,9/9,16/4><504><B9/2> (CA *fāha* ‘to pour forth, to boil’). *fōh* ‘the bubbling up, welling forth’ <5/3,9/9,16/4><B6/3> (CA *fawh*). *fayha* pl. *fīh* ‘good-tempered, enduring she-camels, camels fit for riding’ *Musil*, 475 <23/13>.

fwd *fād*, *fawwad*, *afād* ‘to gain, bring booty’ *Musil*, 566 <18/22>. *tfīd* ‘you capture booty’ *Musil*, 538. *fōd*, *fēd* ‘booty’ *Musil*, 566; *Glos* <238,245><S/36>. *fuwāyid* ‘profits, gains’ <B4/17>. *fayyād* ‘gainer, winner, one who acquires booty’ <072><M/41> (CA *istafāda* ‘to gain, acquire property’; *ḡayd* ‘profit, gain’). *fiwād* ‘heart’ <B4/3> (CA *fuʿād*).

fwr *fār*, *yifūr* ‘to seethe, boil, boil over; to gush forth, well forth, shoot up’ <B7/5,D5/8>; ‘to seethe with anger’ <S/92>. *fōrt*

- ad-damm* ‘the seething of the blood, anger’ *Musil*, 490. *fāyir* ‘seething with anger, fury’ <179> (CA *fāra* ‘to boil; to be angry; to well up’; *fawrah* ‘anger, rage’).
- fw^ʿ* *fā^ʿ* ‘to vault, pounce’ *Glos.* *fawwa^ʿ* ‘to spout up, to bubble up’ <17/7> (CA *faw^ʿat an-nahār* ‘the rising, first appearance of the day’).
- fwh* *mfawwah* ‘renowned, reputed, famed’ <012,291>. *fāhah* ‘reputation, fame, good name’ <C/18> (CA *fāha* ‘to utter, pronounce, mention’).
- fḥ* *fayḥa* pl. *fīḥ*, i.e. *al-fiḥḥar al-fīḥ* ‘good-tempered, enduring she-camels, camels fit for riding’ *Musil*, 475 <038,083><G/49>. *fayḥa* ‘orchard, garden’ <P6/22>.
- fyd* see s.v. *fyd*.
- fḏ* *fāḏ* ‘to flow; to overflow, pour forth; to be abundant’ <17/5,25/3><C/58>; ‘to appear, come out’ *Glos*; ‘to issue, emanate’ <232><B/25>. *fayyaḏ* ‘to let down, lower into’ *Musil*, 339; ‘to go downstream’ *Glos.* *fēḏah*, *fāḏah* pl. *fḏāḏ* ‘a fertile depression, the point where the wadi becomes wide and shallow’ *Glos*; *Musil*, 678 <26/11><435> (CA *fāda*).
- fy* *fayy*, *fayyah* ‘shadow’ <5/9,9/22,31/3><036,066,639><B1/1><B/43,Mx3/3> (CA *fay*).

ق (g)

- gbb* *gabb* ‘to become inflated, to blow up; to spring up and dash away’ *Sow* (1982), 67. *gibb aḏ-dlū^ʿ* ‘with arched, bulging ribs’ *Musil*, 318. *gabba* pl. *gubb* ‘horse with arched ribs, big-chested horse, fine horse’ *Glos* <2/15,18/17><409,470,554><Bx5/15><N/51,P1/18,4/25,G/125,166> (CA *qabbā*’ pl. *qubb*; *qubbun baṭnuḥ* ‘the horse’s belly was firmly compacted, so as to have a round form’).
- gbr* *gibar* ‘to bury; to keep buried, lying in’ <B4/18><Mx2/9> (CA *qabara*).
- gbs* *gibas*, *yagbis* ‘to explode’ *Glos*; ‘to take glowing ashes from a fire in order to light another fire’ *Hess*, 86. *tiḡābas* ‘to sparkle, throw out sparks, shoot fire, scintillate’ <427>. *igtibas* ‘to take fire, to be ignited’ <B10/2,11/11>. *gibs* ‘explosives, firearms’

Glos <Bx2/8><N/75>. *miḡbās* ‘a wisp used as a foundation to light a fire with the help of a red-hot coal fetched from the fire in another tent’ *Musil*, 473<N/172>; *miḡābis li-l-ḥarb* ‘those who ignite war’s fire, wage war’ *KhaAd*, 149 (CA *iqtabasa* ‘to take fire, be ignited’; *qabas* ‘fire, torch, kindling, firebrand’; *miḡbās* ‘kindling’).

gb^c *mgawba^c* expl. as ‘dressing, covering’ <P1/5>. *ingibā^c* ‘gouging (an eye)’ <N/73> (CA *qaba^ca* ‘to enter one’s head through the opening in a shirt, garment’).

gbl *agbal*, *yiḡbil* ‘to appear, approach, come forward, advance on, march on the enemy’ <1/11,3/17,8/3,10/2,33/9> <420,421,493><P9/6,B/6,Mx3/12>; *agbal ala* ‘to advance on, move, start towards, go to’ <N/165,G/119>. *gibal* ‘fore part, front part, its aspect when looked at from front’ <D4/9,7/6>. *ḡbāl* ‘in front of, ahead of; front part’ <18/8><H1/16>. *miḡbil* pl. *miḡābīl* ‘coming, approaching, forthcoming’ <8/3,21/7> <298,679><B8/3><Mx2/111,G/178,S/57>; *miḡbil w-miḡfi* ‘going back and forth’ <G/233> (CA *muḡbil*). *ḡiblah* ‘direction of the *qiblah*, Mecca’ <B/31,43>. *ḡibli* ‘in the direction of Mecca’ <33/51><N/184,Mx3/3>. *gibīlah* pl. *gibāyil* ‘tribe’ *Hess*, 89 <33/14,33e><012,137,213,417>. *min ḡbēl* ‘coming from, on the part of’ <G/4>. *gabil* ‘before, earlier’ <238>. *gabil-la*, another form of the compound conjunction *gabil-ma*, cf. *JohnEa*, 69 <324>.

gbw *gabuw*, *gabwah* ‘cloud (of ashes, dust etc.)’ *Su*, iii, 60 <33e> <H1/38> (CA *qabā* ‘to vault’).

gtt *ḡatt* ‘alfalfa, lucerne’ <G/41> (CA *qatt*).

gtd *ḡitādah* ‘tragacanth, a species of thorny tree’ <M/96> (CA *qatād* ‘a species of tree having thorns like needles’).

gtm *gtām* ‘clouds of dust’ <C/135,193,S/28> (CA *qatām* ‘darkness, gloom, dust’).

ghh *ma ḡālaw fiha ḡahh* ‘they did not put up any resistance’ <644> (CA *qahha* ‘to cough’).

ghz *guḡz* expl. as ‘heights, elevated terrain’, similar in meaning to *ḡazm* <B12/6>.

ghṣ *guḡṣ al-xēl*, *ar-rimak* ‘energetic thoroughbred horses’ <2/18><Mx3/14> (cf. CA *qaḡaṣa* ‘to move swiftly’; *sabaqanī qaḡṣan* ‘he outstripped me running’).

- ghf* *ghf* ‘cranium, part of the skull above the eye sockets’ <D7/7> (CA *qihf* ‘skull, cranium, brainpan’).
- ghgh* *guhguh* ‘an *‘ibla* of white pebbles, flint’ <26/10>.
- ghm* *ghūm* ‘a horse afraid of nothing’ *Musil*, 626; ‘big male mountain goat’ *JuKha*, 31; ‘aggressive, eager to attack’ <B6/16> (CA *miqhām* ‘one who plunges heedlessly into danger, reckless, daring’).
- ghw* *gahwa* expl. as ‘to rush in a great mass, pour out’ <G/223>.
ghwiyān pl. *gahāwi* ‘camomile’ <D11/9> (CA *uqhūwān* ‘camomile, daisy’).
- ġid* particle with following perf. which indicates the termination of an action <4/4,12/10,11,32/4><016,070,117,433,465,553,692> (CA *qad*).
- gdh* *ġidah* ‘wooden drinking bowl’ *Musil*, 69, 88, 100, 228 <588> <N/89,109>. *migdāh* ‘a wooden bowl with a handle in which a stick is turned by rubbing it rapidly between both hands in order to create a layer of foam on the milk in which the dates are dipped, at times when the camels produce little milk and without much foam’ <N/79> (CA *qadah*).
- gdd* *gadd* ‘to rend, tear’. *ġidūd*, *ġidd* ‘a leather thong, sometimes twisted around a strong rope made of palm fibre, with which the rope of the bucket is tied to the saddle of the camel drawing water from a well for irrigation, strap’ *JuSa*, 49 <19/6,24/17> (CA *qidd* ‘thong cut from untanned skin’).
- gdr* *magdūr* pl. *miġādūr* ‘fate, destiny’ <P8/13,S/25> (CA *maqdūr* pl. *maqādūr*).
- gd^ʿ* *gida^ʿ*, *yaġda^ʿ* ‘to repel, ward off’ *Glos*; ‘to curb, rein in; to subdue, vanquish; to impel, drive, lead to’ <526><B9/14>; *igda^ʿ* ‘Avail yourself of the dates, eat some dates!;’ *gdū^ʿ* ‘the dates that are served with the coffee’ (CA *qada^ʿa*).
- gdm* *gaddam* ‘to advance, move forward’ <637>. *gidam* pl. *āġdām* ‘foot; foreleg’ *Musil*, 367 <12/12,28/4><645>. *ġādīm* ‘the two front teats of the camel’s udder.’ *migdām*, *miġdām* ‘front, head of, leader; first, front part of; those going in front, at the head of’ *Musil*, 367 <3/18><242><B9/21,D4/12><N/32,Mx3/10>; *miġādīm* ‘coming, lying ahead’ <12/15,18/3>; *fi miġādīm* ‘in the front, forefront of’ <11/15>. *mgaddimah* ‘front part, vanguard, forefront, head, lead’ <045> (CA *muqaddimah*). *ġidām*

‘front part (of a tent)’ <205>. *ǧiddām* ‘up front, ahead, in front of, before’ *Musil*, 367 <611,684><N/34,C/24>; ‘front part’ (CA *quddām* ‘fore part, front part’). *ǧidmih* ‘in front of it’ <346>; *ǧidmik* ‘ahead of you, on your way’ <684,703>. *min ǧidūm* = *min ǧidīm* ‘of old, from way back, from time immemorial’ <B10/12>. *ǧdēmi* pl. *ǧdēmiyyāt* ‘broad and long dagger’ *Musil*, 133; ‘a curved dagger, shorter than a *xanjar*’ *Hess*, 105 <005>.

gdy *ǧida*, *ǧadda*, *yǧaddi* ‘to direct, lead, show the way’ *Glos* <3/5,18,14/8>; ‘to lead, to steer in the right direction’ <B1/20,7/37><C/12,39,57,Mx2/38,G/60>; ‘to indicate and prepare the way’ *Musil*, 81; ‘to do s.th. well’ <21/6>, part. *mǧaddi*, also syn. of ‘*aǧīd* ‘raid leader’ <H4/5,C/98,168>. *ǧādā* ‘to run, vie in running’ (CA *qadā al-faras* ‘the mare ran, raced’; *lā yuqādīhu aḥad* ‘no one can keep up with him’). *tiǧadda* ‘to go in the right direction’ <Mx2/33> (CA *taqaddat bih dābbatuhu* ‘his mount followed the right course’). *ighida*, *yǧīdī* ‘to be guided by, find one’s way with the help of, serve as a beacon for’ <25/15>. *ǧida* pl. *ǧuwādi* ‘right direction, course; sensibleness, reasonableness; peacefully, not by *ǧaṣb*, coercion’ <21/1><N/108,Mx2/8,9>. *ǧaduww*, also *ǧādi*, *mǧdiyyāt* ‘(going in) the right direction, course’ <2/25,15/3><B3/21><H1/41>. *la tixṭi l-ǧuwādi* ‘Do not commit any injustice, wrong!’; *iḥrij bi-l-ǧādi* ‘Speak the truth!’ *Hess*, 155. *ya-ǧīdyah* ‘Well said, well spoken! How true!’ <B13/10> (CA *aqdā* ‘to return from a journey; to be steadfast in the path of righteousness’; *iqṭadā* ‘to be guided by a model, beacon’). *mǧādi* ‘in the direction of; opposite, near, close by’ <077, 253,440>.

gdl *ǧidlah*, *ǧīdlah*, *ǧīdīlah* pl. *ǧidāyil*, *ǧidal* ‘small plaits of hair on the temples, trimmed forehead hair’ *Musil*, 171, 200-201; *ǧādīl al-garnēn* ‘whose hair is plaited in two tresses’ *Musil*, 209 <D12/5>; *ǧidal* was also expl. as *niṣīr* and *mirṣaḥah* ‘the reins and saddle, a horse’s trappings’ <Mx4/5>. *mǧdāl* ‘path trodden by camels in soft ground’ <G/228> (CA *qadhala* ‘to follow, go in the traces of’).

gdy *ǧīdāh* ‘particle of dust that has settled in the eye; nuisance, annoyance’ <D10/8> (CA *qadhāh* ‘s.th. that one gets in one’s eye, mote, speck’).

grb *ǧarab* ‘to come near, close’ <591><N/72>. *ǧarrab*, *yǧarrib*

‘to bring, fetch’ <B3/19><N/141,Mx4/103,104,C/131>; ‘to bring near; make s.th. attainable, possible; to run so well as to make the distance seem short, bring a place within reach, enable s.o. to reach a distant place’ <9/30,11/10><167><B5/2,D5/15><C/26>; *xayyāl min garribat bih* ‘an intrepid knight’ <G/10>. *agrab* ‘to come near, approach, get close to’ <N2/12>. *gīrb* ‘s.o. closely related, close kinsman’ <546>. *garrābah* (pl.) ‘daring, intrepid’ <Mx2/74>. *gīrbah* pl. *grab* ‘water-skin made of the hide of a goat, holding about 40 liters, smaller than a *rāwyah*’ *Hess*, 119; *Musil*, 71, dimin. *grēbah* <268><Mx1/84,2/103,104,106>. *mīgrāb* explained to me as ‘four to five days of grazing in pastures without water in the hot season before returning to the watering place’, see *ḏmy* <1/7>; *garab* ‘when the camels going to be watered spend the first night far from their pasture, reach the water the following noon, stay there over night, approach the tents on the third day, and do not return till the fourth day from the time when they set out’ *Musil*, 338 (CA *qaruba* ‘to be near’).

grb^ʿ *garba^ʿ*, *yigarbi^ʿ* ‘to make a noise by knocking into s.th. accidentally’ *JohnDoii*, 92; ‘to rattle s.o., make s.o. uneasy, nervous’. *gīrbā^ʿ* ‘one who is set on edge by the slightest noise (in the dark)’. *gīrba^ʿah* ‘rattling, clatter, clanking’ *Hu* <5/12>.

grḥ *gāriḥ* pl. *girraḥ* ‘sheep and goats in their fifth year’ *Hess*, 83 <346>. *garāḥ* ‘pure, sweet water; fresh water, good drinking water’ *Musil*, 562 <10/8,30/2,31/4,33/10><N2/11> (CA *qarāḥ* ‘clear, pure water’).

grd *grūd* (pl.) ‘apes, monkeys, baboons’ <M/27> (CA *qird* pl. *qurūd*).

grdb *girdūb* ‘the highest point of a *ḥazim*, stony hill’ <19/18,21>.

grd^ʿ *girdu^ʿ* pl. *garādī^ʿ* explained as ‘lengthwise extended, rugged rows of hills, partly covered with stones, lower than the *ḥazim* type’ <6/27> (CA *qardad* pl. *qarādād* ‘high, rugged ground; the middle of a man’s back’).

grr *garr* ‘to rest, remain, reside; to be firmly established, steadfast, motionless, fixed’ <30/8><H1/19>. *garraḥ* ‘motionless, fixed position’ <3/21>. *garār* ‘steadiness’; *ḥāmi garāriḥ* ‘his unflagging, hot pace’ <15/5>. *garrār* ‘fixed in, pasturing in one spot without moving about’ <B5/25> (CA *qarr*, *qarār*). *garārat*

Najd ‘the middle part of Najd, the High Najd (‘*Āliyat Najd*’) *JuA*, 211 <320> (CA *qarārah* ‘bottom; low ground; flat land’). *migarr* ‘abode, seat, centre’ <351>; *migarr li-l-farāḡīn wa-n-njū^c* ‘a watering-place with room for camps both small and large’ *Musil*, 361. *mistigarr* ‘base, abode, residence’ <30/17>.

grz *grēzi* ‘bullet’ <P7/7, Mx1/88> (< *inglīzi* ‘English’?).

grš *grāš* ‘cattle, livestock; the camels and the small cattle’ <Mx3/4, G/7> (CA *qarsh* ‘what is being brought together, collected, acquired’).

grš *gīrš*, *gruṣah* pl. *gīršān* ‘disk; round, flat form’ <5/7>; ‘flat loaf of unleavened bread made of flour, water and salt that is eaten dry after it has been baked’ *Hess*, 113-114; ‘dough that is being baked’ <131,135><C/4,31>; *kullīn yihūz al-millah li-gurṣih* ‘everyone tries to rake the embers towards the loaf he is baking’ (CA *qurš* pl. *aqrāš*).

grts *girtās* ‘paper’ *Hess*, 161; ‘sheet of paper, parchment’ <515> <D12/5, Bx2/13> (CA *qirtās*). *mitgartīs* expl. as ‘waiting to strike, ready to strike’ <P4/32> (CA *qartasa* ‘to hit the target’).

gr^c *gara^c*, *yagra^c* ‘to hold back, check, stop s.o. from doing s.th.’ *Hess*, 94 <B/26>, and *garra^c* <P1/14>; ‘to knock, rap; to strike the ground (feet) with an audible sound; to run fast’ <C/48>; ‘to strike, hit’ <Mx3/44>. *gāra^c* ‘to knock, bump against one another’ <N/122>. *tiḡarra^c* ‘to drive away, rob’ <G/136>. *ḡāri^c*, *garrā^c* ‘s.o. who holds back, checks, restrains, prevents’ <4/18><P4/19>. *magrū^c* ‘held back, checked (e.g. thirsty camels while the herdsmen prepare to draw water from a well)’ <P6/20>. *ḡāri^cāt al-ḥanīn* ‘she-camels pitifully grumbling, that is, she-camels that have left their young behind and are still full of milk; all day and all night she-camels parted from their weaned young utter their laments, *yagra^c in ḥanīnhin*’ *Musil*, 287. *gīr^c* ‘sound of things knocking together’ <5/12>; *ḡīr^c* pl. *garāyi^c* ‘stolen camels after they have been divided among the raiders’ <G/222>. *xēl al-gar^ca* ‘the horses of the fallen’ *Musil*, 642. *miḡri^cat aš-ṣrār* ‘(she-camels) of which the pieces of wood fastened to the teats of the udder in order to prevent the young from sucking them knock against one another when running’ *Hess*, 79. *migrā^c* ‘pregnant she-camel that turns up her tail when approached by the stallion’ <P4/16>

- (CA *qara'a* 'to knock, hit, beat, strike'). *ġuwāri^c* 'heads (not covered by a scarf)' <6/4> (CA *aqra^c* 'bald-headed'). *gāf al-ġuwāri^c*, *al-ġuwāri^c* 'verses of a poem' <B4/25,9/2><P9/2,N/64,H1/1,Mx3/36>; *rā^c al-ġuwāri^c* 'poet, maker of verses' <21/5,6> (CA *qawāri^c al-qur'an* 'verses of the Qur'an that are recited as protection against jinns etc.'). *garāyi^c* 'the select, the best; choice camels, camels of a noble breed' *KhaAd*, 483 <33/29> (CA *qāri^c* 'choice part'; *qari^c at al-ibl* 'thoroughbred, excellent camels').
- grġ^c* *ġirġi^c* 'to burn and crackle (in the fire)' <17/4>; *kitr al-garga^c ah yaftah al-bāb* 'if you rattle the door long enough in the end it will open' *Uḅūdī*, 1007 (CA *qarqa'a* 'to make harsh sounds like that of steel beating on steel'). *flān mgarga^c ar-rās* lit. 'he rattles with the head', i.e. 'his head is hollow, he is hare-brained, stupid' *Hess*, 171.
- grm* *garm* pl. *grūm* 'hero; fierce, daring warrior', also used as an endearment in addressing s.o. <081,104,125><B3/2,6/27, Bx1/24,6/20,9/5><N/177,H1/9,2/26,P4/33,G/123>; 'spirited, wild camel or horse' *Musil*, 265, 565, 593 (CA *qarm* 'prominent, admired man').
- grmz* *girmiz* 'crimson, scarlet; a deep hue of reddish colour' <B8/8> (CA *qirmiz* 'red dyestuff').
- grm* *garan*, *yigrin* 'to go, run with a long, regular, fast pace' <186> (CA *qarana*, *yaqrūn* 'to put the hoof of the hind leg in the place of the hoof of the foreleg', said of a camel or horse; a camel or horse running in this manner is called *qarūn*). *ġarn* pl. *grūn* 'strands of hair, tresses; curls, plaited locks' *Hess*, 129; *Musil*, 115 <12/24,28/3><177,303><Bx5/22><Mx1/87>; 'horns, antlers' <33/43,44> (CA *qarn* pl. *qurūn* with the same meaning). *ġarn* expl. as 'unconscious' <Mx2/97>. *agrān* 'mountains, peaks' <B11/5><Mx1/92>. *ġūrān* 'a pace in which the camel puts its left hind leg next to its right foreleg and so on' <9/25>; *igrān* 'a long, fast pace of the camel' *Musil*, 286; *Su*, iii, 137 <186> (CA *qarn* 'a fast pace'). *magrūn* 'connected, hitched together' <28/5>. *magran* 'bridge of the nose' *Musil*, 115; 'junction' *Musil*, 168 <553>. *ġuwārin* 'a car's differential gear' <A/7>.
- grms* *girmās*, *ġirmās* pl. *garānīs* 'full-grown falcon' *Musil*, 35

<246,470><Bx2/5><N/159>; ‘bird that is already feathered, adult bird’ *Musil*, 328; ‘excellent hunting falcon that grows new flight feathers each year’ *KhaAd*, 280; also ‘moulting animal or bird’ (CA *qarnas* ‘moulting hunting falcon’).

grw *garuw* ‘inhabitants of villages, mountain folk, inhabitants of the Ḥijāz, *al-Ḥijz*’, with the connotation of ‘people who do not act by the desert code, ungenerous, inhospitable’ <B7/15>; *gruwi* ‘villager; an uncouth fellow, lout’; *al-ajwād fi Najdin wi-l-andāl fi l-ġira*, *w-kill Ḥjāziyyin midāh gišif* ‘the noblemen are in Najd and the riff-raff in the villages: all Ḥijāzis are ill-tempered’ (CA *qarawī* ‘villager’).

gry *gara*, *yagra* ‘to still the hunger of s.o., give to eat’ <H3/a>; ‘to be of use to, to bring advantage, to benefit’ <14/5><N1/3>. *agra*, *yiġri* ‘to feed a guest’; *ġra* ‘the food served to a guest’. *migra* ‘the vessel from which the guest has eaten’ *Hess*, 145; *migra* pl. *miġāri* expl. as syn. of *ḥabūt*, ‘the bowl-shaped hollow in which a palm tree is planted and which is connected with the irrigation-channel; well-irrigated palm tree’ <Mx3/23> (CA *qarā ad-dayf* ‘he fed the guest’; *miqrā* pl. *maqārī* ‘bowl in which food is set before the guest’). *gara* ‘back’ *Musil*, 273 <P2/1>; ‘the ridge of a hill’ *Musil*, 680 <243>; *gara al-ḥazim* ‘the back, plateau of the high, rugged desert’ <18/14>; *šīb al-gara* ‘camels with grey hair on their back’ <1/10,10/13>; *nābi garāha* ‘a fat camel whose hump resembles a bulging knoll, cone’ *Musil*, 626 <Mx3/25> (CA *qarā* ‘the middle of the back’). *migrāh* ‘a high *ḥazim*, stony hill’ <457>. *gara* ‘flat, level, hard desert’ <169> (CA *qarw*).

gzh *ġizah* ‘to travel, go for a short distance’ (inf.n. *gżūh*) *SuFa*, 785; ‘to fall, be hurtled, thrown from’ <455> (CA *qazaḥa* ‘to eject, let fall’).

gzy *magzūr* pl. *miġāzūr* ‘long shirts made of white cotton, *šāš*, with wide and long sleeves, *dalāyig*’ <440,441,448><B3/23><C/187>.

gzy *ġiza*, *yaġzi* ‘to throw down, fell, bring s.o. to the ground; to fall down, crash down (when running at full speed)’ <455><P9/9,N/204>. *gazza* ‘to drive, urge, push forward’ *JuA*, 227; *JuKha*, 107; *ġizzyat bi-l-miġāhūr* ‘they (the she-camels) were urged forward and encouraged to move on to better pastures at a greater distance by allowing the calves to join their mothers and no

longer holding them back (*miġāhīr*) as a means to ensure that the she-camels would not wander off too far' <B3/3>; *yarʿōn giḥānīn tġazza al-miġāhīr* 'they graze herds whose calves are urged on from pasture to pasture (as an expert herdsman, *mišlāh*, always sees to it that his animals pasture in places with the richest herbage)' *JuA*, 227 (CA *qazzā* 'to throw down, fell and kill s.o.').

gsm *gassam* 'to divide; to allot, distribute, give a share of (the booty)' <029,051,380><C/179> (CA *qassama* 'to divide, part, distribute, parcel out, give s.o. a share of s.th.'). *tiġāsam* 'to divide, share s.th.' <G/212>. *igtisam* 'to receive one's share (of the booty)' <C/47,61> (CA *qassama* 'to divide, part, distribute, parcel out, give s.o. a share of s.th.'). *gasim* pl. *gsūm* 'share (in the booty)' <087,107>, also *magsam* <C/41,47,50,G/174,222> (CA *qismah*); *dīn al-ġasm* 'separating oath' because it separates truth from falsehood, *Hess*, 157. *magsūm* pl. *miġāsīm* 'what is destined, ordained by God, fated' *Glos* <12/16>; 'what is apportioned, allotted; lot, destiny, fate (foreordained by God)'. *al-wasm gasm* 'one's tribal brand is a given, not a matter of choice' <G/170>.

gswr *gaswar* 'to rise in clouds (dust)' <C/32,193> (CA *qaswarah* 'mighty one, lion, hunter').

gssy *gisa* 'hardship; times of want and hunger, difficult circumstances' <220><Bx7/9><H1/26,P4/31>; *w-talga rġālin bi-l-gisa tidbiḥ aš-šāh* 'there you will find men who slaughter sheep for their guests even in times of want' *JuA*, 235 (CA *qasā*). *migsiy* 'resisting, struggling against' <5/11> (CA *qāsāh* 'he struggled, contended with s.o., s.th.'). *gāsi* 'hard, harsh, merciless, relentless' <30/12><P10/5,Mx4/42> (CA *qāsī*).

gšr *gišar* 'to be inauspicious; to refuse to cooperate, dissimulate, dissemble'. *aḡšar*, *gašra*, pl. *gišr*, *gišrān* 'disastrous, unlucky, ill-omened, painful' *Musil*, 166, 285, 608; 'an animal or an object that brings bad luck, adversity; unlucky person' *Hess*, 163 <B4/3>; *al-mas'alah gašra* 'things do not look good, the outlook is bleak.'. *gišarah*, *al-gišar* 'bad luck, adversity' *Hess*, 155 <D8/4><G/34>. *gišr as-sinīn* 'the unlucky, disastrous years; years of drought' *Musil*, 187. '*algathum gašrah* 'it brought failure' *Musil*, 391. *aš-šōfat al-gašra* 'the wretched, horrible sight (i.e.

- s.th. one would rather not have seen)' *Musil*, 424 (CA *al-qāshūrah*, *al-qushārah* 'ill-omened, unlucky one'; *qasharahum qashran* 'he brought them bad luck'; 'ām *aqshar* 'a severe year'). *gšār* 'the baggage, luggage, whatever is carried by a mount' <B7/11>. *gišrah* 'peel, rind, husk (especially of coffee beans)' <Mx2/99> (CA *qishrah*).
- gš^c* *giš^cah* 'a parasite plant' *Doughty*, ii, 566 <688> (CA *qish^cah* 'a piece of tattered, dry leather'; *arākah qashū^cah* 'a tangled, luxuriant *arāk*-tree').
- gšl* *gašlah* 'villa, mansion; large house surrounded by a wall' <25/11><N1/10>.
- gšm* *gišm* 'hot coals, *jamr*' (*qishm* 'flesh that has stewed to a dark-red colour').
- gšb* *gišab* 'cane, reed' <9/31> (CA *qashab*).
- gšd* *gšād* '(the act of) coming down straight at, hitting fully' <13/10> (CA *iqšād* 'hitting s.th. with full effect'). *gaššād* 'poet'; *gišīd* 'poetry' *Glos.* *gišīdah* pl. *gišāyid* 'poem' *Musil*, 283 (CA *qašīdah* pl. *qašā'id*).
- gsr* *gišar min* 'to be unable to, fail to reach, achieve, accomplish' <G/36>, part. *gāšir* <H1/41>. *gašsar* 'to fall short of one's expectations, to fail to live up to the standard of customary hospitality etc.; to fail, fall short' <053,216><Bx4/b>; 'to fail, fall short' <B7/38> (CA *qašara* 'to fall short of, to fail to accomplish'). *gāšar* = *jāwar* 'to be, become a neighbour of another tribe' *Hess*, 94 <33a>. *gišīr* pl. *gšār* 'short, small' <153,334>. *gišrah* 'relation of being a neighbour' <Mx2/100>. *gišīr*, *gāšir*, f. *gišīrah* pl. *gšara*, *gišāyir* 'a neighbour; a member of another tribe who has left his kin for some reason and who, for a time at least, desires to make his home in a different territory. He comes to an agreement with the host tribe that they will be neighbours, and as such will protect each other against harm from the other tribe' *Musil*, 267; *Hess*, 94 <32f,33a,33/15> <674,698><B2/26,3/22,13/4><P4/24,N/138,197,M/35,H1/28,Mx2/16,G/98>. *mgaššir* 'protecting a neighbour from harassment or harm by other members of one's own tribe' <Mx2/66>. *tiššār* 'moderation, taking things in modest portions' <10/2>. *gāšir* 'falling short of, unable to attain' <21/28>; 'a nag, a mare that is outstripped easily by thoroughbreds'

- <314,338,369,374,375,378>. *giṣr* ‘short’ <D5/9>; *gṣārha wi-twālha* ‘the insignificant and significant ones’ <M/71> (cf. *diggha wi-jlālha*). *guwāṣir* ‘reins’ <N/51>. *gaṣr* ‘fort-like grange’ *Ph*, ii, 314.
- gṣṣ* *gaṣṣ*, *ḡgiṣṣ* ‘to cut, cut off’ *Musil*, 316 <2/24> (CA *qaṣṣa*). *giṣṣah* pl. *gṣaṣ* ‘story, narrative’ <082,128> (CA *qiṣṣah*). *gaṣṣ al-īṭar* ‘tracking’.
- gṣf* *tiḡaṣṣaf* ‘to come in loud claps (thunder)’ <13/6><C/93>. *tiḡiṣṣāf* ‘loud thunderclap’ <D6/2><Mx2/81> (CA *ra’dun qāṣiḡun* ‘a loud thunderclap’).
- gṣm* *giṣam*, *yagṣim* ‘to shatter, break, cut in twain’ *Musil*, 146, 263 <C/95>. *gaṣṣam* ‘to smash, break, shatter’ <152> (CA *qaṣama*).
- gṣy* *agṣa* ‘most distant, farthest, remotest’ *Glos* <173><B3/16> <C/66>; *agṣa al-gibīlah*, *al-agṣēn* ‘distant kin, fellow-tribesmen who are not closely related’; *adnēn w-agṣēn* ‘close kinsmen and more distant relatives’ <023><Bx11/32>, cf. *Sow*, 88 (CA *aqṣā* ‘distant in terms of kinship relation, opp. of *adnā*). *giṣāwi* ‘extreme, maximum’ <B4/17>.
- gṣb* *giṭab* ‘to fill; to complete; to tie up, wrap up’ *Glos*; ‘to seize mentally, to understand’ <21/12>, also *agṭab* <B13/19,D11/5><C/64,74>, part. *migṭib* ‘knowing for certain’ <2/18> <Mx1/22,4/82>. *gattab* ‘to gather, draw together’; *ḡgattib at-tēr* ‘he sews up the eyelids of the falcon’ *Musil*, 32 (CA *qatāba* ‘to collect, gather, draw together s.th.’). *giṭīb* pl. *gṭāb* ‘firm, drawn together firmly; exactly’ <2/3><H1/19,Mx1/67,4/18>. *gaṭbah* pl. *giṭāyib* ‘a piece of wood put on top of the *wāsiṭ*, the central pole of the tent, in order to protect the tent-cloth over that spot from being pierced’ *Hess*, 109 <B5/26>.
- gṣr* *gattar* ‘to drip, fall in drops’ <Mx2/101> (CA *qatāra*). *giṭr* ‘s.o. who is next to; neighbour’ <672> <Mx3/45>. *giṭr* ‘side, edge, area’ <H1/c>. ‘*ala gaṭriḡ* ‘next to, adjoining’ (CA *quṭr* pl. *aqṭār* ‘side, direction, area, region’). *migṭir* ‘dripping, leaking’ <33/36>; ‘standing next to one another, in a row.’ *magṭar* pl. *migāṭir*, *agāṭir*, *agṭār*, *gṭūr* ‘row, line; area bordering on, adjoining region; extremities, ends’ <B1/25,28,3/20><Mx1/22,4/22>.
- gṣt* *gatt* ‘to throw away, get rid of’. *guttu* (imp. pl.) ‘Throw away,

- dispose off' <Bx4/12>. *gatt* 'ever, never'; *ma, la gatt* 'never' *Musil*, 192, 271 <094><G/160> (CA *qatt*).
- gᶠ* *giṭa* 'to cut, cut off; to stop, interrupt, suspend; to be interrupted' <6/34,25/4><031><B1/4><B/30, N/203>; 'to cross, traverse' *Glos*; 'to tire (riding animal)' *Musil*, 367; *yagṭa'in* 'they (f.pl.) cross, traverse' <27/13><Mx1/55, O/7>; *giṭa'hum gaᶠ* 'he looted them completely, took everything from them, leaving neither camels nor tents' *Musil*, 189. *gatta* 'to break, cut; to pass through' <26/7>. *ya-gaᶠ tāli, gaᶠ slālha* 'may he (she) be cut off from offspring, have no sons (used as an imprecation)' <Bx9/20><M/87>. *dīn al-gaᶠ* 'an absolute oath, an oath from which there is no turning back' <Mx2/116>. *giṭ'at aš-šarr* syn. of *manā'ir* 'courageous, fierce warriors' <H2/25>. *giṭ'ah* 'plot of land next to a palm grove' *Fas*, i, 109. *magṭū* 'collateral, security; property given as payment of a debt' <P6/7>; 'without *sās*, roots in a known pedigree'; *magṭū'at al-'illah* 'without any blemish, impeccable (as to her pedigree)' <Bx9/2>. *gaᶠ, gaṭ'ah* 'traversing, crossing of a desert' <9/24><085,558>; *magṭa' al-'ūd* 'the section of wood; purity of race, pedigree' <N/37>; *migāṭi*, *migāṭi* (pl.) 'major desert crossings, traverses, distances' <6/22><258> (CA *maqṭa* pl. *maqāṭi* 'a place of traversing'). *gāṭi* 'merciless, resolute' *Hess*, 102 <C/171>; *gṭā'ah* (pl.) 'cutting, crossing; resolute' <N/51>. *mgatt'āt* '(she-camels) cutting through, traversing (the desert)' <24/6>. *giṭ' pl. giṭ'ān, agṭā* 'a herd' *Musil*, 84, 336 <19/4><025,028,037, 126,230,275,285,408,452,465,468,585,604><N/24,179>; also *agtā*, *gṭā* <P4/21,6/20,Mx4/36> (CA *qaṭ* pl. *aqṭā*, *qiṭā* 'a herd of between 10-40 sheep and the like').
- gṭf* *giṭṭfah* pl. *giṭṭyif* 'a short rug' *Musil*, 242 <Mx2/50> (CA *qaṭṭfah* pl. *qaṭā'yif* 'rug, carpet'). *giṭṭfah, guṭṭf* 'leather pouch embellished with leather fringes' <Mx2/59>.
- gṭm* *giṭam* 'to clip'. *guṭm al-xafāf* 'clipped of hoof, i.e. 'their hoofs are round as though they have been clipped' <8/7> (CA *qaṭama* 'to bite with the front teeth; to cut').
- gtn* *giṭan, yiṭin; al-'arab gṭanaw* 'the Bedouins camp for a longer period at the well (generally in the summer)' *Hess*, 60; *Musil*, 247. *migṭān* pl. *migāṭīn* 'a place where the Bedouins make a

prolonged stay in summer time' *Musil*, 247 <9/18><013, 564><D7/11>. *giṭīn* 'the camp; the Bedouins who camp near the well' *Hess*, 60 <046,237,638><Mx1/107>; 'lying down, prostrate' <M/38>. *gāṭīn*, *gattān* 'one who camps near the well for a considerable length of time; sojourning, staying for a longer period' *Musil*, 649 <052,373,463><Bx6/12><G/110> (CA *qaṭana* 'to stay, sojourn in a place').

gty *giṭāh* pl. *giṭīyy* 'the hind part of a horse' *KhaAd*, 145, 329; *Su*, iii, 112 <G/114> (CA *qaṭāh* 'hind part of a mount, part between the hips'). *giṭāh* pl. *giṭīyāt* 'sand grouse' *Musil*, 328, 363; *Glos* <9/23,27/4,32/5,33/10><C/27,157>; 'the flight of sand grouse is very noisy, somewhat resembling the sound of the wind, *farr*, to fly with a buzzing sound' *Musil*, 363 (CA *qaṭāh*).

gdb *giḏab*, *gaddab* 'to hold, catch, capture' *Glos*; 'to grasp, clasp, hold tight' <4/8,6/19,24/9><Mx4/49>, part. *gāḏib*, *mgaddib* <Mx3/7,G/11>. *gāḏab* 'to seize, take possession of, grasp, impound' <B5/13>. *ḥgaddab* 'to seize, grasp, grip, take by force'. *gāḏib* 'gripping, holding' <342>. *gāḏib* pl. *guwāḏib* 'grasping, seizing, taking by force' <Mx2/68>. *gabḏah* 'seizure'. *migḏāb* 'handle, grip' <30/16>. *migāḏib* expl. as 'a herd's usual grazing area; pastures of the tribe's own land' <B5/16>. *gḏāb* 'what has been seized, captured; s.o. taken prisoner and fettered' <B9/18> (CA *qabaḏa*, through transposition of the consonants).

gdd *gadd*, *yigidd* 'to pierce, tear up, tear down, break into pieces, crush, demolish' <25/17,30/11><184><N/196,198> (CA *qaḏḏa*).

gḏf *giḏīf* 'fastened upon, having a firm grip on' <5/6> (CA *qaḏā'ah* 'he held him in check, subdued him').

gdm *giḏam*, *tagḏam* 'she champs (the bit), chews on, snaps at with the teeth' <2/15>. *giḏīm* 'biting with front teeth' <5/10> (CA *qaḏīma al-faras* 'the mare bit with the front teeth'; *al-qaḏm* 'biting and chewing with the front teeth and molars, in particular on s.th. tough and dry').

gdy *giḏa*, *yagḏi* 'to finish, to end; to be ended, terminated; to be done, ready with; to be exhausted, finished, obliterated; to fulfil, accomplish; to obtain what satisfies one's demand; to inflict on' <9/2,23/4,26/20><394,639><B9/35><H3/f,C/150,151>; 'to take revenge', *giḏēt l-ibn 'ammi* 'I have avenged

my relative, I have killed the murderer of my relative' *Hess*, 91. *gāḍa*, *ygāḍi* 'to settle scores, pay back in kind, take revenge' <H1/e,G/65>; *gāḍih* 'Pay him back in kind, take revenge on him!' <S/114>. *tigāḍa* 'to secure, restore one's rights' *Musil*, 604. *ingīḍa* 'to be finished, settled, accomplished; to become spent, exhausted, wasted' <16/1,26/23><N2/1><S/152>. *igtīḍa* 'to settle a score, to take compensation for, revenge for (and thereby restore the balance and achieve justice)' <468>. *mingīḍi* 'finished; extinct, dead' <;23>. *gḍa* 'recompense, compensation' *Glos*; 'revenge, settling of scores' <H1/8,S/112>, also *tigāḍi* <Mx1/13>. *mgāḍāh* 'revenge, settling of scores' <Mx1/39>. *gīḍiyyah* 'question, case, matter'. *magḍa* pl. *migāḍi* 'purchases, shopping, buying what the household needs' <Bx11/31><H3/c> (CA *qadā* 'to settle, finish, accomplish, perform a duty').

g^cd *ga^cad* 'to remain, sit, stay; to stay, remain behind' <082,086, 690,696,697>; 'to be forced to sit down; to wait; to be, remain inactive, hampered, disabled, hamstrung, handicapped (e.g. a wounded man or an exhausted nag on the battlefield)' <253, 375,383,688><N2/1>; *ma ga^cad wādi* 'not a wadi remained (without rain)' <2/7,14/18>, part. *gā^cid* <B6/a><P4/16> (CA *qa^cada*). *ag^cad* 'to prevent from moving; to tie down, keep at bay' <30/18><B9/17>; 'to cause to sit up, to awaken' *Musil*, 549; *yig^cid an-nīm* (pl. of *nāyim*, *nēm*) 'he makes the sleeping sit up' <12/25,16/3> (CA *yuq^cid*). *miḡ^cidat al-ḥarīb* 'those who keep the enemy at bay, check his advance' <D3/1>. *gā^cid li-* 'lying in wait, ambush for' <643>. *miḡ^cād* 'staying, remaining encamped in a place' <B7/38>. *gi^cūd* pl. *ḡi^cdān* 'young male camels for the first six years, until their eyeteeth, *nībān*, become fully developed' *Musil*, 334 <32c,33/5,40,46><561><Bx4/b><N/67,S/147>; *al-^camūd fōḡ al-gi^cud*, see under '*md*' (CA *qa^cūd* 'a young male camel, a camel on which the shepherd rides'). *gi^cūd*, *ḡ^cadah*, *ḡi^cdah* 'the leading animal on which the herdsman mounts and rides at the head of his herd' *Musil*, 269, 336, 337, 660 <33h> (CA *qu^cdah* 'a camel on which the shepherd rides'; *qa^cadah*, *qa^cūdah* 'a beast of carriage'). *ḡi^cūd*, *ḡi^cūdah* pl. *ḡ^cada* 'the man who stays behind with the clothing of the robbers, while the other crawls half-naked to the camels' *Musil*, 544, 652; 'the man who remains in the neighbourhood of the enemy's tents

- while his companion(s) robs one or a few camels; if the owner of the tent comes out to save his animal he is opposed by the *ǧiʿidah* Hess, 98 <082> (CA *qaʿid* ‘guardian, watcher’).
- g^ʿr* *gaʿar* expl. as ‘to push s.o. to the limit, bring s.o. in a difficult position, force him on his back’ <Mx2/104> (CA *qaʿara* ‘to go to the bottom; to uproot, cut down from the root’).
- g^ʿs* *ǧiʿs* ‘fat, covered with layers of fat, bulging’ <P4/18> (CA *aqʿas* pl. *quʿs* ‘having a protruding breast and a hollow back’).
- g^{ʿʿ}* *ǧāʿ* ‘roaring of camels’ <Mx2/97> (CA *taqaʿqaʿa* ‘to make a sound when it is touched, hit’).
- g^ʿw* *gaʿuw* ‘bottom, butt, rear end’ <692> (CA *qaʿw* pl. *quʿā* ‘the upper part of the thighs’). *miǧʿi* pl. *mǧāʿ* ‘squatting, sitting in a resting position, resting the body on the posterior, buttocks’ *Musil*, 64 <P4/12>; *nsūr b-rās xabra mǧāʿi* ‘vultures resting their tails against the bank of a rain pond’ *Musil*, 272 (CA *aqʿā al-kalb* ‘the dog sat on its posterior’).
- gfr* *ǧifrah*, *gafr* pl. *ǧūr* ‘pasture which has not as yet been visited by anybody’ *Musil*, 600 <B1/24><P1/16,Mx1/33,3/61>, also *miǧfār* <H2/6> (CA *qafir*, *qafirah* ‘desert, wasteland; empty, desolate tract of land’).
- gfz* *magfizi*, *magfiziyyah* ‘a kind of palm tree producing white-coloured dates’ <17/9><562>.
- gf* *ǧifaʿ*, *yagfaʿ* and *tiǧāfaʿ* ‘to stumble, limp, plod along’ <B/28> (CA *qafiʿa* ‘to shrivel, contract, become paralysed’).
- gfǧf* *tamši ǧifāǧif* ‘they trudge, plod along; walk with a faltering gait’ <19/7> (*taqafqafa* ‘to shudder, tremble, shiver’).
- gfl* *gaffal* ‘to cause mares to evacuate (for this helps them to endure more fatigue)’ *Musil*, 566; ‘to exercise a horse’ *Glos. niǧfil al-xēl* ‘at first we did not water the horses’ *Musil*, 649. *gufl*, *ǧfāl* ‘leanness and fitness; loss of weight; gauntness, having a taut belly (as a sign of not being pregnant, having been exercised, or having lost weight due to the hardship of long desert journeys)’ *Musil*, 292 <M/5,50>. *ǧfāl*, *ǧiffal*, *ǧiffāl* (pl.) ‘lean and fit camels and horses with taut bellies’ <6/23> (CA *qufūl* ‘dryness.’ *qāfil* ‘a slender horse’; *khayl qawāfil* ‘lean, slender horses’). *gaflah* pl. *ǧfāl* ‘the width of a finger (the smallest measure of length)’ Hess, 123 <M/40>; *arbaʿ ǧfāl* ‘the width of four fingers pressed against one another’ <27/12>; *wāznūmin ǧfālha* ‘they have care-

fully measured the number of spans,’ i.e. ‘guns with well-balanced barrels’ <H1/37>. *qufl* ‘lock, padlock’ <B7/3,9/1> (CA *qufl* pl. *aqfāl* ‘lock, padlock’).

gfy *gīfa* ‘to follow (in the steps of)’ <B1/8,5/22>. *gaffa* ‘to move away, flee’ <P1/19,11/2, Mx3/24>; *gaffa b-* ‘to move away with, drive away booty, captured camels’ <Bx3/9><C/13,G/237>. *agfa*, *yigfi* ‘to turn back, move away; to turn one’s back, go back, return; to make an escape, retreat’ *Musil*, 104, 219 <3/11,33/9><038,040,045,099,189,403><B5/8,Bx13/22, D11/2><P8/18,11/4,G/146,148, C/25,102>; *tigfi* ‘she turns away, moves away’ <6/28,19/11>; *tiji w-tigfi* ‘she comes and goes’ <483>, inf. n. *igfa*, *igfāh* ‘the return; turning back, fleeing’ *Glos* <6/16>, also *gīfāyah* <G/211>. *gīfa*, *tigaffa* ‘to follow in the traces of’ <3/11,14/10><635>. *tigāfa* ‘to move away one following in the steps of the other’ <33/35><N/97> (CA *qafā*, *taqaffā*). *ingīfa* ‘to move away’ (CA *qafā*, *taqaffā* ‘to follow in the steps of’). *igīfa* ‘to follow, march behind’, part. *miḡtifi* <263, 350><Mx2/47>. *istagfa* ‘to turn back, return’ <631> (CA *qafā*, *taqaffā*). *ḡāfi* ‘consequence, result; following, riding behind’ <21/2><314,641><B2/11>. *miḡfi* ‘turning one’s back, turning away, moving away’ *Musil*, 165 <21/7><298><Bx11/19>; *miḡfīn* ‘those going back’ *Musil*, 165; *miḡfīn b-*, ‘*ala* (pl.) ‘moving away, departing with (booty etc.)’ <32d><382>. *miḡtifi* ‘following; coming, marching behind’ <H1/46,C/136>. *maḡfiy* ‘turned upside down (small china cup on the tray; *mga* ‘*ad* is the cup’s position when it is filled)’ <D12/6>. *miḡāfi* expl. as ‘the hind legs (of the horses)’ <439>; ‘what is at the rear, those who have fallen behind and are exposed to the enemy’s attack’ *Musil*, 102. *gīfāhum* ‘behind them’ <C/44>; *gafūh* ‘(from) his behind, in his back’ <315>; *min gīfāh* ‘from behind’ <B6/26>. *gāf* pl. *ḡīfān* ‘rhyme’, generally used with the metonymical meaning of ‘rhymed verse, poetry’ *Musil*, 175, 283 <6/1,4,9/8,35,11/1,12/1,2><030><B3/27,4/25,9/2><N/64> (CA *qāfiyah*).

glb *galab*, *gallab*, *aqlab* ‘to turn around, about, back, to wheel about’ <637><B/24> (CA *qalaba*, *qallaba*, *aqlaba* ‘to change, turn over, away, about; to return’). *gālab* ‘to turn over, to change one’s fortunes for the worse’, said of the *dīnya*, ‘world, destiny’ <12/2>. *tigallab* ‘to turn, turn around’ <19/13>; *tigallab* ‘*ala*

- ‘to turn against, in one’s disadvantage’ <21/12><N/157>. *ingilāb* ‘what comes in return, response’ <B9/6>. *igtilāb* ‘twisting, turning over, agitation, turbulence, whirling’ <B9/2> (CA *inqalaba*). *maglūb* ‘a bad turn, deception, faithless act’ <D11/5>. *gīlib* pl. *gilbān* ‘a draw-well; a well, whether walled and deep or unwalled and wide’ *Musil*, 684 <6/7,7/6,33d,e,33/50><D7/3,14/3,Bx1/6> (CA *qalīb* pl. *qulbān* ‘a well in the desert’).
- glt* *galtah* pl. *glāt* ‘a deep, rocky crevice filled with rain water; a water hole among the rocks, at least one metre deep’ *Glos*; *Hess*, 64; *Musil*, 684 <9/23> (*qaltah* ‘a hole in the hard rocks’).
- glš* *galaš* pl. *glūš*, *gilšān* ‘a leather bag, shaped like a bucket, with two leather loops, which is attached to the saddle and can be laced up’ *Hess*, 120; ‘leather bucket holding about six liters, such as the raiders take with them’ *Musil*, 363 <376,378,379> (CA *galaš* ‘much or a little water’; *qalašah* ‘the collecting of the water in the well’).
- glṭ* *galat* ‘to step forward; to be first; to go ahead of, to go to’ *Glos*; *ugluṭu* ‘Please come in! Partake of the food! (said to a guest)’ <B1/26><P9/15,M/35,G/109>. *gallat* ‘to push forward’ *Musil*, 355; ‘to send ahead’ *Glos* <S/50>; ‘to carry, bring the trays with food, to encourage s.o. to approach the food or join the men having supper’ *Musil*, 96, 97 <B2/25,Bx5/7,6/8><P8/3,M/51,H1/c,3/e,G/30,Mx1/103,2/14>, part. *mgallit* <B7/26><G/109,146>. *galṭah* ‘going forward, attack’ <Mx4/39>; ‘a group of men having supper together’ *Musil*, 98. *mgallat wimwaxxar* ‘a part that comes first and a part that comes last, those who take precedence (because of their qualities and position in society) and those whose turn comes later’ <M/92>. *gallāt* pl. *glūt* ‘scout, s.o. sent ahead of the main party; the man who fetches the camels from the *maḡma*, pasture distant from water, and brings them to the well in order to prepare the ropes, the bucket and the water trough’ <2/13><D4/11>.
- gl^c* *gala^c* ‘to uproot, pluck’ *Glos*; ‘to take away, run away with; to destroy’ <576><D8/4>; *gla^cat bi-* ‘she eloped with, ran away with’ <33h>; ‘to capture a horse by throwing its rider from the saddle during a fight’ <323>, inf. n. *gal^c* <H1/30,G/71>. *ingala^c* ‘to get slack (a rope)’ *Musil*, 73. *maglū^c* ‘uprooted, thrown

- out' <P6/9>. *glā'ah*, *gīlī'* pl. *galāyi'* 'a captured horse whose owner was thrown from the saddle during the fight' *Musil*, 434, 556; *Palva*, 98; *Glos* <2/20><N/58,G/73,181>. *gīlī'* in *midāh* 'his is a long journey, a road stretched out far' *Musil*, 158. *miglā'* pl. *migālī'* 'a utensil to pull out s.th., pincers' <6/3> (CA *qalā'a*).
- glf^c* *galfa'* 'a kind of *ḥazim*, rugged hills covered with flat, scaled stones' <18/7> (CA *qilfi'* 'ground of a depression that becomes chapped after the pool of water left by the rain has dried up and its bottom has been baked by the sun').
- gll* *gall*, *yigill* 'to be little, scarce' <088>; *gall* 'ala' 'to be stingy with, give but little' <32f>; 'to be little' <P8/1,N/182> (CA *qalla* 'to be little, small, few'). *agall* 'to carry, lift from the ground' <273> (CA *aqalla*, *istaqalla* 'to carry; to lift up s.th. and transport'). *tigallal* 'to set out on a journey, carrying a burden (a camel train, caravan)' <33/38>. *igtall* 'to rise up; to put on fat, to be covered with layers of fat' <B5/14>. *gullihum* 'their fewness, small numbers' <32e>. *gīlī'*, *glayyil* 'few' <364>.
- gby* *gābyat al-ʿēn* 'the eye was robbed of sleep, sleepless' <S/20> (CA *qalā* 'to fry; to loathe, detest' *taqallā* 'to be restless, sleepless').
- gnh* *gāmih* pl. *gāmhin* 'loathing, disgusted; frustrated, disappointed and angry because of one's failure, mistake' *Maws*, i, 109 <028>. *mḡammih* 'disappointing, not satisfying, frustrating' *Hess*, 85 (CA *qāmih* 'raising its head from the water and refusing to drink', said of a camel; 'languid because of thirst').
- gnr* *gīmri* 'dove, pigeon' <502> (CA *qumrī* 'a variety of turtle-dove'). *gumar* 'moon' <313,357><D5/5> (CA *qamar*).
- gnṭr* *gimṭār*, see s.v. *gnṭr*.
- gn^c* *gm^c* *gīma^c*, *yagma^c* 'to curb, bridle, suppress, subdue, hinder' <18/18>. *magmū'* 'hindered, prevented, suppressed' *Musil*, 429; 'struck, slapped in the face' *Fas*, i, 201 <P6/16> (CA *qamā'a*). *gīmā'ah* pl. *gīma^c*, *gīm^c* 'the top of the hump' <Mx1/59> (CA *qamā'ah* pl. *qama^c*). *mḡamma^c* 'a rifle, matchlock' (so called after the *gama^c*, where the rifle's hammer, the *dīk*, is brought down on the powder *Thaq*, 3, 249) <S/7>.
- gnb* *gānab* 'to bark, howl' <H4/7> (CA *al-qānīb* 'the howling wolf'). *gīnīb* 'barking, howling' (CA *al-qānīb* 'the howling wolf').

- gnd* *mgannad* ‘spiced, perfumed’ <6/12>. *gnād* ‘spices used in making coffee’ <S/92> (CA *qand* ‘a perfume, aromatic’).
- gndš* *gandaš* pl. *ganādiš* ‘air-conditioning’ <O/13>.
- gnz^c* *ganāzi^c* ‘heads’ <26/26> (CA *qanza‘ah* pl. *qanāzi^c* ‘a forelock; hair; long parts of the hair, hair in the middle of the head’).
- gnš* *gannaš* ‘to hunt’ <P8/5>. *gāniš*, *gannāš* pl. *gnūš* ‘hunter; stalker of great ground game (*šayyād* is the light hunter with hawk and hound, to take the desert hare)’ *Doughty*, ii, 116 <33/48><070><P1/17,S/16> (CA *qanaša*, *taqannaša*).
- gntr* *gimṭār* pl. *ganāṭīr* ‘iron point at the lower end of the spear’s shaft so that the spear can be stuck in the ground’ *Musil*, 133; ‘the heel of the lance’ *Doughty*, i, 262 <383><P8/14,G/114>.
- gn^c* *gana^c* ‘to be satisfied; to believe (what s.o. is saying)’ *Musil*, 529 <N/47>. *gina^c*, *yigan^c* ‘to raise one’s head, stretch one’s neck’ <D13/a> (CA *aqna‘a*). *ganna^c* ‘to cover, envelop’ <209,593>. *tiganna^c* ‘to veil, conceal, cover one’s face; to be covered, enveloped’ <10/9,14/17>. *istaḡna^c* ‘to become satisfied with, resigned to; to accept a situation and be quiet’ <B9/30> (CA *iqтана‘a*). *mitḡanni^c* ‘covering, enveloping; covered, enveloped in’ <3/8> (CA *taqanna‘a* ‘to be veiled’). *gnā^c* pl. *migāni^c* ‘veil’ *Su*, i, 113 (the word used by the Bedouin is *šēlah*) <133><N/75,H4/3> (CA *qinā^c*). *ganā‘ah* ‘modesty, frugality, virtue’ <129> (CA *qanā‘ah* ‘satisfaction, contentment with one’s lot’).
- gnf* *ḡinīf* pl. *gnūf* ‘big cloud, cumulus’ <1/11,13/9,14/16><C/35,Mx2/72,S/19> (CA *qanīf* ‘clouds carrying lots of rain’).
- gnfd* *gnēfīdah* ‘good pasture, sand-hills with much herbage and growth of trees’ <G/16> (CA *qunfudh* ‘place covered with shrubs and plants, sands with many shrubs’).
- gnn* *gunn* ‘a person who lacks any ambition, sluggard; slave’ <13/13,21/18><B6/28><S/29,119> (CA *qinn* ‘slave’).
- gny* *gana* ‘to gain, win; to acquire s.th. precious, not for trade, too precious to sell or part with (mostly used for camels)’; *taḡni aw tibi^c* ‘Is it for sale or not?’ <N/156>; *ma ganāc aṭ-ṭīb minni* ‘the kindness which you experienced at my hands was not reciprocated, did not win you over and make you treat me in the same way’ <D8/6> (CA *qanā* ‘to acquire, make one’s own, gain’). *maḡniwi* pl. *miḡāni*, i.e. *taḡni* ‘s.th. good, excellent, which you keep and do not sell (especially camels).’ *ḡanāh*, *ganāh* pl.

ġinyān ‘spear, javelin; the Bedouins’ short loaded club-stick, heavy cane ending in a knob’ *Doughty*, i, 443; *Musil*, 127 <2/23,24/5,33/31><142,143,340><D7/14><B/3,H2/10,Mx1/19,3/44; *ṭwāl al-ġanāh* ‘warriors with long spears; proud tribesmen’ <Mx1/6,4/ 55,86> (CA *qanāh* ‘stick, spear’, usually one with a hollow shaft).

ghr *gahar* ‘to repel, ward off, curb, check’ *Glos*; ‘to stop, halt, rein in’ <640>; *ighar gi’ūdak* ‘stop your camel’ *Musil*, 561; *yaghark* ‘he will tame you’ *Musil*, 364 (CA *qahara*). *gahhār* ‘s.o. who wards off, repels, stops’ <B5/16>. *maghūr* pl. *miġāhūr* ‘halted, stopped (by one who puts himself in the way)’; synonym of *hūrān* ‘camel calves (because herdsmen keep the calves separate and prevent them from joining their mothers during the daytime since otherwise the she-camels would wander off too far while pasturing)’ *JuA*, 227 <12/22><B3/3,D7/9,N1/2>.

ghgr *gahgar* ‘to rein in, hold back’ <C/158>. *aġahġir al-hūrān* ‘I run here and there behind young camels, driving them away’ *Musil*, 157 (CA *qahqara* ‘to return, retire, go backwards without turning one’s face in the direction in which one goes’).

ghw *tiġahwa* ‘to drink coffee’ <Bx6/b,7><H1/23,G/211>. *magha* pl. *miġāhi* ‘place where the men drink coffee, men’s compartment of the tent’ <B2/23> (CA *maqhā* ‘coffeehouse’).

gwt *gūt* ‘nourishment, food’ <H3/f> (CA *qūt*).

gwd *gād*, *yigūd* ‘to lead, lead away; to be led away’ <2/7,13/17><302,450,487,488><N/26,105,P1/14, Mx2/4> (CA *qāda* ‘to lead’). *ingād*, *yingād* ‘to be swept along; to be led away; to follow; to be stirred up’ <2/20,32/4><565><N/108>; *ar-rija yingād* ‘there is an opportunity for fortune, hope to be fulfilled’ <064>. *tiġāwid* ‘order, way in which one follows the other’ <N/77>. *mingād* ‘led, led on, coming in uninterrupted waves’ <2/4,13/8>; ‘direction’ <2/9> (CA *munqād*). *istigād* ‘to be led, to obey’ <18/15>. *gāyid* pl. *guwwād* ‘leader, chief’ <D7/18>, also *gawwād* <Mx1/41>; *gāydat al-ġimīlah* ‘the leader of the gazelle herd’ *Glos* <11/8,24/12><B4/22> (CA *qā’idah* ‘a she-camel that precedes the other camels or leads them on’). *guwad*, *gūd* ‘horses which are led to s.o. as a gift or tribute; camels’ <N/34,189>; *gūd* ‘riding camels’ i.e. *al-jēš* <120>; *hal al-gūd* ‘camel

nomads, camel riders' *Su*, iii, 109 <P1/10> (CA *qawd* 'horses; horses being led'; *faras qawūd* 'a mare that is led'; *aqwad* pl. *qūd* 'long-necked horse or camel'; *qawdā*' pl. *qūd* 'camel running with its neck stretched forward'). *magwad* syn. of *jadwal* 'channel for irrigation' <G/234>.

gwr *mgawwar* 'a conical mountain with a round top' <13/1>; *gārah* pl. *gūr*, *gwār* 'an isolated table mountain; a mesa' *Musil*, 680; 'conical rocky outcrops' <8><034> (CA *muqawwar* 'cut in a round form'; *qārah* 'a small isolated black mountain').

gwoz *gōz* 'elevation, hill, small mountain partly covered with sand and grown with some shrubs or trees' <H3/f> (CA *qawz* 'high, rounded sand-hill').

gws *agwās* '(curved like) bows' i.e. 'camels with hollow, lean bellies' <20/6> (CA *qaws* pl. *aqwās*).

gwē *gī'ah*, *gā'*, *gā'ah* pl. *gī'ān* 'a flat plain where the rain water forms no brooks' *Musil*, 680 <10/8><029,677,684><D4/3><C/36,P4/11>. *gā'ah* 'bottom; lower end'; *gī'ā' aš-šjar* 'the roots of the perennials' *Musil*, 590 <688> (CA *qā'*, *qī'ah* pl. *aqwā'*, *qī'ān* 'a wide, flat tract of land without rocks, stones or trees, which lies lower than the surrounding ground and where the rainwater accumulates').

gwel *gāl*, *yigūl* 'to say, speak'; *ygāl* 'it is said', *gōl*, *gūl* 'words; poetry' <8/1><139,140><B13/1><S/100>.

gwm *gām*, *yigūm* + imperf. 'to begin to, start doing s.th.' <2/6,17,21/6,12,33/30><011,021,385,402,423,464><C/155>; *gāmaw yišlūn* 'they began to load'; *yigūm ynādi* 'he begins to call' <015 >; *gāmat tigallab* 'ala 'she (the world) became fickle, began turning things upside down, began to change, turn against' <21/12>. *gām*, *yigūm* 'to rise, get up, get to one's feet, start' <006,043>; *gim istigha* 'Come, rise, and drive them away!' <054>; *gūmi rūhi* 'Get going!' <043>; *agūm w-aṭīh* lit. 'I rise and fall down', i.e. 'to stagger, stumble along, to run or walk in a daze (of grief, pain, hunger etc.)' <041,686>. *gām 'ala* 'to walk up to' <633>. *gawwam* 'to raise, set up'; *gawwimaw 'Tābah alēhum al-janāh* 'Tēbah declared them outlawed, declared that they had transgressed the code of the desert and thus had become outlawed' <444>. *gāmah* pl. *gāmāt* 'a man's height' *Hess*, 124 <11/

1,25/8><N1/9><S/5> (CA *qāmah* ‘stature; fathom; measure of length, six feet’). *gāmah* ‘staying, sojourn’ <S/8> (CA *iqāmah*). *miḡām* ‘staying (in order to resist an attack)’ <194>; ‘getting up, rising to its feet’ <N1/11>. *mḡīm* ‘dwelling, staying (where the Bedouins have pitched their tents)’. *gyām* ‘measure, size, width’ <25/13>. *gyāmah* ‘resurrection; tumult, upheaval’ <11/20> (CA *qiyāmah*). *guwāmah* ‘support, undercarriage, legs’ <25/9>. *guwāyīm* ‘legs’ <G/201> (CA *qā’imah* pl. *qawā’im* ‘leg, foot’). *gāmah*, *miḡām* pl. *ḡyam* ‘water hoist, two stout poles to which the wooden roller, *maḥālah*, is fitted and over which runs the rope of the bucket’ *Musil*, 339; ‘two poles connected by an axle, carried by the Bedouins and used as a hoist to draw water from wells’ *Hess*, 64 <294><P10/2>; ‘poles used to hang the meat of slaughtered animals on’ <346>. *gōm* pl. *ḡmān* ‘enemies, warriors, armed following, troop’ *Musil*, 359 <5/11,32d, 33e><107,250,533><P9/a,H5/10,Mx4/70>; also ‘one’s own troop of raiders, warriors’ *Hess*, 102; *Musil*, 316 <014,015, 016,017,250,259><N/112>; *gōmih* ‘his men, troop’ <645>. *gōmāni* ‘enemy, s.o. from an enemy tribe’ *Musil*, 116, 223, 359, 505. *ya-māl al-gōm*, or *ḥalāl al-gōm* ‘may he be the *ḥalāl* (possession of) *al-gōm* (enemies, raiders); may he be captured and taken away as booty by the enemy’; *asāk li-l-gōm* ‘may you fall in the hands of your enemies’ *Hess*, 168. *wiš gōmik* ‘what is the matter with you, what is your problem; why?’ <B/19,M/38,S/21>.

gwy *ḡiwa* ‘to be able to do s.th.’ *tiḡāwa* ‘to reinforce o.s.’ <B/30>. *guwiyy* ‘strong, mighty, potent’; *guwiyyin w-xāyir* ‘the strong and the feeble’, i.e. camels and small cattle <B13/20>; *guwiyyāt l-amdār* ‘the powerful regions, mighty tribes, regions where population is concentrated’ <D2/18> (CA *qawīy*). *ḡāwi*, i.e. *yibāt al-gawa* ‘he spends the night without supper, sustains himself on his reserve energy’ <685><N/131> (CA *bāta fulān al-qawā*). *magwah* expl. as ‘behind, bottom’ <P1/15>.

gyd *gayyad* ‘to fetter, tie, bind together’ <Mx3/31>. *gēd* pl. *gyūd* ‘fettters, shackles, chains (used to tie a horse’s or camel’s forelegs together)’ <33/17><B12/4><H1/44,C/105,P7/10>. *mgayyad* ‘fettered, shackled; its forelegs tied together’ <D1/8> (CA *qayd* pl. *quyūd*).

gyr *ḡēr* ‘gear of a car’ <A/7>. *ḡār* ‘tar, asphalt’; *sikkat al-ḡār*

‘asphalted road’ <Bx7/3,8/3,A/6> (CA *qār* ‘pitch, tar; a plant or tree from which bitter juices are extracted’). *gīr* ‘exceedingly bitter’ <D14/3>; *ya-bint min yasgi al-m‘ādi gīrah // w-yir‘ī ‘ala ‘ābd al-‘aduw w ‘ādr l-amrār* ‘O daughter of men who serve their enemy a horrible potion, // Forcing him to swallow (lit. pressing on his liver) the foulest and most bitter of draughts’ *JuA*, 183; *kēfin ‘ala ma Xarbiga wēn aba aḡdīh // gayyar ‘ala ‘ābdī swāt al-marārah; finjālik illi bēn rab‘ik tḡazzīh // la zād ‘anhum sayylih fi l-manārah* ‘The coffee prepared with water from Kharbiga (a well notorious for its bitter water in the High Najd), what to do with it? // Its bitterness makes it a horrible potion; The cups of coffee which you pass to your companions, // If there is any left over, pour it in the heap of ashes’, *JuKha*, 107.

gys *gayyas* ‘to measure’ <309>. *gēs*, *gēsah* ‘measure’ <4/19>; ‘right measure; good judgment’; *ma mi‘ih gēs* ‘he is mindless, lacks prudence’ <467> (CA *qāsa* ‘to measure’; *qays*). *gyās* ‘measure, size’ <27/12>.

gyḏ *gayyad* ‘to spend the hot season in a certain place’ <507>; *gayyad yamm al-Wādi* ‘he went to the Wādi in the hot season when the dates are ripening’ <P7/a,Mx1/105>. *tigayyad* ‘to sojourn, go somewhere in the season of *al-gēḏ*’ <H5/a,G/92, Mx4/66>. *gēḏ* ‘the hot and dry season, extending over four months from about the beginning of June to about the first days of October, when the Bedouins encamp in the settled territories’ *Musil*, 8, 164, 338 <19/7,20/4><094,279><D14/1,Bx5/14><P6/15,8/8,M/95,N/176,C/45> (CA *qayz*). *gayyād* pl. *giyāyīḏ* ‘people who come in the season of *al-gēḏ*, who leave their herds and other possessions outside the tribal land of the Dawāsir and journey to the Wādi with pack-camels in order to stock up on dates’ <B/29>. *migīḏ*, *migyād* ‘place where the Bedouins and their herds stay during the *gēḏ* season’ *Musil*, 78 <504,505> (CA *maqīz*).

gyf *gēfah* ‘head, skull’ <B9/26> (CA *qūf*, *qāf* ‘neck’; *qūfah* ‘hair flowing down to the nape of the neck’).

gyl *gayyal* ‘to rest in the shade at midday’ <33i><103,258, 268,433,442><C/3>; ‘to protect against the midday sun’ <647>. *mgayyil* ‘taking a rest in the shade at noon’ *Musil*, 209 <;17,33i><442><P3/1>. *gāylah* pl. *guwāyil* ‘noon, midday’ *Hess*,

70 <6/26><111><Bx12/1,4,A/3>; *bi-l-gāyilah* ‘between one and three in the afternoon, the hottest part of the day’ *Musil*, 189, 562; ‘time when the sun rises towards noon’ *Doughty*, i, 399. *migāyāl* pl. *migāyīl* ‘noon rest, pause in a shady place’ <6/20,10/6,13/10,17,26/11,31/3><442>. *ḏhūrhinnaḥ migāyīl* ‘their backs are exposed to the midday sun’ i.e. ‘the riders spend the *gāyilah*, the time of the greatest heat, on the back of their mounts and do not rest in the shade’, a metaphor for ‘hard riding’ <8/b> (CA *al-qā’ilah* ‘noon, hottest part of the day’. *qāla*, *qayyala* ‘to take a midday nap’. *maqīl* ‘shaded place where one rests at noon’).

gyn *gēnah*, *gānah* pl. *gānāt* ‘a black slave girl who works as a servant for the family’ *Hess*, 136 <680> (CA *qaynah* ‘songstress, lady’s maid’). *gēn* ‘coronet’ <334> (CA *qayn* ‘the part where a horse’s legs are fettered’).

ك (k)

kbb *kabb* ‘to shake, spill, pour into; to cast aside, leave aside’ *Musil*, 101, 325 <N/35,191,M/17,71,83,89>; ‘to drop (an idea)’ <631>. *kabbān* ‘useless, cast aside’ <21/2>. *kabb*, *yi’cibb* ‘*ala* ‘to fall on, rush on, swoop down on, to launch a massive attack on’ <433> (CA *kabba* ‘to pour out; to overturn, throw down, pour out’). *kabbab* ‘to become fat, to thicken, bulge’ <6/18>. *makbūb* ‘(a whole roasted sheep or camel) heaved onto a tray and served to the guests’ <Bx6/8> (CA *kabba* ‘to be weighty, heavy’).

kbd *‘abdi* pl. *‘abūd* ‘liver (an organ thought to be the seat of passion, especially of burning feelings like hate, spite, malice etc.); the entire area of the stomach, entrails’ *Hess*, 149; *Musil*, 115 <13/21,33/45><D3/2><N/24,B/40,C/25,70,P4/23>; *yanga*‘ *‘ala ‘abdi lidīd al-garāh* ‘clean, sweet water filled my entrails (after revenge was taken)’ *Musil*, 575 (CA *kabid*, *kabd*, *kibd*).

kbš *kabš* ‘ram, male sheep; a ram of four years old’ *Hess*, 82 <P6/19,N/167,S/136> (CA *kabsh*).

kby *‘iba*, *yakbu* ‘to trip, stumble’ <Mx1/70> (CA *kabā* ‘to fall down upon one’s face; to stumble, trip’).

ktb *ġitab* pl. *ġitbān* ‘pack-saddle, saddle to which the ropes of the bucket are attached when the *sānyah* starts drawing water’ <21/31><G/162> (CA *qatab*).

ktt *katt* ‘ala ‘to rush upon, assault’ *Musil*, 598; *nikitt* ‘we enter’ *Musil*, 641; ‘to move in the downward direction of a wadi, *ḥaddar maʿ asfal aš-šīʿīb* <B3/21>; ‘to pass, go beyond; to throw; to scatter’ *Hu*.

ktl *kattal* ‘to hit, strike, beat’ *SuFa* <Mx1/87,P7/6>.

kth *kātaḥ*, *yġātiḥ* ‘to spurt, gush (blood from a wound)’ <D7/14>. *ġaḥ an-njūm* ‘the time marked by the position of the stars when the hot winds of summer begin to blow and stir up, *ġaḥ*, clouds of dust’; *ʿajāj w-simūm b-sitt liyāl gidm an-njūm tiṭlaʿ* ‘hot dust-storms six nights before the rising of the stars, i.e. at-Trayya (Pleiades), al-Mirzam (Sirius), al-Jōza (Orion), and Shēl (Canopus)’ *Hess*, 66; *aw tall ḥiṣn msarrib al-gēd bi-ḥlūl // ġaḥ an-njūm w-fāxatōh az-zimāmūl* ‘Or the strain (on my heart) is like that of horses in midsummer as the mirage glistens, // As the dust-storms of the stars blow and the pack-camels with water and supplies passed them by’ (i.e. the horses of the raiders are doomed because in the great heat of summer they cannot survive long without water and the camels with supplies that were kept waiting at a distance from the enemy against whom the attack was carried out could not find them and moved in another direction unknown to the raiders riding the horses), a verse by Ibn Sbayyil, *Faraj*, 198 (CA *kathaha* ‘to lay bare (said of the wind)’; *takaththaha bi-t-turāb* ‘(the wind) raised the dust and carried it’).

khl *kuḥil* ‘antimony, kohl’ <22/6> (CA *kuḥl*).

kdd *kadd* ‘to toil’ <12/12>; ‘to press hard, harass; to hit with full impact’ <455><B/29,G/142> (CA *kadda*). *kaddah* ‘(an attack) by all together; an all out attack’, cf. *katt* ‘to come together all at once’ *Glos* <32/6> (CA *kadkada* ‘ala ‘to attack’; *makdūd* ‘vanquished’). *kadd* syn. of *mazraʿah*; *illi wāġfin kaddih*, i.e. *ma ʿād yisāg* ‘a plot of land no longer cultivated, no longer irrigated.’

kdr *kidar*, *tikaddar* ‘to be disturbed, troubled, turbid, muddy’ <N/129>. *kaddar* ‘to disturb, muddy’ <Mx2/30>. *ġadir*, *ġidar* ‘turbidity, muddiness, opaqueness; agitation and troubled feelings

accompanying a violent outbreak' <B9/29,D1/6,3/2>
<H1/20,Mx2/26> (CA *kadar*).

kdm *kidmān al-wjīh* expl. as 'men with ugly, black faces (because of the dust of battle, bruises etc.); tough warriors' <210>. *kadmāt* 'bruises' *SuFa*, 823 (CA *kadama* 'to bite, gnaw'; *mukdam* 'rough and tough').

kdb *kaddab* 'to call s.o. a liar; to disbelieve' <M/32,72>. *ʿadb* 'lies, falsehood' <P4/2>. *ʿādīb*, *ʿidūb* pl. *ʿidbān* 'denier, gainsayer; liar' <24/11><B8/1> (CA *kadhāba* 'to lie, tell a lie'; *kadhhaba* 'to accuse of lying').

krb *karab* 'to tighten' <H1/7>; 'to scare, make uneasy, worried' <G/3>. *iktrāb* 'being tight, oppressive' <414>. *kribah* pl. *karab* 'bow, knot' *Hess*, 64. *karab* 'thick bases of palm fronds' <P1/5,5/4,N/77>. *miʿārīb* 'oppressive ties, shackles' <B5/4><P11/7>; *miʿārīb* 'ropes' *Musil*, 571. *ʿrāb* = 'amūd 'tent pole' <B7/11> (CA *karaba* 'to oppress, distress; to make tight; to overburden'; *makrūb* 'sad, apprehensive, fearful'; *karab* 'rope that is tied to the bucket; the lower parts of palm branches, which are thick and broad like shoulder blades').

krt *kart* lit. 'card, papers'; here it means 'one's value, social rank' <B2/8>.

krds *kirdūs* pl. *karādīs* 'big, stout warhorse' *KhaAd*, 361 <478> (CA *kurdūs* pl. *karādīs* 'a big, stout warhorse').

kr *karr*, *yikirr* 'to heat metal in the fire' <M/57> (CA *karra* 'to return to, wheel around'). *karārah* 'battle, the turmoil of vehement fighting' *Su*, ii, 117 <240> (CA *karra* 'to return to the charge, attack').

kr^ʿ *kirsū*^ʿ pl. *karāsī*^ʿ 'elbow of the camel, joint of the foreleg' <4/19,6/24><D2/14> (CA *kursū*^ʿ pl. *karāsī*^ʿ).

kr^ʿ *kara*^ʿ 'to drink from a water-hole' *KhaAd*, 207. *kurrā*^ʿ (pl.) 'drinking in one row with the necks lowered to the water; flying in close formation with the gaze fixed in one direction' <32/5> (CA *kāri*^ʿ 'drinking', as a designation of palm trees standing at the edge of the water; *mukra*^ʿ 'standing at the edge of water'). *krā*^ʿ pl. *kirʿān*, *kirʿān* 'leg' *Musil*, 272; *kirʿān wi-ktūf* 'lower legs and shoulders,' i.e. the worst parts of the meat, *JuKha*, 174; *mannāb kirʿān al-ʿarab wa-l-xmāmah* 'We are not useless and

despicable people' *JuA*, 79 <Mx4/81> (CA *kurā'* pl. *akānī'* 'leg, part of the leg under the knee').

kmb *karānīb* <12/23>, expl. as syn. with *karab* 'the thick bases of the fronds used in Mesopotamia and Upper Arabia as fuel' *Ph*, ii, 171, but the context makes it clear that what is meant in this line are the yellow stalks from which the date bunches hang. In the north the word *kirnāfah*, pl. *karānīf* (CA *kirnāfah*) occurs, meaning 'the underside of the *krubah*, the place where the bases of the fronds are broken off' (in CA *karnīb* has the meaning of 'dates with milk').

kry *akra*, *yi'eri* 'to hire out a camel, to let s.o. use one's camel for work against payment' *Hess*, 147. *karāwi* 'camels carrying dates and other supplies (*al-madd*) to the inner desert' <168> (CA *akrā ad-dābbah* 'he hired out the pack-animal').

kzz *kazz* 'to hit' <B13/27><G/212>; 'to send, hand to' *Musil*, 180, 246, 609; *JuA*, 480; *Hu*.

kzm 'āyfin *al-kazmah* 'tired, having had enough' <B/48>; *kazmah* expl. as 'mattock, pick.'

ksb *kisab*, *śisab*, *yaśīb* 'to capture, gain booty in a raid', part. *kāsib*, *Musil*, 578 <023><N/127,H1/28,2/a>. *śassābah* 'men who gain much booty' <Mx4/21,25,41>. *kasb*, *śasb* pl. *śsūb* 'booty, plunder' *Hess*, 95 <023,557><C/60,G/212>. *maksab* pl. *miśāsib*, *miśāsīb* 'gain, booty, profit' <B1/25><C/49> (CA *kasaba* 'to gain, acquire, win').

ksr *kisar*, *yaksir*, *kassar* 'to swing around, to curve one's neck towards, return to; to break, destroy; to defeat, to break (an enemy's) resistance' <18/20><214,237,311,434,465,472> <D3/3,B1/24>< Mx4/1,C/46>. *tikassar* 'to get broken; to return to' <B5/25>. *inkisar* 'to be broken, destroyed' <D5/9>. *kasrah* 'defeat' <Mx1/14>. *kāsrin* 'ungih' 'lowering, curving its neck downward' <11/11>. *maksūr* 'broken, fractured; twisted, intertwined' <D2/15>. *kisūr* 'broken, fractured; s.o. who has broken a bone' <N2/7><P9/8>. *kisāyir* 'broken, defeated; fleeing, defeated warriors' <185><B13/15>; 'rushing madly, as if in panicky flight, towards' <B13/2> (CA *kasara* 'to break, destroy, beat an enemy').

kys *kisa*, also *kassa*, *yācasi*, 'to clothe, dress, garb, attire; to hang, drape; to cover' <447>; *īśēh* 'Dress it!' <440>. *iktisa* 'to be dressed, clothed; attire o.s.' <B6/25> (CA *iktasā*). *śiswah* 'cloth-

ing, clothes, apparel, attire, garment' <B3/15,7/23> (CA *kiswah*). *mačsiy* 'clothed, dressed' <9/26>; *čāsyāt* (f.pl.) 'dressing, enveloping in, draping on' <33/20><412> (CA *kasā* 'to clothe, dress').

kšh *mkawšah* 's.o. who is shunned because he is believed to bring misfortune on his companions, unlucky person; inauspicious, ill-omened' <026> (CA *kāshih* 'harbouring enmity, hatred, a grudge; secret enemy').

kšf *kšūf* 'guns, firearms' <B13/21><C/42,Mx2/79,G/39,238>.

k^cb *ka^cab* pl. *k^cūb* 'heel, ankle; the different joints of a bamboo spear shaft' *Musil*, 617 <437>; *yihiff talāt k^cūb* '(the blade of the spear) carries three parts of the shaft after it (into the body of the enemy)' *Musil*, 616; see also *Sow*, 168, sub 512 (CA *ka^cb* 'any joint, juncture of the bones; ankle; portion that is between each two joints of a reed, cane'). *čā^cib* 'a beautiful girl, virgin' <N/118,M/68,H1/12> (CA *kā^cib* 'a girl whose breasts are beginning to swell, a buxom girl').

k^cm *č^cām* (pl.) 'muzzling, gagging s.o.' <H1/45> (CA *ka^cama* 'to bind the mouth of s.o. or camels').

kft *kifat*, *yakfit* 'to hide, store, tuck into' <B/25>, part. *kāfit* <Mx4/72> (CA *kafata* 'to seize and appropriate s.th., tuck s.th. away in'; *kāfit* 'a cave in a mountain in which robbers seek shelter and *yakfitūn*, store, hide away, their supplies').

kfx *kifax* 'to shake, flutter, palpitate vehemently' <6/21>; *galbi kifax* 'my heart pounded' *JuKha*, 33 (CA *kafakha* 'to beat').

kfr *kāfir* pl. *kufar* 'unbeliever' <C/36,52,182>. *kufrah* 'act of unbelief' <C1/38> (CA *kufrah*).

kff *kaff* 'to become blind' <D5/12> (CA *kaffa bašaruh* 'to become blind'). *kaff* 'to desist from, stop doing s.th., renounce' <Bx14/5><H3/e>; 'to hold back, restrain, check, hinder' <359>; *kaff al-čazīb* 'he collected and drove the herds pasturing far from the camp' *JuKha*, 46; *kuff al-bill jāyy* 'Go and get the camels!'; *kuff al-kalām* 'Keep silent!' *inkaff* 'to be held back, checked, brought under control' <554><M/49> (CA *kaffā*, *inkaffā*). *čifif* 'blind' (CA *kafif*). *kaff* 'fist; control; leadership' <N/22,Mx2/82>. *čaff* pl. *čfūf* 'foot of camel' <4/22,11/11> (CA *kaff* pl. *kufūf*).

kfl *kafal* pl. *kfūl* 'the rump; the heavy lap-tails of Najdi sheep' <Bx7/16><C/186>. *akfāl* 'parts, area, region' <M/7> (CA

- kafal* pl. *akfāl, kufūl*). *fi ʿfālīh* ‘in his protection, care; under his leadership’ <18/14> (CA *kafālah* ‘protection, care, support’).
- kfn* *kifān* pl. *aʿfān* ‘shroud, winding sheet (in which one is buried; the warriors wear it as a sign of their readiness to die for their cause)’ <D7/13> (CA *kafān* pl. *akfān*).
- kfy* *kifa, ʿifa, yakfi* ‘to spare, save from; to be sufficient’ <23/12><145><B2/4>; ‘to perform s.th. well on behalf of s.o. else, to be equal to the task’ <30/9><Bx1/2><H5/11,G/126,S/46,47>; *ʿifōna* ‘they did well on our behalf’; *ʿifīna* ‘may satisfaction be obtained for us’ <26/21>; *allah yiʿfīna* ‘may God spare us all’ *Glos*; *ʿifāk al-ʿōg* ‘may God save you from an obstruction’; *ʿifīt al-*xlāf** ‘may you be spared from evil, adversity’; *kfīt as-sibab* ‘may God spare you’ <N/123>; *allāh yakfi šarrha* ‘may God spare us its evil’ <N/145>; *ʿifāk aš-šarr* ‘may God save you from evil’ *Musil*, 114. *ʿaffāyah* ‘those who perform well, act bravely on the tribe’s behalf’ <G/45>. *takfa, takfāk* ‘may God save you, make up for your shortcomings’, an expression used when the speaker pleads with another to perform s.th. for him or on his behalf; an expression used when imploring or urging s.o. to do s.th., ‘please’ <293,378,688><G/13,C/155> (CA *kafā* ‘to suffice, to be enough; to obtain satisfaction for a person, to save s.o. the trouble of having to do s.th.; to defend, protect, save s.o. or s.th.; to perform s.th. in an appropriate, competent manner’). *kāfa* ‘to protect, save, spare’ *Glos*; ‘to be equal to, to be able to stand up to, to measure up to’ <33k> (CA *kāfaʿa, kāfā* ‘to be equal, of equal value to; to measure up to’). *kafuw*, said in praise of a man to indicate that he was capable and equal to the task, *Glos. miʿfāt* ‘behind, beyond’ <603>.
- klb* *kallab* ‘to bare one’s teeth (like an aggressive dog)’ <155>. *ʿalb* pl. *ʿlāb* ‘dog’ <16/7><691><B7/15,9/20><C/104,181> (CA *kalb*). *ʿlēb* ‘dog’ (reflex of the CA dimin. *kulayb*).
- klf* *kalaf* ‘to burden s.o. with a task, trouble s.o. with’ <B1/20,5/5>; *la taklif* expl. as *la tkattir al-kalām* ‘do not waste any words on it’ <O/8>; ‘to worry’ <G/175> (CA *kallafa* ‘to task, burden s.o. with’). *tikallaf* ‘to burden o.s. with, take upon o.s. the trouble’ <O/9>. *kalāfah* ‘needs, supplies needed for the entertainment of guests’ <H3/d>. *maʿlif* ‘the women in one’s

household' <D9/10> (CA *kalifa* 'to be very fond of'; *kulfah* 'burden, trouble'; *rajul miklāf* 'a man who is very fond of women').

kll *ʿall* 'to get tired' *Musil*, 343 (CA *kalla* 'to become tired, weary; to be dim, dull'). *ʿiltl* 'a little remaining *jamr*, red-hot coals' <14/3> (CA *sanā barqin kalīlin* 'the dull, faint flicker of a lightning').

klm *kalām*, *ʿalām* 'words; poetry' *Musil*, 318 <6/6,7/1,9/2,11/a,18/1,25/5><138,139,473>. *ʿlēmāt* 'a few words, some verses' <S/18>.

kly *ʿala* 'grass, pasture, green fodder' <Mx3/25> (CA *kala*). *ʿālyāt* (f.pl.) 'finding grass, green fodder' (CA *kala'a*).

cam 'how many', often used in boastful sections as the equivalent of the formulas *wa-rubba* or *wa-qad* introducing the *fakhr* sections of classical poetry, see also *yāma*, <2/23;8,18/20,21/28,23/4,33/40><B13/14,15> (CA *kam* 'how much, how many').

ʿima 'like, as', a conjunction used in similes, often as a synonym for *miṭīl* (CA *ka-mā*).

kmbr *kumbār* expl. as 'a well rope made of fiber stripped off a tree, which is twisted to become a rope; rope made of fibers' *Hu* <D2/15>.

kml *ʿammal* 'to be finished, depleted, spent, done' <P8/7,Mx1/53,G/83> (CA *kamala* 'to be whole, entire; to be finished, completed').

knm *knūm*, *knām* 'sleeves; shore of the sea' <N1/5> (CA *kumm* pl. *akmām*). *maknūm* pl. *mikāmīm* 'covered', said of the spadix, that later grows into the bunch of dates, when it is covered after the spathe has burst open in order to protect it from the heat, birds, locusts etc.; 'every cluster, which had enclosed in it a spray of the male blossom, was lapped about with a wisp of dry forage; and this defended the sets from early flights of locusts' *Doughty*, ii, 466 <12/23> (CA *kimām* 'covering which is wound round the date panicle to protect it from drying and from birds'; *kamma* 'to provide a palm with a *kimām*').

kmn *ʿiman*, *yaʿmīn* 'to be hidden, concealed' <31/5>. *aʿman* 'to lie in ambush'. *ʿīmīn* 'ambush, reserve' *Glos* (CA *kamana* 'to conceal oneself, to hide; to be hidden; to lay in ambush for s.o.').

kmy *ʿima*, *yaʿmi* 'to hide, conceal, keep secret' <G/9> (CA

- kamā*). *ćimiy* ‘(armed) opponent, enemy warrior’ <G/33> (CA *kamīy* ‘armed; valiant, courageous; warrior’); ‘troops held in reserve in a hiding place.’
- ćan* ‘as if, as though’, a conjunction frequently used in poetry to announce a simile. In many cases it takes a pronominal suffix, referring to the comparison’s subject; *ćannih* ‘it was as if he, you might as well say that he’ <665> (CA *ka-anna*).
- kns* *kinas* ‘to sweep, sweep along; to rout (the enemy)’, part. *kānis* <314> (CA *kanasa* ‘to sweep’). *kinnas* ‘strong camels’ *Glos* (the closest CA equivalents are perhaps *kināz* ‘solid, compact, strong’, said of camels, or *qin’ās* ‘a big, fleshy camel’).
- knyf* *aknāf* = *jūlān* ‘the steep sides of a gorge, channel of a torrent’ <D6/6> (CA *kanaf* pl. *aknāf* ‘side, flank’).
- knn* *ćann* ‘to hide, conceal; to repress; to shelter’ <S/92>; *ćannēt* ‘I have hidden’ <19/2,29/4><H1/49,Mx1/66>. *istićann* ‘to seek, find cover, shelter, hiding’ <P9/10>. *ćinūn*, *ćnān* ‘what is hidden; concealment; what one hides inside his breast, the feelings and thoughts one dissimulates’ <6/3,16/2,19/2,23/2> (CA *kanna*, *kannana* ‘to hide, veil’; *kinān* ‘cover, covering’; *kanūn* ‘concealed’). *ćannah* ‘the period of the eclipse of the Pleiades in late May and early June’ <542><C/157>; *ćnān* ‘rains of that period’ <350>. *maknūn* ‘hidden, concealed’ <28/6>. *mistićinn* ‘concealed, hidden; dense, deep (shadow)’ *Musil*, 294 <18/11> (CA *mustakinn* ‘concealed, well-preserved’).
- kny* *ćana* ‘to conceal; to suppress; to endure, bear’ <21/31>; *aćnāh* ‘I conceal, repress my feelings; I bear it, endure it’; *aćmāh* has the same meaning, *Faraj*, 167 <19/3> (CA *kamā* ‘to cover, conceal s.th.’). *ćāni* ‘hiding, concealing, suppressing’ <23/7> <069><D9/2,Bx11/26><C/8,68,Mx2/40>. *maćniy* ‘suppressed, concealed’ <9/7> (CA *takannā* ‘to hide, cover o.s.’).
- khb* *ćahab* ‘to bend, incline, stoop (said of camels bending their necks to the ground in order to graze)’ <P4/18>. *ćahhab* ‘to pour down, come down in torrents’ <18/6>. *akhab* ‘to lean over’; *akhab* ‘*ala l-bīr* ‘he leant so far over the edge of the well as almost to fall in’. *kawhab* ‘to go down to’ *Su*, ii, 160. *mićāhīb* ‘falling, coming down to’ <12/22>.
- khl* *ćāhil* ‘upper part of the back; withers; shoulder of a mountain’ <624> (CA *kāhil*).

khy *kaha, yaḥa* expl. as ‘to rush to the well (said of thirsty camels)’ <P4/19>.

kwd *ḥād, yikūd* ‘to be difficult, hard’ <N/105>; *yikūdih* ‘it is hard for him’ <C/106>. *kūd* ‘difficulty’ *Glos*; ‘hardness; (excessive) pride; unruliness, recalcitrance’ <33/13>; ‘hardly, only with great difficulty’ <Mx3/11>. *ḥōd* ‘ala ‘hard, difficult to overcome’ <B6/29>. *ḥāyid* ‘difficult, hard’ <D1/3><P8/19,Mx2/61>. *kūd, ya-kūd* ‘only, only if, unless, except for, with the exception of’ *Musil*, 178, 208 <122,174,298,394,496,500>; *ya-kūd ma* ‘as long as we’ <428>.

kwr *kār* ‘sport, preferred activity; goal, aim’ <430>; ‘labour, work’ *Musil*, 271; ‘pride’, i.e. ‘*izz*, s.th. one puts great store by, aspiration’ <20/6><Bx7/4>. *dabḥ as-suwāri kāma* ‘the killing of troopers is our sport’ *Musil*, 556 (Persian *kār* ‘work, business, task, affair’). *kūr* pl. *akwār* ‘the saddle of a camel’ <25/10,26/9><083,226,577><B7/28,D2/12,N1/8><C/140, Mx1/41,4/20,G/136,O/4> (CA *kūr* pl. *akwār*).

kws *miḥāwīs* (pl.) ‘standing with bent heads, slumbering’ <302>; ‘sinking their heads in their hands in despair’ <474> (CA *kāsa* ‘to walk with one hobbled leg, to limp, to take one’s head in one’s hands and bend it down, to turn downward’; *kawwasa* ‘to turn upside down, head downwards’; *takāwasa* ‘to bend, hang down’; *kūsī* ‘sinking its head as it runs’ said of a horse).

kwm *ḥōm* ‘numerous, piled up, massed’ <B6/3> (CA *kawm* ‘heap, pile’). *al-fiṭṭar al-ḥūm* ‘she-camels with fat, raised humps’ <285,392,573> (CA *akwam* pl. *kūm* ‘high, towering, fat’ said of a camel’s hump).

kwmr *kōmar* expl. as ‘to move the head from one side to the other, while champing, chewing the reins,’ *tihāraš bi-l-a‘innah* <G/11>, syn. of *šawwišat*, ‘to be held at the ready, reined in, the head against the tail of the horse in front’ part. *mkōmirah*.

kwn *aḥān, yiḥīn* ‘to attack, assault, wage war on’ <33g><213,227, 237,249,381,418,464,472> <Mx1/4,G/134>; *ḥinna* ‘alēhum ‘we attacked them’ <G/9>. *tiḥāwan* ‘to clash, meet in battle’ <313>. *ḥāyīn, mḥīn* ‘attacking, assaulting’ <32d><203>. *kōn* ‘battle, fight’ *Glos* <192,215,238,313,354,487,523><Mx1/36,G/117>. *aḥwān* ‘wounds’ <D7/14><C/25,G/182>, also *aḥāwīn*, *Faraj*, 190. *yikūn* ‘as long as’ <3/21>; *ya-kūn, kūn* ‘except for, unless, not

- until' <23,23/13><B1/35,2/20,23,30,5/10,22,28,N1/1,13, D5/15><N/91,M/29,78,H1/7,Mx1/3,S/115> (CA *illā*). *kān*, *ḥān* 'if, in case', corresponding to CA *in kāna* <164>; *kān māni b-galtān ḡibli minha* 'If I am not mistaken, it lies to the south.'
- kwy* *kuwa*, *ḥuwa*, *yaḥwi* 'to burn with a red-hot iron (as a treatment for disease)' *Hess*, 148 <041><Mx1/3,S/44> inf. n. *ḥayy* <P4/23,G/218>. *miḥāwi* 'places that have been pressed with a red-hot iron' <C/22,Mx1/13> (CA *kawā*).
- kyr* *ḥīr*, *ḥīrah* 'a heap of red-hot coals; smith's forge' *Musil*, 321 <7/10,18/21><B1/31> (CA *kīr* 'bellows, smith's forge with bellows, blast-furnace').
- kyf* *kayyaf* 'to make coffee expertly'; *ya-msawwi al-finjāl kayyif bhāriḥ // jūlfīn w-yatlinnih ṭimānin maḡātīr* 'O maker of the coffee, prepare it with the right spices: // Saffron, followed by eight measures of cardamom', *JuKha*, 83. *kēf*, *kēfah* 'pleasure, delight, good humour, high spirits; state of well-being associated with drinking coffee and good company; spices used in making coffee' <B4/15,5/7,Bx7/4><H2/15,S/149> (CA *kayf*).
- kyl* *ḥāl*, *yḥāl* 'to load supplies' *Musil*, 521; 'to load a gun' *Hess*, 106 <N/85,Mx4/40>, part. *ḥayyāl* <H1/49>. *īḥtāl* 'to receive as one's portion, apportionment, allotment; to be showered with, receive in great quantity' *KhaAd*, 347; *min gaddam al-jūd yiḥtāl* is a proverb similar in meaning to *min gaddam al-ḥisna tigāḍa al-jimāyil* 'who performs good deeds, will receive a similar good treatment from others' *ʿUbūdī*, 1444 <26/22><Mx1/62> (CA *iktāla*). *ḥyāl* (pl.) 'a measure, a load' <2/24>; *ḥēl* 'measuring' *Musil*, 70 <B11/3> (CA *kayl* pl. *akyāl*). *mikyāl*, *miḥyāl* pl. *mikāyil* 'measure of capacity (for grains, liquids etc.); power, fighting capabilities' <18/19><B3/25>.

J (l)

la, *lya*, *lē*, *lēn*, *lān* *la*, *lya* subordinate conjunctions corresponding to CA *idhā*, 'if, when'; *la*, *lya* are also used with the meaning of CA *ilā*, 'to, towards, as far as, until'. Combined with the particle of negation *la*, these conjunctions may also introduce

a hypothetical conditional clause, *lya la, lāla* ‘if not, if it weren’t for’ (< *lōla* < CA *law lā*). The particle *la, lya, lē* introduces a nominal clause in the same way as CA *inna*; like *ya* and *lya* it sometimes conveys an idea of suddenness and surprise, ‘and then, and all of a sudden, lo and behold’, but more often it functions as a syndetic particle introducing the main clause following a subordinate clause introduced by the conjunction *yōm* ‘when’. *ilēn, lēn, lān* ‘until, till’ (CA *ilā an*); *lānih* ‘until he’. Cf. *JohnEa*, 16; *JohnDo*, 93-95; *Sow*, 65-72. *la wa-bi, la wa-bi-‘ēni* = *ya-ḥasriti*, the usual expression when something dear is lost, *Musil*, 163.

- lbb* *labbah* ‘sands at the foot of an ‘*irg*, a high sand-hill’ <14/15>; ‘upper part of the chest, low neckline’ <357> (CA *labbah, labab* ‘the sand at the foot of a dune, the underside of its slope, the dune’s forepart’). *libb* syn. of *jlāg*, ‘(rope made of) fibre, the *liḥa*, the bast of a tree’ <D2/15> (CA *lubb* ‘kernel, core, pith’).
- lbs* *libas* ‘to wear, to be dressed in’ <273>; ‘to put on’ <485>. *labbas* ‘to dress’ <N/118>; ‘to make a horse ready for war’ <526>. *milbis* ‘man in armour’ *Musil*, 29. *malābīs* ‘warriors, men in armour’ <H2/20>. *malbūs* ‘clothes, dress’ <C/142> (CA *labbasa* ‘to clothe, to put s.th. on s.o.’).
- lbt* *milbaṭ* expl. as ‘necklace’ <G/149>.
- lbn* *liban* ‘sour milk’ *Musil*, 87; ‘milk poured into a *ṣimīl*, leather bag’ *Musil*, 89 <601,603>. *labbān* ‘seller of milk, coagulated sour milk’ <601> (CA *laban*).
- ljj* *lajj* ‘to make a noise as if in protest or dismay, to clamour; to tinkle, ring’ *Musil*, 173 <6/7,22/5><M/35,H1/6,Mx1/65> (CA *lajja al-qawm* ‘the people uttered confused cries’). *lajjah* ‘confused noise, din, shouting, clamour’ <19/4,10><243><B1/2>.
- ljlj* *lajlij* ‘to make a tumultuous, confused din’ <6/7,23/8> <Mx4/33>. *lijlāj* ‘tumult, din, uproar’ <N1/2>; *lijlāj ahal sūg* ‘the uproar of people in a market place’ *JuA*, 100 (CA *lajlāj* ‘stammering speech’; *lajlaja* ‘to speak with an indistinct utterance, to stammer’).
- lḥy* *lāḥyy* ‘taking refuge in; being stored, amassed, contained in; being carried around in’ <33/45> (CA *laja’a* ‘to seek refuge’).
- lhh* *lahḥ* ‘to be close, next to, rub against’ *Glos. alahḥ* ‘to press

s.o., to urge s.o. persistently' <13/3>. *ya-lahh galbi* 'my heart is being chafed (like a camel's back by the saddle, the girths, and the rider's foot)' <D11/1>. *alhāh* (pl.) 'chafed' <B3/10> (CA *lahha* 'to be close, rub against').

lh̄d *lih̄d* pl. *lh̄ūd*, *alhād* 'grave' <33/28><Bx8/12><N/114>; *jī'lih ba'dih w-yāta lh̄adīh* 'may he survive him and walk on his grave' (CA *lahd* pl. *luhūd*, *alhād* 'burial niche in the grave').

lh̄z *milhāz rī'* 'the narrow part of a defile' <5/10> (CA *malhaz* pl. *malāhiz* 'narrows, defile', syn. of *maḏīq* pl. *maḏāyiq*).

lhs *lahas*, *yalthas* 'to lick' <B/30> (CA *lahasa*).

lh̄ḏ *lāhād* 'to keep a watchful eye on, to guard jealously' <072> (CA *lāhaza* 'to regard, view, observe').

lh̄f 'ūj *al-luwāhīf* 'the slanted poles supporting the draw-wheels suspended above the well'.

lh̄g *lih̄ig*, *yalthag* 'to catch up, reach, overtake; to overcome, befall, afflict' <2/16,3/9,8/8,19/20,21/31,32e,33/10><174,269,382,388,400,409,623,637,651><D5/13><G/13,177,C/2, O/10>; 'to come to the rescue of, to ride in order to overtake (e.g. raiders driving away robbed camels)' <089,097,419,420,554,632><Bx3/5,5/16><N/2,M/38,H2/31,P8/11>; 'to get in touch, contact with; to be, become added to' <M/38,63>; 'to have known an old person before he died' <702><C/86>. *alhag*, *yilh̄ig* 'to pick up, rescue' *Glos* <046,413><Mx3/22,G/37>; 'to enable s.o. to attain, reach, overtake; to join, add, increase, augment' *Musil*, 513 <13/13><651><D5/15>; *alhagt* 'alēk *finjāl tāni* 'I have handed to you another cup (of coffee)', part. *milh̄ig* <Mx4/101>. *istalhag* 'to catch up with, to overtake; to reach; to fetch, snatch; to call to the rescue' <110,251,368><110,251,368><B2/21><N/66>. *lāh̄ig* 'attaining, catching up with'. *milh̄igt aṣ-ṣōt* 'those who come to the rescue when the alarm is sounded' <Mx3/22>; *milh̄igt at-tiṭārīf* 'men who are quick in shooting and loading their guns' <425>, see *trf. malhūg* 'overtaken' <2/14><518> (CA *lahīqa*).

lh̄lh *lahālīh* 'high, soaring mountains' *JuKha*, 128 <G/46>.

lhm *talāham* 'to interlock so as to form one unbroken whole' <14/10> (CA *talāhama* 'to be joined together, to cohere'). *lhām* 'solder' <18/21> (CA *lihām*). *lahm* pl. *lhūm* 'meat, flesh; fleshy

parts of a body' <D2/11>; *lḥamtin fāsdaḥ* 'rotten meat; bad person' <M/38> (CA *laḥm* pl. *luḥūm*).

lhy *lāḥa* 'to sing to the tune of s.o. else, sing with s.o. else' <A/8>. *talāḥa* 'to sing, hum a tune to one another, strike up a tune in response to another singer' <9/8,14/2> (CA *talāḥā* 'to rail at, jeer at one another'). *lihyah* pl. *lihyān* 'beard' (symbol of manhood, 'to shave a man's beard is the greatest punishment among the Rwala' *Musil*, 589); 'man; (number of) men' <9/10,32f,33/54><307,317>; *bha-l-lihyah*, *fi lihyiti* 'I swear by my beard' *Hess*, 157. *lāḥi* pl. *luwāḥi* 'halter of the camel fastened with a ring under its jaws' *Rad*, ii, 217; *JuA*, 231 <4/2><342>. *liḥiyy* pl. *luwāḥi* 'cheeks, jaws' <7/10,9/19,32/2><336><B1/a> (CA *lahy* 'jawbone'). *malḥi*, *mlaḥḥa* 'peeled off; stripped of its bark, leaves etc.; tapered (e.g. the *jlāḡ*, fibers under the bark are stripped off to be made into rope)' <6/14,9/21,24/3,27/7><D14/2,15/2>. *mlāḥi* 'rubbing against' *Musil*, 365 (CA *laḥā* 'to peel, strip'; *liḥā* 'bark').

ldd *ladd* 'to pay close attention to s.th.; *ladd li-* 'to turn to (e.g. s.o. for help)' *SuFa*, 866; *ladd ba-l-ʿēn* 'to gaze intently at, pay close attention to, to look for' <411>. *inladd* 'to be closed, slammed shut' <B9/19>. *ladd* 'a stroke, blow with the hand in the face' *SuFa*, 866. *aladd* 'fierce, obstinate, difficult to deal with' <11/21> (CA *aladd* 'quarrelsome, obstinate, dogged').

ldld *lidlād* 'a moment, the moment it takes to close and open the eyes' <N/94>.

ldm *lidāyim* (pl.) expl. as 'fences around palm groves' <G/122>.

lzz *lazz*, *yilizz* 'to stick, cleave to; to seek refuge at, have recourse to, hide o.s. at' (iii, 115) (CA *lazza* 'to tie, connect, make stick').

lzm *lizim*, *yalzam*, also *lazzam*, 'to hold on to, not let go; to reach; to get hold of, catch' *Hess*, 92 <4/8,28/2,21/32><316,445,652>; 'to remain, stay with, keep close to' <034>; 'to clasp, hold tight' <403,428>; 'to lay hands on, grab, grasp; to attach, put on' <645><D15/a,N1/13><C/1,42,90>. *lo alzim flān* 'if I catch So-and-So' *Hess*, 92; *lazzamtik bi-r-rajjāl* 'I have provided you with a travel companion'; *lazzamtni flān* 'you have enabled me to catch, get hold of So-and-So' *Hess*, 154; *talazzamt ba-l-xawiy* 'I have accepted the travel companion' *Hess*, 95. *lizūm*

- ‘matter, business, need’ <054,055,672><B6/11,D2/5>. *giḏēna lāzimna* ‘we have done our duty’ *Musil*, 452; *lazmin w-malzūm* ‘an absolute duty’ <391> (CA *lazima* ‘to cling, adhere to; stick, keep close to; to stay permanently with’).
- ḷsm* *lašṣāmah* ‘men who loll about in the *maylis*, good-for-nothings’ <N/35> (CA *al-lasm* ‘silence from shyness, not smartness’).
- ḷtm* *liṭam* ‘to strike, slap, smite,’ inf. n. *latm* <C/173>, also *latṭam* <P9/9>. *latmah* ‘slash’ <G/188>. *latṭamah* ‘those who smite, strike forcefully’ <6/13>. *mitlātim* ‘striking each other’ <P6/15> (CA *latṭama* ‘to slap much, violently’). *latm* ‘slapping, striking’ <22/2>. *liṭim* ‘contender, rival, enemy’.
- ḷdd* *ladd* *as-simāyim* ‘the burning heat of the *simūm* wind’ <109> (CA *al-ḥarr yatalazzā* ‘the heat burns’; *lazza*, *alazza* ‘to do s.th persistently, to cleave to s.th’).
- ḷdy* *taladda* ‘to burn’ <33/26> (CA *laziya* ‘to burn brightly, be ablaze; to burn with rage’; *tatalazzā al-manīyah fi rimāḥihum* ‘fate is burning in their spears’).
- ḷb* *la‘ab* ‘to play; to sing or compose poetry’ *Musil*, 170 <21/4,6,24/8><D5/2,9/1><S/1>; ‘to sway to and fro as if darting about’ <582>. *la‘āb* pl. *la‘ā‘ib* ‘merrymaker, player; singer, poet’ <3/10,22/1> (CA *la‘āb* pl. *la‘ā‘ib*). *li‘b*, *li‘bah* pl. *al‘āb*, *la‘āyib* ‘song; playful, dancing movements’ <5/10, 7/15,21/6><582><S/2>; also ‘the composition of a poem’, *li‘bat flān* ‘one’s poem’ *Maws*, i, 74. *li‘b al-afkār* ‘the play of thought, free association of thoughts’ <10/1>. *mal‘ab* pl. *malā‘ib* ‘a contest between two opposing lines of men who sing verses and dance while balancing their swords’ <D6/4>.
- ḷj* *ilta‘aj* ‘to flash; to burn; to hurt’ <13/8><N1/2> (CA *ilta‘aja ar-rajul* ‘the man glowed, burned with passion’). *mišxašin yal‘aj tgādiḥ ḥamāriḥ* ‘a gold coin flashing with red sparkles’ *JuA*, 181. *lā‘ij* ‘flashing’ *Musil*, 190 (CA *la‘aja* ‘to burn, to cause burning pain’).
- ḷz* *tala‘waz* ‘to become angry, upset’ <;23>. *la‘waz* ‘to become wrinkled, contracted, convulsed’; *la‘āwiz* ‘wrinkles in the face’ *Hu*.
- ḷn* *mal‘ūnat al-wāldēn*, see under *wld*.
- ḷġf* *laġaf*, *yalġaf* ‘hit, strike, scour (said of the effect of the hot

wind on a rider's face); to throw, cast, pelt with' <5/2,11,27/7><D11/2> (CA *laġifa* 'to lick'). *luġf* 'the slope of a sand-hill, wadi, hillside' *SuFa*; 'level firm ground adjoining the sand desert' *Glos*; 'the eroded border of a sand desert' *Musil*, 680 <N/119>.

lġy *lġah* 'language, tongue, dialect; the manner of speaking proper to every tribe and *dīrah*' *Doughty*, ii, 641 <049>; 'idle talk, prattle' <S/103> (CA *luġah*).

lft *talāfat* 'to become aware of, attentive to' <2/19>. *iltifat* 'to pay attention to, to heed' <21/15><023,614> (CA *iltafata*). *laft* 'lift, elevator' *Hu* <O/13>.

lfh *lafah*, *yalfah* 'to burn, scorch (said of the hot wind, air)' <120>; 'to wave' inf. n. *lafh* <B/36,G/185>; *lāfhāt al-janāh* '(birds) waving their wings' *Musil*, 576. *laḥḥāt al-ʿaṣa* '(a spirited she-camel) kicking at the riding-crop' <B13/12> (CA *lafaha* 'to burn, scorch; to touch, brush; to strike, touch').

lft *talāfat* expl. 'to strike, shoot at each other, come to blows' <C/168>.

lfd *mlāfīdāt al-ʿnān* 'spirited mares trying to throw off the halter' <064> (CA *lafaza* 'to throw, emit, eject, spit s.th. from the mouth'). *malfād* pl. *malāfīd* 'the place where one valley opens into another one, where two valleys meet' <B1/11>; *malfād ar-r* 'the opening, entrance into or exit from a defile' *JuKha*, 80. *malfād*, *milfād* 'muzzle of a gun' *Musil*, 224.

lff *iltaff* 'to wind, coil, intertwine; to become enmeshed in' <487,488> (CA *iltaffa*).

lfg *laḥḥāt talḥḥ* 'to gather up completely, to take all' *Su*, ii, 118. *laḥḥāt* 'embrace, hugging' <610> (CA *laḥḥāt* 'to gather up, to bring together and sew up', inf. n. *laḥḥ*).

lfy *liḥa*, *yilḥi* 'to come to; go to, head for; arrive at', also *alḥa* <9/2,36,24/10,26/18,30/24><240,494,218,584><B1/8,6/10,9/6,N2/5,Bx3/11><N/71,154,M/14,H2/4,Mx1/54>; *malfā* 'addressee, the one for whom the poem carried by the messenger is destined' *Musil*, 180 <187>; *malfāk* 'ala *flān* 'you will go to this or that one'; *min hu malfāk* 'to whom shall I deliver this?' *Musil*, 180. *lāḥi* 's.o. who enters at a place, arrives' *Musil*, 204. *milḥi* <Mx4/37> (CA *alḥā* 'to come to; to find').

lgh *liġah* 'to impregnate, pollinate.' *talāġah* 'to impregnate,

fecundate one another' <S/45>. *mلاغّيه* 's.o. who pollinates palm trees' <P1/6>. *لغاهه* pl. *لغاهات*, *لغيه* 'pregnant she-camel' *Hess* 77; 'she-camel from the forty-fifth day of her pregnancy (before that she is called *ميسير*)' *Musil*, 333 <202><D6/5> (CA *لاقوه*, *ليقاهه*, *لاقاهه* pl. *ليقاه*, *ليقاهه* 'milch camel'; *لاقوه*, *لاقيه* 'she-camel having just conceived').

lgf *لاغيه*, *لاغيه* 'intercepting, waylaying, cutting off one's road, ambushing' <B13/23><C/156,Mx2/76> (CA *لاقيه* 'to snatch, grab, seize').

lgy *لغا*, *يالغا* 'to find' <019,030,258,261,673,679>; 'to meet' <636,703>; 'come across, discover' <205,345,442,628>. *لاغا* 'to send to meet s.o.' <Bx12/3><S/88>. *الغا*, *يلغيه* *ال-بال* 'to look after, attend to' <368>. *تالغا* 'to meet one another' <N/60,G/103>; 'to meet in battle, to clash' *Musil*, 553. *انلغا*, *انلغا* 'to be found, to exist' <B7/6>. *انلغا* 'to meet (in battle), to encounter' <33/14><Mx1/17> (CA *لاقيه*, *تالقا*, *انلقا*). *لغا*, *ملغا* 'encounter, armed clash, battle, duel' *Musil*, 528 <33/22,24><150,339><Bx9/5><N/14,177,H2/7,C/78,95, 173, Mx1/18,2/16,74,3/31,G/169>, and *انلغا* <P9/6>. *لاغيه* 'the man who receives the bucket once it is drawn up from the well and pours the water into the trough'. *انلغاه* 'meeting one another' <D7/7>. *لغيه*, *ليغيه* pl. *ليغان* 'a camel in its third year' *Hess*, 74; *Musil*, 333; *ليغاه* = *ليغان* <B4/8> (CA *ناقه* *ليغاه*, *لاغاه* 'a fertile she-camel').

lkt *مالاكيه* 'spots on the camel's shoulders which are touched by the rider's heels spurring on the mount' <B3/10> (CA *لاكاه* 'to strike, hit; to kick').

lkk *لاك ب-* 'to harm, damage, hurt' <B7/11> (CA *لاكاه* 'to strike s.o. in the neck'). *لاك* 'a huge number, hundreds of thousands' <Bx10/8> (CA *لاك* 'lac, one hundred thousand rupees').

lms *ليماس*, *يالميس* 'to feel, touch, handle' <131,135,577,588>; *مالماسه* *اش-سابور* 'the spur did not touch her' *Musil*, 183. *لامماس* 'to gather, collect' *Musil*, 8. *لامماس* 'to stick to, cause to cleave to' <118>. *تالامماس* 'to feel out, palpate, grope about, fumble, look for, search' <686> (CA *لاماسه* 'to touch, handle, feel with the hand').

lm^ʿ *ليماع* 'to touch briefly, lightly' <H5/14>. *انلماع* 'luster, radiance, brilliance, sparkle, glitter' <N/70>. *لامماع* expl. as

syn. of *rammāʿ* ‘worries, anxieties’ <P6/3> (CA *lamaʿa* ‘to glitter, flicker, flutter, signal.’ *iltamaʿa* ‘to flash, radiate’).

lmm *lamm* ‘to assemble, group together’ *Musil*, 517. *iltamm* ‘to be gathered together’ *Musil*, 113. *lammah* ‘group; gathering, assembly’ <4/11,24/8><144>; *lammāt al-ʿirbān* ‘the assembly, gathering of the tribesmen (e.g. to repel an attack)’ *Musil*, 264 <343> *Musil*, 264. *lamm* ‘all, collectively’ <Mx1/111,M/35> (CA *lammah*). *ma hum almām* ‘they do not go well together with’ <C/166>.

lmy *lāma* ‘meeting with, being united with’ (CA *lāʿama*).

lhb *lahab, yalhab* ‘to burn, flame, blaze’ <12/7> (CA *lahiba*). *lahab, lihīb, lāhīb* pl. *luwāhīb, lahāyīb* ‘flame, blaze, flare’ *Musil*, 306 <12/9,19/16,23/13><D2/15,7/1,Bx1/2,3/12,14/30>. *iltihāb* ‘flaming’ <Mx1/65> (CA *lahab, lahīb*). *malhūb* pl. *malāhīb* ‘blazing, burning, scorching’ <102>, also *lāhib* <542>. *lihīb* pl. *lahābīb* ‘ravine, gap between two mountains’ <12/4> (CA *lihīb* pl. *alhāb, luhīb, lihāb*).

lhd *lhadah* pl. *lhūd* ‘callous spots or blisters on the camel’s back and flanks caused by the heavy, unequally distributed load or by uneven saddles whether for freight, *ḥdājah*, or for riding, *šdād*. If these callous spots disappear, well and good; if they become blisters and open, suppurating sores, *dabraḥ* pl. *dbūr*, are the consequence’ *Musil*, 262, 370 <33/36>. *bēḏa al-lhadah* ‘a strong camel that is accustomed to carrying heavy loads as shown by the white chafing marks left by the *aḏlāf*, the boards of the *misāmah*, the pack-saddle; the pick of the captured camels given to the chief of the tribe’ <G/191>; I was told that ‘Tēbah use *abyaḏ daffih* with the same meaning, ‘the part of the booty taken by the *ʿaḡīd*, the leader of the raid’ (CA *lahdah* ‘blister’, *al-lahūd min al-ibl*). *lhadah* pl. *lhūd* expl. as ‘a rocky mountain, outcropping, that rises from a sandy base, of which the lower slopes are covered with sand’ (*abrag* is a rock partly covered by sand, also on its higher parts) <B/23,24>.

lhg *talāhag* ‘to be snow-white’ <B/23> (CA *lahaq* ‘a pure white’).

lhlh *līhlāh*, ‘fast fluttering movement’ <333> (CA *talahlaha as-sarāb* ‘the shimmering of the fata morgana’).

lhm *lahham* ‘to recall, remind one of’ <D10/2><Mx4/33>; *ma*

abġi wāḥid ylahhmih wala abġa ataxxar, atalahham ‘I need no one to help me recall it; my recollection is instant, without delay’. *ma abġi tilihhām* ‘I need no one to remind me (of what I should do)’. *tilahham* ‘to go back in one’s memory and recall’. *iltaham* ‘to remember, recall’ <11/20, 23/11,30/26><B10/7>. *iltihām* ‘the act of recalling, calling to mind, remembering’ <N1/1> (CA *alhama allāh fulān* ‘God imparts guidance to s.o., causes him to know what to do or not to do’).

lhy *alha* ‘to distract’ <G/74> (CA *alhā*). *talahha* ‘to be distracted, to amuse o.s.’ *Musil*, 118. *milhi* ‘distracting, diverting s.o.’s attention from a goal, business’ <C/65>. *multih* ‘distracted; occupied by, busy with s.th. else’ <26/19>.

lwb *lābah* ‘kith and kin’ *Glos*; ‘one’s own group, clan’, syn. of *xuṣlah*, ‘tribal section’ *Hess*, 90 <22/2,26/26,28/7,30/25,32/11,33/18><153><B7/34,D1/3><N/127,129,161,177,210,M/62,P1/16>; *ya-lābiti* ‘O my kinsfolk, clansmen’ *Musil*, 535 (according to some of my informants this word is derived from *lābah* ‘lava rock, volcanic area’, similarly in CA, because of the association with the impenetrable refuge offered by these areas).

lwj *lāj* ‘to suckle’ <N2/9>; ‘to move, stir; to be loose’ *Glos*.

lwh *lāh*, *yilūh* ‘to appear; to shine, gleam, glisten, glitter, flash, sparkle’ *Musil*, 150, 209 <492,499><G/165>; *yilūh zmāmha* ‘her nosering glitters’ *Hess*, 101 (CA *lāha*). *lawwah* ‘to make signs, beckon, wave’ <Mx1/36> (CA *lawwaha*). *lōh* ‘board, slate, tablet, sheet, plate; tablet on which the decisions of the divine will are preserved; writing material’ <D2/2> (CA *lawh*). *lāyih* pl. *lyāh* ‘fence’ <P6/20,Mx4/116>. *luwālīh* expl. as ‘caparison of red and black wool and white cotton’ <090>. *milwāh* pl. *malāwīh* ‘cloth pieces waved by the falconer when he wants to coax a falcon to return to him, the decoy swung by a falconer when trying to lure a falcon towards him, *lawwah at-tēr*’ *Musil*, 475, 485 <4/10><B3/7> (CA *milwāh* pl. *malāwīh* ‘a kind of decoy-bird’).

lwd *lād*, *yilūd* ‘to seek refuge’ <S/70> (CA *lādha*). *talāwad* ‘to mount quickly, to jump on the horse’s back’ <32e> (CA *lāwadha* ‘to cling to, seek refuge with’).

- kwṭ* *lāt, yilūt* ‘to cut the throat, slaughter’ *SuFa* <M/34> (CA *lāta* ‘to stick, cling; to plaster; to hit’).
- kwṣ* *lāṣ, lawwaṣ* ‘to hit, strike, scorch’, said of hot winds, <12/7><542><P5/5>; ‘to torment, lash, castigate, cut; to flash’ *Musil*, 150. *iltāṣ* ‘to prance’ *Musil*, 151. *lōṣāt* ‘torments’ *Musil*, 181 <S/115> (CA *lāṣa* ‘to burn, torment, cause burning pain’).
- kwg* *lāg, yilūg* ‘to be suitable, fitting, appropriate; as needed, as fit’ *Musil*, 108-110, <D2/13, Bx4/12><Mx2/54> (CA *lāqa, yalūq* ‘to befit, be proper, suitable, fit’).
- kwl* *lāl* ‘mirage; a level plain glistening in the sun, quivering of the air on a hot day’ *Musil*, 148, 680 <6/17, 20/2, 4><102, 622><H1/46, Mx1/55> (CA *āl* ‘mirage in the period between sunrise and the time when the sun is very high, i.e. during *ad-ḏuḥā*, in appearance raising figures seen from a distance’, see *sarāb*).
- kwṃ* *lām, yilūm* ‘to blame, rebuke, chide, reproach’ <280, 426><D5/12><N/130>. *lōm* ‘blame, reproach, reproof’ <217, 218, 395>; ‘responsibility for a blameworthy act, stain left by a breach of the desert code, the *slūm*’ <201>. *malām, malāmāh* ‘censure, rebuke, blame’ <217><N1/4>. *malyūm* ‘abused, blamed’ *Musil*, 81 (CA *lāma* inf. n. *lawm*).
- kwṇ* *lōn* ‘way, manner; something, anything’ <044>. *lōn* pl. *alwān* ‘colour; sort’ <430, 515>.
- kyw* *luwa* ‘to bend, twist, turn’ *Glos* <21/15, 24/17><Mx4/18>; *luwāni* ‘he pulled me’ *Musil*, 183. *itwih* ‘Make it, twist it tight!’ <5/6>. *lāwa, ylwāwi* ‘to bend, to move back and forth, to twist, to move around (e.g. a horse’s head when putting on the bridle)’ <33/27><B4/4>; *lāwīṭih* ‘I squeezed, pressed it’ *Musil*, 564 (CA *lawā* ‘to twist, turn, crook, bend, distort, pervert s.th.’). *tilawwa* ‘to cleave, stick to’ <B7/32>. *iltiwa* ‘to twist; to curve around’ <G/225> (CA *iltawa*). *ad-dīn al-huwiyyah* ‘the false oath’ *Musil*, 430. *layy, layyah* ‘bending, twisting; curl, lock, plait of hair’ *Musil*, 199 <D13/4><Mx4/18>. *lāyyīn* ‘stubborn, obstinate, tough (fighters)’ <B12/3>. *mlāwāt* ‘contortions, twisting, swerving’ <4/5>; *mlāwāt al-ṣnān* ‘twisters of the rein’ i.e. ‘spirited mares’ <19/19>. *malāwi* ‘twisting (sand-hills)’ <33/51><B4/23>.
- lyt* *lēt* ‘the headlights of a car’ <Bx11/4> (< English ‘light’).
- lyš* *talayyaš* ‘to be tired, exhausted, spent’ *Musil*, 644. *lāš* ‘a good-

for-nothing; lazy, cowardly fellow; scallywag, scamp' <276, 277><N/144,146,Mx3/10,G/163,230> (CA *lā shay*). *mitlayyišah* 'a tired she-camel' *Musil*, 368.

lym *layyam* 'to gather, collect' *Hu* <Mx1/38>. *talayyam* 'to gather, assemble (e.g. warriors, raiders before setting out)' <013,433>. *layyamnāhum* 'we had them all assembled' *Musil*, 444. *talāyam* 'to get together, assemble, meet' *JuA*, 108 (CA *talā'ama al-qawm, ilta'amū* 'the men gathered and agreed on a course of action').

lyn *lān* 'to be, become soft' <P10/5>. *līn* 'softness, tenderness; comfortable, easy circumstances; prosperity' <Mx4/107><N2/11>. *lyān al-'ūd* '(girls) with a supple body' <D5/14>. *liyānah*, opposite of *gisa*, 'a comfortable life, a life of ease and plenty' <220> (CA *līn, luyūnah* 'softness, tenderness, flexibility'; *layān* 'an easy life').

م (m)

mār, mēr particle with the meaning of 'but, nevertheless, however, anyway' *Sow*, 63; a word that indicates an opposition to what precedes it <11/21,21/28><192,635,652,684><B11/b,Bx11/21><N/96,109>.

māš *māš* = *ma šayy* 'nothing; absolutely not'.

mtr *mūtir* 'motor car, car' <B5/10,6/8,Bx2/b,4/11,12/1>.

mt^c *timatta^c* 'to eat while travelling; to eat a meal in the evening.'
mtā^c = *al-a'īl wa-l-ma fi t-ṭurgah* 'the food and water consumed on a journey, provisions for the road; supper' *Hess*, 122; *Su*, i, 108; 'food, the amount of food and drink one consumes' *JuA*, 160 <Mx3/54,G/110>. *timittā^c* 'consumption of food' <P6/17> (CA *tamatta'a* 'to enjoy, have the enjoyment of').

mtn *matn* pl. *amtān, mtūn* 'upper back, back' *Glos; Musil*, 318 <3/17,9/15,22,25/13,28/3><184,405><P11/7>; *sittat 'ašar matn* 'sixteen ones (camels)' <029> (CA *matn* pl. *mutūn, mitān* 'half or side of the back; back'). *mitīn* pl. *mtān* 'firm, strong, thick' <9/19>; *al-wjīh al-mtān* 'the hard, unfriendly faces', i.e. 'misers, ungenerous, inhospitable men' <062>.

mtl *timattal* 'to say, compose poetry' <017,030,036,060,

- 140><C/7,P4/a>. *miṭal* pl. *miṭāyil*, *timāṭīl* ‘verses, poem, poetry; long poem corresponding approximately to the classical *qaṣīdah*’ *Hess*, 143; ‘uplifting, instructive verses, wisdom poetry’ <10/2,13/2><M/74,C/134,P4/9>; ‘scored rock-inscriptions’ *Doughty*, i, 260, 479 (CA *timṭhāl* pl. *tamāṭhīl* ‘picture, image’). *miṭīl* pl. *amṭāl* ‘something similar, resembling’ <1/9>; *amṭāl*, *amāṭīl*, also *timāṭīl*, ‘landmarks, elevations’ <6/22,8/10,10/1,20/4><H2/3,P7/3>; ‘moral lessons’ <M/73> (CA *amṭhāl* ‘mountains resembling one another’).
- mḥṣ* *mḥṣ* pl. *mḥūṣ* ‘strong ropes’ *Glos* <13/17>.
- mḥg* *amḥag* ‘most fierce, violent’ <11/21> (CA *māḥiq aṣ-ṣayf* ‘the fiercest summer heat’). *mamḥūg* ‘crushed, defeated’ <2/18> (CA *maḥaqa* ‘to wear down, grind’).
- mḥl* *maḥal* ‘failure of the pasture, drought’ *Glos* <10/6><Mx2/73>; ‘absence of pasture owing to the lack of good rain’; *yōm al-maḥal*, *yōm ad-dahar*, *yōm al-ḡullah* ‘the period of want and misery caused by light and irregular rains. At such times the younger camels cannot even sufficiently nurse their sucking young and give no milk for use by the owner’s family, thus compelling him to sell camels in order to buy barley or wheat for himself and his children’ *Musil*, 10, 533, 549. *mimḥil* ‘drought-stricken (land)’ <350><M/49> (CA *mumḥil* ‘barren, sterile’).
- mḥmh* *timahmah* ‘to be depleted, worn away, reduced to almost nothing’ <6/17> (CA *maḥḥa* ‘to be threadbare, worn out’; *maḥmāḥ* ‘nothing left’).
- mḥn* *miḥan* ‘to put to the test, to subject to, to wear out’ *Musil*, 147; also *imtiḥan* <Mx1/22>. *mḥūn* ‘disasters, calamities, severe trials, sufferings’ <B2/13> (CA *miḥnah* pl. *miḥan*).
- mḥy* *maḥa*, *yamḥa* ‘to wipe out, delete’ <3/6>.
- mxx* *muxx l-ifrañji* ‘bullet’ <H2/29> (CA *mukḥkh* ‘marrow; brains; anything pure’).
- mxd* *maxad* ‘to churn milk’ <P3/5> (CA *makhada al-laban* ‘he churned the milk, extracted the butter, by putting water in it and agitating it’).
- mdd* *madd*, *yimidd* ‘to extend, spread out; to help, reinforce, support; to supply, provide; to pass, hand, reach’ <480>; ‘to level (a gun) at, shoot at’ <642,643><B10/11>; ‘to start out,

go (on a journey, expedition), to depart, ride out, to go, to go on' *Musil*, 79, 289, 318; 'to travel without tent or wives in order to buy and bring supplies' *Hess*, 61; *yimidd ġazzāy* 'he undertakes a large raid' *Musil*, 507 (CA *madda*). *maddad* 'to go away from' *Musil*, 318. *midād* pl. *midāyid* 'journey of Bedouins to places of permanent habitation in order to sell sheep and camels and thereby to obtain the means to buy needed supplies' *Hess*, 61 <Mx1/94>. *maddād* 'starting on a journey' *Musil*, 586 <Mx2/42,43>. *madd*, *maddah* pl. *mdūd* 'provisions, supplies; sustenance' <3/5,27/2><062,260><B2/15><C/82>. *mamdūd*, *midād* 'extended, outstretched, long' <B12/8>; *imānt allah al-mamdūdah al-mardūdah* 'God's extensive and safely returned protection' <384>; *ad-dxālah mamdūdah* 'the protection is extensive, must be given a wide interpretation' *Musil*, 442. *midd* pl. *amdād* 'a measure for grain etc., a *midd* being two *nṣṣf* and about a third of a *ṣā'*' *Hess*, 124 <18/19><N/85,Mx4/40> (CA *mudd* pl. *amdād* 'a measure for corn, equal to five *arṭāl* or a quarter of a *ṣā'*').

mdr *midar* 'towns, regions' <18/16><D2/18,Bx9/7><H2/28,C/189,P8/2> (CA *madar* 'towns, villages, tracts of cultivated land').

mdry *timidri* 'gait of s.o. swaying the hips' <020>.

mdy *mida*, *amda*, *yimdi* 'to be in time for, to have the time to, to give the time to' *Glos* <Mx4/27>; 'to reach and overtake in a forceful way, with overwhelming might' <478> (CA *fulān amdā al-ʿarab* 's.o. who extends his raids over the greatest distances, reaches the enemies far afield'). *midiy* pl. *midyān* 'irrigation ditch, canal' *JuA*, 102 <504> (CA *madīy*).

mj *maraj*, *tamrj* 'to run about the battlefield' said of a riderless mare, *Musil*, 637 <568>; *yamrj* = *yagluṭ* 'to advance to; to attend to a task with eagerness, diligence' <B4/13><S/73>. *mārj* pl. *amrāj* 'stray horses, horses whose riders have been thrown from the saddle'; if these horses are caught they are handed over to the commander, who is entitled to them, *Musil*, 199, 510 <568><G/131> (CA *marīja* 'to go, move at will, random'; *amraja* 'to let animal roam the pasture at will'; *ibl marīj* 'camels pasturing without supervision'). *timarwaj*, inf. n. *timirwāj*, 'to strut, to walk with a swinging, haughty gait' <24/4>.

mrḥ *amrah*, *yimriḥ* ‘to spend the night, lie down for the night’ *Musil*, 366 <004><Mx2/1>; *ta‘ašš ‘ind yahūdī*, *amriḥ ‘ind našrānī* ‘have supper with the Jews and spend the night with Christians’ (a saying) *Hess*, 170. *marrah* ‘to let the animals rest at night, to cause to lie down for the night, to bring to the *mrāḥ*’ <011>; *ymarriḥḥin bi-l-mrāḥ* ‘he makes each animal kneel down in the place allotted to it (to rest at night)’ *Musil*, 337, 641. *imrāḥ* ‘letting the camels kneel down in preparation for their rest at night’ <B3/13>. *mrāḥ* pl. *mirḥ*, *mirḥān* ‘place near the tent where the camels rest at night’ *Musil*, 83; *Hess*, 62 <23,29/7,31/10> <080,679,680,686,691><B5/10><B/11,M/50,H2/4,5/14,16>. *mimriḥ* ‘lying down for the night, spending the night’ <671> (CA *murāḥ* ‘the nightly resting place of camels, sheep or goats’).

mrr *murr...murr* ‘now...then, one time...and another time’ <33/39>. *amrār* ‘circumstances, conditions, situation’ <B5/1> (CA *marra* ‘to pass, go by’). *mirṛah* pl. *marāyir* ‘long ropes of twisted fibre; a rope twisted from three strands made of wool (used i.a. to fetter a camel)’ *Su*, ii, 174; *JuKha*, 124 <Bx5/22> (CA *marṛah* ‘a tightly twisted rope’). *murrah* ‘bitter and burning herbal medicine’ <3/3> (CA *murrah* ‘myrrh; a certain medicine for scorpion stings, intestinal disease etc. that is sucked, applied as a plaster or swallowed in a dry state’).

mrs *māras* ‘to walk at a strong pace, to run at full speed’ <6/23> (CA *mārasa* ‘to exert oneself’). *amras* ‘to slip off the pulley reel (said of the rope holding the bucket)’; *maḥālah mimrisah* ‘a pulley of which the rope has slipped off’; *la agfat ċima maḥḥāltin ‘igb l-imrās // ya ṭār min fōg al-maḥālah ršāha* ‘They run away like a pulley reel // When the rope holding the bucket suddenly slips off’ *Su*, iii, 58. *al-maḥāl al-mimārīs* ‘pulley wheels turning at great speed when the rope pulled by the camel has slipped off’ *Su*, i, 39, also *marāyīs* <O/7> (CA *imrās*).

mrṭ *mrāṭ aš-šimālīl* ‘a raceme from which most dates have dropped’ <8/6>; the Dawāsir say *ma ‘ād fīha illa mrāṭ* ‘there is only a little left in it’ (CA *marīṭa* ‘to have little, thin hair’; *nakhlah mumriṭ* ‘a palm tree dropping its ripe dates in a juicy state’).

mrg *māriḡ* ‘a huge, tall camel’ <N1/11>. *mirrāḡ ar-rḡāb* ‘(camels) with long necks’ <O/11>. *marag* pl. *mrūḡ* expl. as ‘the

- cavalry's first charge in battle' <Mx1/18> (CA *maraqā* 'to pierce, penetrate; to hurry out, leave in a rush, at high speed'; *māriq* 'outstanding; straying').
- mrw* *mrūwah* 'gentility; all the noble qualities a model Bedouin should have' *Musil*, 275, 292, 443 <P4/3> (CA *murū'ah* 'the ideal of manhood, comprising all knightly virtues').
- mry* *māra*, *ymāri* 'to boast, taunt, display one's pride (e.g. in victory songs)' <G/240>, inf. n. *mra* <B/37>. *timāra* 'to boast to each other, vie in singing victory songs' <S/90> (CA *mārā* 'to wrangle, dispute'; *mīrā* 'quarrel, argument, dispute'). *māriyyah* pl. *muwāri* 'slender slabs of stone put up to mark the location of a well', also *māriyyat nišib*, *Hess*, 63; 'sign by which a place can be recognized' *Hess*, 161 <9/28,33/1><Mx2/93,G/221>; in <13/16> it means 'freshly trodden camel paths'. *miri* pl. *mra* 'a she-camel whose calf is killed at birth and who gives milk without having been trained to accept another camel's young (in which case she would be called a *ḏīr*)'; if she is a *m'ūd*, a camel employed in drawing water for the irrigation of palm groves or fields, *tsūg w-tiḥlab* 'she is thus employed and also milked'. *muwāri* 'car documents' <Bx10/4>.
- mzh* *mazh* 'pleasantry, jest, joking'; *mzūhi* 'joker, jester, buffoon' <018> (CA *mazh*).
- mzr* *mēzir* pl. *myāzīr* 'Mauser rifles' <C/142,190>.
- mzz* *mazz*, *yimizz* 'to suck' *Musil*, 109. *mazz* 'sucking, sipping' <24/15><D11/4> (CA *muzz* 'delicious wine'; *mazza* 'to suck, sip').
- mz'* *miza'*, *yamza'* 'to tear, rip apart' <B10/10>; *yamza' bih an-nisr wa-d-ḏīb* 'a vulture and wolf are tearing his flesh' *Musil*, 628; *miza' min* 'it had been torn out' *Musil*, 108. *timazza'* 'to be torn, ripped; to be dispersed, scattered widely' <B5/21>; *gada luhum dūn ar-Rifī'ah timizzā'* // *killin baḡa darbin 'azal w-ingisam lih* 'Before reaching ar-Rifī'ah they had dispersed in many directions, // Each group wishing to go apart from the others and migrate in its separate way' *JuA*, 56. *mazzā'ah* 'ferocious fighters, men who tear their enemy apart' <H2/29> (CA *maza'a* 'to run along; to tear').
- mzn* *mizin* (coll.), sing. *miznah* pl. *mizin*, *mzūn* 'clouds bringing rain' <2/5,6,3/14,13/6,31/12,33/23><B2/18,D1/12,4/3,6/

2,10/9,Bx10/10>; *miznah* ‘a small cloud, originally white, which is joined by many other similar clouds’ *Musil*, 5 (CA *muzn* coll. ‘clouds bringing rain’; *muznah* ‘white cloud’).

mzy *miṣa* ‘virtue, healthy situation, good standing, good reputation’ <29/5><Bx11/24> (CA *mazīyah* ‘virtue, merit, excellence, anything perfect’).

mšḥ *miṣaḥ* ‘to gently stroke (the she-camel’s udder before milking)’ *Musil*, 87 <693,694,695>. *miṣūḥ* ‘a she-camel that yields milk when her udder is stroked with the hand (the teats are stroked for five minutes until they are filled with milk)’ *Hess*, 77 <693,694> (CA *masaḥa* ‘to stroke with the hand, to rub’).

mss *mass* ‘to grip, tighten, fasten’ <19/22>; ‘to become tight (a knot)’ <5/6><B4/11>; ‘to touch, hit, befall’ <542><B1/12><P10/5>; *yimiss* ‘he exercises a steady and equal pull on the rope (of the bucket)’ *Musil*, 347. *mass* ‘grip’ <4/7>. *ma yimiss* *mass* ‘he does not grasp (the rope) firmly’ *Musil*, 346 (CA *massa*).

msk *misak*, *yamsik* ‘to grab, seize, take hold of’ <441,442,443>; ‘to hold, hold fast; to lie in wait’ *Glos. misak maḥallih* ‘he remained in the same place, did not move’ <004>; ‘to memorize, entrust to memory (a poem)’ <042>; *maskaw āṭārhum* ‘they followed their tracks’ *Musil*, 578; *imski jirrat al-bill* ‘follow (imp. 2 f.) the traces of the camels’ <008>. *massak* ‘to grab, seize forcefully’; *masskih sikkat al-gār* ‘let the car cleave to the road, drive it with a firm hand’ <Bx7/3> (CA *masaka*). *misk* ‘musk’ <P1/6> (CA *misk*).

msy *amsa* an auxiliary verb with a durative aspect, ‘to be, to become; to spend the night; to lie down for the night’ <072, 073,121,122><M/31,N/131,B/6,22,25>, also *timassa* <B/25>. *mamsa* ‘the place a traveller reaches in the evening’ <583> (CA *amsā* ‘to enter into the evening; to be, become’).

mšš *miššah* ‘the marrow’ <22/4>; *mišš zōri* ‘my breastbone’ <D5/9> (CA *mashshā* ‘to suck the marrow’). *mšāš* pl. *mišša* ‘a shallow well in a clay basin into which rain water slowly percolates through the soil’ *Musil*, 681; ‘exiguous source of water in sandy ground’ *Ph*, ii, 314 <Bx6/12><N/203> (CA *mushāsh*).

mšṭ *mišṭ* expl. as ‘pocket that holds five cartridges in a gunner’s broad leather belt, *ḥzām* (each belt has about thirty of such

- pockets) <P10/4> (CA *mushṭ* ‘comb; bones of the upper part of the foot; marks in the form of a comb’).
- mš^c *miša^c*, *mašša^c* ‘to unsheathe; to bring out, take out s.th.’ <30/15>; *miša^c* ‘to pull s.th. with one’s hand; to seize by force’ <452><Mx1/21> (CA *imtasha^ca as-sayf* ‘he rapidly drew his sword’).
- mšy *miša* ‘to walk, go on foot; to traverse a country and see with one’s own eyes’ <B6/22> (CA *mashā*); *mišētih bi-rijli* ‘I was there myself, I saw with my own eyes’ <B1/10>, also *mašyi bi-rijli* <B3/15>. *mašša* ‘to allow, enable s.o. to go, walk, move in or towards’ <B2/29><Mx2/101>. *māša* ‘to act in accordance with, comply with’ <Mx2/57> (CA *māshā* ‘to keep in step, go along’). *mamša* pl. *mimāši* ‘going, travelling, walking, running; course, direction taken by s.o. or s.th.’ <B3/2, Bx12/4><P1/10, 11/9, H2/2, Mx2/33, S/9, O/9>.
- mšr *mašr* pl. *amšār* ‘Egypt’; *šan^cat al-mašr*, *šan^c l-amšār* [‘copper mortar] made in Egypt’ <B4/14, D2/6> (CA *mīšr* pl. *amšār* ‘big city, capital’).
- mṭl *muṭl* pl. *mṭūl* expl. as syn. of *bārūd* ‘gunpowder; gunfire; gun’ <P7/10>.
- mṭy *miṭiyah* pl. *miṭāya*, *miṭāyāt* ‘riding camel’ <17/2><671> <D15/a><H1/8, C/2, 3, P9/17, Mx1/94, G/212> (CA *maṭiyah*).
- mḍy *maḍḍa* ‘to make pass, cause to go by; to give preponderance to’ <B1/33>. *māḍī fa’ālih* ‘a resolute man, one who accomplishes what he has set out to do’ <18/17><481>; *māḍīyyat af’ālha* ‘those who carry out what they intend to do, resolute men’ <M/63> (CA *maḍā fi al-amr maḍā’an* ‘he carried out the affair’).
- m^ct *ma^caṭ* ‘to pull, draw; to pull out, draw out’ *Hu* <N/217> (CA *ma^ciṭa* ‘to fall off; to pluck out,’ said of hair).
- m^cn *mā^cūn* pl. *muwā^cūn* ‘vessel, receptacle, container’ <N/78> (CA *mā^cūn* pl. *mawā^cūn*).
- m^cy *mi^ciy* pl. *ma^cāya* ‘thin, lean and weak’ *Hu*; ‘a camel that does not put on fat, stays thin even when there is plenty of grazing; a camel too weak to be used as a mount and too skinny to be eaten, a useless camel’ <N/144, M/97>.
- mǧr *amǧar* ‘reddish; spattered with blood’ <H2/11> (CA *al-maǧrah* ‘red-coloured clay used as a dye’). *mǧara* pl. *muǧir*, *maǧātūr*

‘reddish, russet’ <D6/2><G/196> (CA *amḡar* ‘a colour between *aḥmar* and *ashqar*, red and blond’).

- mkn* *mācān maʿ* ‘to become enraged; to render furious’ <331>. *miḥān* ‘place’ <3/22,23/10><073,639,656,673> (CA *makān*). *mikīnah* ‘machine, engine’ <N2/3>. *miḥnān* ‘a plant with yellow flowers’ <3/22> (CA *maknān* ‘a favourite part of the camel’s diet in spring, producing rich and copious milk’). In *Flora of Saudi Arabia* by A.M. Migahid, Riyadh 1978, I found *miḥnān*, *Arthrocnemon glaucum* ‘succulent, leafless perennial with dense branches and spikes that grows in salty places’. Perhaps the Egyptian author took the affricated *kāf* for a *ḥā*.
- mlḥ* *malḥa* ‘a black she-camel’ *Musil*, 147 <3/15,14/13><D9/6><Mx1/36>; *malḥa ḡrābiyyah* ‘glossy like a raven’ *Musil*, 335 (CA *amlah* f. *malḥā* ‘a white colour admixed with black’). *milḥ* pl. *malāḥ* ‘gunpowder’ <2/24,18/15,27/13,30/16,31/3,4><D11/2><Mx1/109>. *amlah* ‘black, grey’ <18/12>; *amlah addarj* ‘gunpowder’ <22/3>. *malāḥ* ‘small hailstones’ <17/12><N2/9>. *milḥ* ‘attractiveness, charm’ i.e. it is *miliḥ*, *mamlūḥ* pl. *malāyih* ‘charming, beautiful, pleasant (e.g. conversation, tales, poetry)’ <28/1><B5/28,7/7>. *timālīḥ* ‘amusement, entertainment’ <G/51> (CA *malīḥ*).
- mlt* *amlat* pl. *miḥtān*, *amlāt* ‘naked, bare’ *Glos*, ‘without fur.’ *jmilin malaḥ* ‘a camel mounted by only one rider, without rear rider’ *Hess*, 76; *KhaAd*, 177 <Mx2/10,G/216> (CA *amlat* ‘having little or no hair’).
- ml* *mall* ‘to bake s.th. in hot ashes’ <Bx11/19>. *mall* ‘to become weary, tired, bored of; to become fed-up with’; *ma mall* ‘he does not tire’ *Musil*, 286 <B1/22> (CA *malla*). *miḥlah* pl. *malāyil* ‘red-hot coal’ *Musil*, 579 <33/4>; *mallah* ‘red-hot soil’ *Musil*, 204 <Bx9/19> (CA *malla* ‘to bake s.th. on live embers, in hot ashes’; *mallah* ‘hot ashes, live embers’).
- mlh* *tamlah* expl. as ‘*tḡaffil*, the she-camel momentarily forgets about her calf (and rushes to the shepherd when she sees him approaching or hears his voice)’ <2/13> (CA *malīḥ*, *mumtalah* ‘crazy, out of one’s senses’).
- mly* *mala*, *yamla*, *malla* ‘to fill’ <12/19><268><N1/8>. *imtala* ‘to be, become full; to be filled, full’ <258>. *mamliy*, *malyān*, *mālī*

‘full, filled, filling, filled up to the brim’ <9/23><206, 258><B8/7,D4/6> (CA *malaʿa* ‘to fill’; *imtalaʿa* ‘to be filled’; *malʿān* ‘filled, full’). *māliyyah* syn. of *wiliy* ‘rains that follow earlier rains’ <P7/5>.

min *minna* ‘over here, from over here’ <691><P9/a,2>; *minna w-minna* ‘from all sides’; *minnāk* ‘away, over there’ *Glos* <296> <Mx3/5>.

minh *minah* ‘to grant, give s.th. on loan’ <N/43>. *minīh* pl. *manāyih* ‘s.th. given on loan, s.th. given to hold in usufruct’ (e.g. a milch camel, a well) <B11/8>; *manāyih* ‘milch camels’ *Musil*, 269 <N/43,Mx2/20> (CA *manahah an-nāqah* ‘he gave him the she-camel’s wool, offspring, and milk’; *manīhah* ‘she-camel given on loan for her milk’).

mn^ʿ *mana*^ʿ ‘to safeguard, protect’ <N/87>; ‘to grant *man*^ʿ, a pledge by the pursuer to spare the life of the pursued and protect him from others; the pursued in turn surrenders his mount and weapons to the pursuer’ *Glos* <090,487,489><P11/2,Mx1/97>, part. *māni*^ʿ <C/6>; *imniʿūna* ‘Spare us!’ <331> <091><B13/26>; *imna*^ʿ *ya-xayyāl* ‘Give pardon, O rider!’ *Musil*, 529 <N/3,B/43>. On details concerning the practice of *man*^ʿ see *Musil*, 529-530 <N/2,Mx1/97>. *mini*^ʿ pl. *mna*^ʿ ‘s.o. whose life is spared under the rules of *man*^ʿ’ <Mx1/108,G/103>. *timinnā*^ʿ ‘protection, strength’ <P6/8>.

mnn *mann* ‘to take away the strength of, to exhaust, to weaken’ <19/6> (CA *manīn* ‘a weak rope’; *manna* ‘to render weak, exhaust’, e.g. by constant travelling). *mann* ‘*alayy* ‘he reminded me of the favour he did me’; *ma yiminnha* ‘he does not pride himself on the favour he has done to s.o.’ *mann* ‘a favour’ <Mx4/84,93>. *minnah* ‘a favour; act of kindness, good will, benevolence’ <B1/27>; *bla minnah* ‘willy-nilly’ (CA *minnah*); *minnah* ‘intention to keep s.th. for o.s., *yiminnha* ‘*ala illi ġerih*’ <B11/8>.

mny *mina* ‘to express a wish, desire’ <B13/25>. *timanna* ‘to wish, desire’ <372><B4/a><H1/b,P5/3,9/12>. *min mnāha* ‘it wishes for, longs to, likes to’ <6/15,24>. *minwah* pl. *mna* ‘what one desires, likes, longs for’ <16/9,19/16><B4/11,28,N2/6><N/123,161,M/10,O/14>, also *mimtana* <P5/1> (CA *munnyah* pl. *munā* ‘wish, desire’). *miniyyah* ‘destiny, death’ *Musil*, 183 <566>.

pl. *manāya* ‘death’ *Musil*, 224 <544>; *hōḏ al-manāya* ‘the pool of death’ *Musil*, 304 <552> (CA *manīyah* pl. *manāyā* ‘decreed event; death foreordained by God, fate destiny’).

mhr *muhrah* pl. *mhār*, *amhār* ‘a mare between her first and tenth year’ *Musil*, 375 <33/27><097,241,388,496,536,543><D2/9><H2/4,Mx1/29,G/33> (CA *muhr* pl. pauc. *amhār* ‘foal, colt’; *muhrah* ‘filly’).

mhl *tūl l-amhāl* ‘a long life span’ <1/10,26/20>.

mhy *mahāh* ‘wild cow’ <9/25,13/17><N/70,S/121> (CA *mahāh*).

mww *māw* ‘copper, mortar made of copper’ <D2/6>; ‘bullet, cartridge’ <30/5,8,31/5><B9/17>.

mwt *amwāt al-arḏ* ‘lifeless, drought-stricken land’ <B2/16><P11/7>. *miyyah* ‘death’ <C/75> (CA *mayyit* pl. *amwāt* ‘dead, lifeless, without pasture’; *mūtah* ‘a kind, manner of death’; *māta fulān mūtah ḥasanah* ‘So-and-So died a good kind of death’). *miyyt an-nār* ‘stupid’ *Hess*, 171 <685>.

mws *mūs* ‘knife, razor’ *Musil*, 112, 341 <32/2>.

mws *māṣ* explained as ‘electrified iron’ <25/11> (cf. Egyptian *māṣ*; CA *miḡnāṭis* ‘magnet’).

mwl *mweḗli* ‘song’ <Mx1/35> (CA *mawwāl* ‘song, poem in colloquial language’).

mwh *ma* pl. *myāh*, *imāyih* ‘water; well’ <Mx2/103,H5/10> (CA *mā* pl. *miyāh*, *amwāh*).

myh *māh* ‘to descend into the well in order to scoop up the water into the bucket when the well holds only little water’; *bīrin ma tmāh* ‘a well that does not need a man to climb down into it’, i.e. it has plenty of water and the bucket fills itself when it is lowered into the well <17/7>. *māyih* and *mayyāh* pl. *mayyāhīn* ‘a man who climbs down in the well and scoops away the sand with a *ṣhalah*, a metal bowl’ *Hess*, 64, ‘to scoop up the water (*fi l-gāʿid yḡarif*) if there is only a little of it at the bottom; or who pulls the rope of the bucket to ascertain whether it has filled with water’ *JuSa*, 98-99 <19/9><P1/14> (CA *mayh* ‘when a man descends into the well if it holds little water and fills the bucket with his hands’).

myd *mēdih* ‘he meant, he was referring to’ <476><Mx2/112, H1/d>.

- myr* *al-mīri*, a type of rifle, according to my informants. B. Ingham suggests the word may be derived from *amīri*, i.e. *ḥukūmi*, ‘government issued equipment’ <642>.
- myz* *mayyaz*, *ymayyiz* ‘to inspect, examine, discern’ <371> (CA *mayyaza* ‘to distinguish, select, discriminate’).
- my^c* *mā^c* ‘to pour, melt’ <D4/6>. *mē^cah* ‘melting (ice)’. *mamyū^c* ‘poured, molten; molten lead, bullets’ <P6/24> (CA *mā^ca as-samn* ‘the butter melted’; *amā^ca* ‘to cause to melt, to pour’).
- myl* *māl* ‘to incline, slant’ <066,639> (CA *māla*). *tamāl* ‘to hesitate, be fainthearted’ <Mx4/47>. *māyil* ‘bending, inclining, extending, bulging’ <B13/12,D5/1>, pl. *myāl*, *myyāl* <H1/1>. *mēlt al-fayyāt* ‘the hour when shadows begin to lengthen’ <B1/1>. *mēl* pl. *amyāl* ‘inclination, tilt; uneven distribution of a load’ <B5/4><N/147,M/90>, metaphorically ‘adversity, poverty.’ *mayyal* ‘to apply kohl with a *mīl*, also *ḡatrūf*, a small knife for rubbing on the eye black’ *Musil*, 193 <9/12><D11/3> (CA *māl*). *mēl* expl. as ‘small ship’ <S/58>.

ن (n)

- nbb* *nabb* ‘to call’ *Hu*; *tnibbhum marsūl* ‘you sent a messenger to them to call for help.’ *nabb* pl. *nbūb* expl. as ‘cause, start of a problem, conflict; quest, demand, claim’ *Fas*, ii, 404 <M1/a,S/105>. *nabbāb* ‘s.o. who stirs up, creates a problem, conflict, leader in a conflict’ <Mx1/41>. *nibāyib* ‘messengers, delegates, envoys’ <N/155>.
- nbt* *anbat* ‘to grow, cause to sprout’ <N1/8>. *nabt*, *nibāt* ‘plants, herbage’ <6/18,7/13><B1/23,D4/8><G/168,C/36,O/12> (CA *nabata*).
- nbḥ* *nbūḥ*, *nuwābḥ* ‘barking, barks of the dogs guarding a camp’ <022,086> (CA *nabaḥa*).
- nbz* *nibaz*, *yanbiz* expl. as ‘to distance; to gallop away’ <G/205>; ‘to lift, raise s.th. quickly and with force’ *SuFa*. *manbūz* ‘protruding, well rounded, plump, full hipped’ *Musil*, 128, 313; *ḲhaAd*, 260.
- nb^c* *nibābī^c* expl. as ‘hollows holding surface water that quickly evaporates, similar to *ṭimad*, a cavity in which the rain water

collects and from which men drink during the two months of spring, but which fails when the summer comes' <6/34>; *nab*^ʿ 'spring water' *Musil*, 681; *nabbā*^ʿ pl. *yanābī*^ʿ 'dripping hole, water trickling from a hole in the rocks' *JuMu*, 28 (CA *nab*^ʿ 'water that wells from the earth, dripping hole').

nbl *nabbāl galbi* explained as 'the beating, throbs of my heart', *al-galb yanbil* 'the heart throbs' <041>.

nbnb *nibnūb* 'stalk, a smooth twig' *KhaAd*, 201; 'young, beautiful woman with a gracious figure' *JuA*, 150, also *binībah* <28/3>.

nbnh *nibah, yanbih* 'to push upwards' <26/2><Mx1/22>. *nabbah* 'to tell, notify, remind, alert' *Glos*; *nabbah ʿala* 'to call on' *Musil*, 653 <G/80>.

nby *niba* 'to rise up, to be elevated, to protrude from' (CA *nabwah, nabw* 'high ground'; *nabā, nabaʿa* 'to be high, elevated'). *nabba* 'to answer; to say *naʿam*, yes, in response to a call' <29/1> (CA *nabbaʿa* 'to inform, advise, communicate'). *nāba* 'to call; to report' <509>. *tanabba* 'to take news from, inquire, have knowledge of, information about' <Mx1/104> (CA *tanabbaʿa* 'to predict, foretell'). *niba* 'words; report, message; memory' *Musil*, 130 <26/28><235>. *niba* pl. *nibyān* 'elevation, isolated dome-shaped hillock' *Musil*, 681 <6/19>. *nābiy* 'protruding, high, prominent, bulging' *Musil*, 318, 365 <31/9><096, 205><C/148, Mx3/25>; *nāb al-ǧidām* 'with high, elevated front parts' <205>.

ntr *nītar, yanṭir* and *nattar* 'to sprinkle, scatter' <321><D5/7>, part. *nāṭir* <107>. *tanattar* 'to be sprinkled, scattered, strewn (e.g. blood, tears)' <151, 222, 470><Mx2/45>. *tanātar* 'snort, splutter (camels when disgusted by foul water)' <D14/3>. *nīṭir* 'snorts, forceful exhalations, heavy breathing' <Mx3/22>. *natrān* 'sprinkled, scattered' <C/39> (CA *nathara, naththara* 'to scatter, disperse, sprinkle').

ntl *nīṭlah* pl. *nīṭāyil* 'heap of ashes from the fireplace; the larger the heap, the more hospitable is the owner of the tent' *Musil*, 66 <S/161> (CA *nathīlah* 'the sand removed from a well that has filled with debris').

njb *nījbah* pl. *nījāyib* 'a she-camel of a pure race; a pure-blooded, noble she-camel, because both her sire and dam were recog-

nized as thoroughbreds' *Musil*, 367 <7/8,20/5,26/25><S/61>, also *manjūbah* <M/1,H1/21,Mx1/22>; *ar-rġāb al-manjūbah* 'female riding camels without blemish' *Musil*, 577 (CA *an-nājīb min al-ibl* 'strong, fleet camels').

njh *anjah* 'to do s.th. to the extreme, in full' <G/218>; *anjah mišāxiṣhin bi-rūs al-misāwīg* 'he saturated the tender parts of the animals' bodies with the tips of his sticks' *JuA*, 105. *nijāh* '(the state of being) done, cooked to perfection, overcooked' <16/3,17/4>.

njd *mitnajjīd* expl. as 'hanging around the neck and shoulder' <G/82>.

njr *nijr*, *nijrah* pl. *nijāyir* 'camel saddle' *Musil*, 299 <M/11,N/204>. *nijr* pl. *njūr*, *njār* 'mortar in which roasted coffee-beans are pounded' *Musil*, 84 <23/7><635><B1/25>. *yad an-nijir* 'pestle' <635>.

njs *najjas* 'to defile, stain, dirty, sully, pollute' <648> (CA *najjasa*).

njd *nijīd* 'to be ready for consumption, done, baked' <135>. *anjād* 'to stew, bake to readiness' *Maws*, i, 88. *nājīd*, contr. of *nayy*, 'ready, done, well cooked' *Maws*, i, 88. *nijād* '(state of) being baked, done and ready for consumption' <135>.

nj^ʿ *nja^ʿ*, *yanja^ʿ*, also *intija^ʿ* 'to wander over great distances with camels and all the tribe's possessions' *Hess*, 59 <308>. *naji^ʿ* pl. *njū^ʿ* 'a group of Bedouins wandering in this manner' *Hess*, 59; 'a camp of more than ten but less than thirty tents' *Musil*, 77, 361 <286,619>. *mib'idīn al-manāji^ʿ* 'those who travel with their entire camp over great distances in search of pastures' *JuA*, 233. *nāji^ʿ*, *najjā^ʿ* pl. *nijjā^ʿ* 'wandering in search of pasture' *JuA*, 56 <P6/9>; *ar-rjāl an-nuwāji^ʿ* 'men whose ambition reaches far' *KhaAd*, 152 (CA *naja^ʿa*, *intaja^ʿa* 'to wander in search of pasture'; *qawm nāji^ʿah*, *muntaji^ʿūn*, *nuja^ʿ* 'people wandering in groups in search of pasture').

njm *najim* pl. *njūm* 'star (especially the Pleiades), celestial body; falling star' <4/12><P7/1>; 'star-stone, meteorite' *Doughty*, i, 412 <167,500>; 'lamps used for the decoration of a building's facade' <25/14> (CA *najm* pl. *nujūm*). *manjam* 'desert in which one easily loses his way; empty *xabt*, featureless desert' <P1/17> (CA *manjam* 'clear road, way').

- njy* *najja* ‘to rescue, deliver, save s.o. from perdition’ <8/12> <172> (CA *najjā*, *anjā*).
- nht* *naht* pl. *nhūt* expl. as ‘small bowl made of wood or metal’ <M/52> (CA *naḥata* ‘to cut out, dress stone or wood’).
- nhr* *naḥar*, *yanḥar*, *nāḥar* ‘to head for, go straight to’ *Glos*; *Musil*, 162, 186 <631,636><B4/26,Bx4/7><Mx2/103,H2/5,P8/1>; ‘to follow a straight course towards’ *Musil*, 162; *yanḥark* ‘he comes to you’ *Musil*, 364. *naḥar* pl. *nhūr* ‘upper part of the breast; breast, front part’ *Hess*, 167; ‘part of the camel’s breast directly under the throat’ *Musil*, 600 <3/20,8/5,9/19,18/2,19/23,24/6,30/23,31/9><149> <B3/4,4/10,8/3,D4/5,5/10,15><C/139,Mx2/52,G/7>; *naḥar al-bēt* ‘the front part of the tent’ <052>; *fi naḥarna* ‘facing us’ <P8/12>; *jannibaw* ‘an *naḥarhum* ‘they avoided confronting them’ <406>; *bi-nhūr al-ajānīb* ‘facing, confronting the enemy’ *Su*, iii, 103. *manḥir* pl. *manāḥir* ‘the lower part of the throat where an animal is killed’ *Glos* <28/6>; ‘the two sides of the throat where it joins the breast’ *Musil*, 96, 318; ‘the front part, breast of s.o. or s.th.’ <340>. *niḥūr* pl. *naḥāyir* ‘killed, slaughtered (enemies)’ <183>; *naḥāyir* ‘thirsty animals heading for water’ <B13/3>. *manāḥir* ‘charging, attacking’ <439>; *as-sarāya manāḥir* ‘the advancing, attacking cavalry’ <412>. *mnaḥḥar*, i.e. the coffee is ready to be poured and the pots are *manḥūrah* ‘have been taken from the fire and put beside the *wjār*, the fireplace’ <B4/13> (CA *naḥara* ‘to be opposite, to face, front; to kill a camel by stabbing it in the *manḥar*, the breast’; *naḥr* ‘killing, slaughter, butchering’; *naḥr*, *manḥar* pl. *nuḥūr* ‘the uppermost part of the breast, chest, the part in which a camel is killed; the first part, front of s.th.’; *naḥūr*, *manḥūr* ‘killed, slaughtered’).
- nḥz* *naḥaz*, *yanḥaz* ‘he hits the ground hard with his feet’ <7/3> (CA *naḥaza* ‘to hit, beat; to push’). *nḥz* ‘a camel disease affecting the lungs, accompanied by violent coughing’ <D13/3><N/112,Mx4/24>; *nḥz al-ḥarīb* ‘I am like pneumonia to the enemy’ *Hess*, 103 (CA *nuḥāz*).
- nhs* *minḥās* ‘out of sorts, in a bad mood, angry, unhappy’ <D12/1>. *nḥūs* ‘calamities, disasters, dangers’ *Glos* (CA *an-naḥs* ‘misfortune, bad luck’; *ayyām naḥisāt* ‘unlucky, ill-starred days’).

- nhl* *nih̄l* pl. *nih̄hāl* ‘thin, lean, skinny, emaciated’ <26/2> (CA *nah̄l*, *nāh̄l* pl. *nuh̄hāl*).
- nhy* *naḥa* ‘to push in a certain direction’ *Glos*; ‘to come at, to come, to go in the direction of, rush at, attack’ <19/20><G/12>, part. *nāhi* <G/174> (CA *nahā* ‘to go, move in the direction of’). *nāha* ‘to attack, charge, chase s.o.; to engage s.o. on horseback’ <17/1,33/31>. *anḥa*, *yinhi* ‘to run, move in a downward direction’ <10/5,12/21>; *anḥa* ‘*ala* ‘to come down, beat down on, stream down on’ <10/7,10,14/15><B7/23,D11/10>; *anḥēt* ‘I descended, returned’ <3/2>; *anḥa ma^c ar-rī^c* ‘to make off quickly down the defile’. *tanah̄ha* ‘to go towards, head for’ <C/166>. *intaḥa* ‘to move in the direction of’ <18/11> <Mx2/92> (CA *anḥā* ‘*alā* = *aqbala* ‘*alā*; *anḥā* ‘*alayh ḍarban* ‘he moved to him and hit him’). *naḥa* pl. *nuwāhi*, *nahāwi* ‘direction, course (e.g. of a cavalry charge or a wild torrent), path; quarter’ <17/11><221,469><C/191,Mx2/26,31,G/219>; *ma rad-daw lhum nahāwi* ‘they did not return to the attack’ <159>; *sēl an-naḥa* ‘the torrent racing tumultuously through a watercourse’ *Faraj*, 194 <410> (CA *naḥw* pl. *anḥā* ‘direction, course’). *w-nāhi* ‘and what lies lower than’ *JuMu*, 559. *nāhyah* ‘direction (e.g. of a tribe’s migration)’ <286>. *nih̄yyah* pl. *nuwāhi* ‘directions, quarters’ <Bx2/5><G/66,219> (CA *nāhiyah* pl. *nawāhi*). *manāhi* ‘directions’ <Mx3/46>; ‘*ala gadd al-manāhi* ‘as fancy dictates, according to his liking’ <17/2> (CA *manḥā* ‘aim, goal; behaviour, mode of conduct’). *nahāwi* ‘aiming at; eager to’ <9/24><B4/19>. *tanāhi* expl. as ‘rumblings, groans’ <Mx3/26>.
- nxš* *intixaš* expl. as ‘to disappear, become little, hidden, extinct’ <B10/3> (CA *mankhūsh* ‘emaciated, wasted’).
- nxl* *naxal* (coll.), *naxlah* ‘palm, date palm’ <N/113,120,130, H2/a> (CA *nakhlah* pl. *nakh̄l*, *nakh̄l*).
- nxwl* *tanaxwal* expl. as ‘to change for the worse, deteriorate’ <N/145>.
- nxy* *naxa* ‘to call for help; to invoke s.o.’s honour in an appeal for his assistance’ *Glos*; *Musil*, 503 <21/9,33/22><389><B13/22><G/157>. *tanāxa* ‘to shout battle-cries to one another’ <453>. *intaxa*, *yintixi* ‘to shout one’s war cry’ *Hess*, 170. *nxawah* pl. *naxāwi*, ‘war cry, the war cry of a kin’ <160><G/156>, also ‘*izwah* pl. ‘*azāwi*, ‘war cry of a kin’ *Hess* 103; ‘a warrior *yintixi*,

when he shouts his war cry before the chief or his comrades to prove that he will not desert them; an oppressed man *yanxa*, when he shouts the war cries of some prominent men, calling them to his aid. Whoever hears his own war cry uttered by an oppressed man feels ashamed and has to give help or else lose his reputation' *Musil*, 503; see also *Sow*, 144-146, the story of Hidlūl aš-Šwēhri's appeal to Hāyis al-G'ēṭ when he was about to be killed by 'Gāb al-'Wāji. The battle-cry of ad-Dindān would be: *ya-ālād ibn Ḥarāršah, ya-^ʿyāl ibūy* 'Sons of ibn Ḥarāršah, my father's offspring!' (CA *nakhā* 'to be proud, arrogant'; *nakhkhā, ankhā* 'to incite, inflame'; *intakhā fulān* '*alaynā* 'So-and-So boasted to us, showed himself proud'; *nakhwah* 'pride, dignity, sense of honour').

ndb *nīdab* 'to call, shout' <Bx3/5> (CA *nadaba* 'to bewail, lament'). *andab* 'to delegate; to send after s.o.' *Glos. nīdīb* 'messenger, envoy' <4/1,25/1,27/3,30/23><204,208><D1/1,2/10>, also *mandūb* <353><H1/6,M/17>.

ndr *nādīr* pl. *nūwādīr* 'excellent hunting falcon' *Musil*, 32 <B3/24>; 'excellent, brave man' <M/67,P1/17,Mx3/2> (CA *nādīr* 'rare; excellent, precious').

nd^f *nīdī^f* 'worn away, damaged, impaired' <5/7>.

ndf *nīdaf* 'the sand that piled up on top of an *abrag*' <10/10>; *rūs an-nīdaf* 'the crests of the sand-hills'.

ndm *tanaddam* 'to regret, rue, feel remorse' <030> (CA *nadima, tanaddama*).

ndh *nīdah, yandah* 'to call, shout' <021>. *indāh* 'calling, shouts' <509> (CA *nadaha* 'to drive, drive away with shouts; to call').

ndy *nīda, yanda, tanāda* 'change in colour from white to yellow caused by dripping fat' <P8/3>. *nāda, ynādi* 'to call, to shout; to beckon' *Musil*, 218, 251 <;29><008,015,379,411,460,603><N/38,102,119,H2/17,H3/e,Mx1/90,4/19>; *nādīni* 'call me' *Musil*, 219 (CA *nādā*). *tanāda* 'to call to one another' <460>. *mnādi* 'caller, herald, announcer; crier, one who summons, commander' *Musil*, 312 <264><N/119> (CA *nādā*). *nūwādi* (pl.) 'the choicest, best, excellent' <Mx3/25>. *nīdāwī* 'the largest species of hunting falcon, which discovers its prey even if it is concealed in the still dewy grass, while the other falcons begin

- to hunt only when the dew has evaporated and the game leaves its hiding places' *Musil*, 171, 615 <166>.
- ndr* *andar* 'to warn, caution' <B6/2><G/210> (CA *andhara*). *istandar* 'to have forewarning' <G/224>. *nidar* 'warning, alarm' <P1/16> (CA *indhār*). *nidār* 'herald, warner, man who brings warning of an impending attack' *Musil*, 545, 594 <177,193> <N/65,189,C/135> (CA *nadhīr*).
- ndl* *nadil* pl. *andāl* 'wretch, coward; low, base, mean, despicable person' *Musil*, 260 <6/5,26/24><M/17,83> (CA *nadhīl* pl. *andhāl* 's.o. of a despicable character').
- nzh* *nizah* 'to be distant, far off; to dash along, run away' *Glos* <Bx10/11>. *nazzah* 'to exhaust, to empty (a well)' <6/7><Bx5/8> (CA *nazaha*, *anzaha al-bi'r* 'he drew water from the well until he had emptied it'). *nazh* pl. *anzāh* 'distance, being far away, departure to a far destination' <B3/22>. *nāzih* 'distant, far away' <G/168>; *an-nāzih* 'a long distance; a depleted well' <9/24>(CA *nāzih* 'a well that has been emptied'; *nazzahat ad-dār* 'the land lies far away'). *mnazzihāt* 'camels that cover large distances' <297>. *mintizih* 'far, far-flung; distant, far away' <9/30><A/2> (CA *muntazah*).
- nzz* *nazz* 'to bound away' <4/24> (CA *nazza* 'to run sprightly, nimbly; to leap, jump, bound', said of a gazelle).
- nzl* *nizal*, *yanzil*, part. *nāzil*, 'to unload the tribe's possessions from the pack-camels in order to set up the camp' *Hess* 59 <310,344, 638,647,660,667,678>, also *tanāzal* <580>. *tinizzāl* 'descending, falling in great quantity and with force' <1/6,26/10>. *nāzil* pl. *nazzālah* 'setting up camp, sojourning in a place' <P1/16>. *nizil* 'resident' <N/125>. *nzili* 'one belonging to a *nazil*' <311, 417,418> pl. *nzūl* <417>, 'encampment composed of many smaller groups' *Hess*, 59 <32b>; 'a camp with more than thirty tents' *Musil*, 77, 170. *manzil*, *minzāl* pl. *manāzil* 'camp site; residence area' <B1/25><P7/2>.
- nzy* *niza*, *yanzi* 'to jump, leap, bound; to cover a mare' *Musil*, 515. *tanazza* 'to lead to, flow into, discharge into' <N/178>. *tanāza* 'to jump, leap' *KhaAd*, 355 <G/123,179> (CA *nazā*).
- nsb* *nisīb* pl. *nisābah*, *ansiba* 'in-law' <Bx3/a><Mx4/61>. *nisab* pl. *ansāb* 'lineage; kinship, relationship by marriage' <Bx1/24>

(CA *nasab* pl. *ansāb*; *nasīb* pl. *ansibā* ‘kinsman by marriage, brother-in-law, son-in-law’).

- nsr* *mansar* pl. *manāsir* ‘group of armed men, guards’ <620>.
- nss* *nass* ‘to drive, urge on a camel’ <124> (CA *nassa*). *manassah* ‘a small cane used by a rider to urge on his mount, riding crop’ <124> (CA *minassah*).
- ns^c* *nāsi^c* pl. *nuwāsi^c* ‘the point of the shoulder-blade’ *Su*, ii, 43. *nissā^c* (pl.) ‘long and tapering, protruding’ <D2/10> (CA *nāsi^c* ‘tall’). *nisa^c* ‘the girths securing the camel’s saddle’ <H4/7> (CA *nas^c* pl. *ansā^c*, *nusū^c*, *nus^c*).
- nsf* *nisaf*, *yansif*, also *nassaf* inf. n. *tansīf*, ‘to throw, toss; to push aside’ *Glos*; *Musil*, 91 <3/13><B3/4><Mx1/36>; ‘to let down (hair)’ *Musil*, 175 <303>. *yansif*, *ynassif* ‘he pushes away, sweeps aside, wipes off’ <D6/6><B/22> (CA *nasafa* ‘to scatter’).
- nsl* *nasil* ‘progeny, offspring’ *Hess*, 168 <170> (CA *nasl*).
- nsm* *nisam* ‘breeze, blowing of the wind’ <13/4>.
- nsns* *nisnās* ‘a light, moist wind which cuts the face and penetrates the clothes to the bone’ *Musil*, 470 <16/11,20/5,31/14>; ‘breeze’ <D12/3><H1/5> (CA *rīḥ nasnās* ‘a cold wind’). *nisānīs* (pl.) explained as ‘the shoulders of a camel’; *nābyāt an-nisānīs*, *Maws*, 96; *ṭāylāt an-nisānīs* ‘camels with towering, steep shoulders’ <473>.
- nšb* *nišab* ‘to get caught in, hooked in, entangled in’ <010><N/191,Mx4/24>. *nišāyib* ‘entanglements, problems, difficulties’ *Su*, ii, 168. *naššāb* ‘wrangler, quarrelsome person, bickerer’ <B13/6>. *xallaṣ nišabha* ‘he disentangled her, paid off her *bini* ‘*amm* so that they no longer asserted their right to stand in the way of her marrying someone else and the blockage, *ḥijri*, was lifted’ (iii, 101) (CA *nashība* ‘to be fixed; to cling, stick, adhere to’).
- nšd* *nišād*, *naššad*, *ynaššid* ‘to ask, inquire, question’ *Glos* <26/13,23><343,430,699><N/162,Mx2/54,113,114>; ‘to sing, compose a poem’ <Mx1/83>; *yinšdūn* ‘they ask, inquire about’ <33/50>; *anšdik* ‘I ask you’ (formula introducing a riddle) <25/7>. *nāšid* ‘asking’; *ya-nāšidin* ‘*an flān hāda hu* ‘O, who is inquiring for So-and-So, this is he’, said by a famous hero who is challenged by an enemy calling for him to come forward and identify himself in order to duel, *Musil*, 528 <085><N/151>.

naššād ‘singer, poet’ <6/1,10/1,13/1,25/19><D2/2>. *manšūd* ‘asked about; sought’ <B1/9><N/35>. *nišūd* (coll.), *nišūdah* (n. un.) ‘poem, song’ *Hess*, 143 <32/13><631><N/140,171,191,H1/a,G/25>. *anšād* ‘poems’ <N/109> (CA *anšhada* ‘to recite a poem’).

nšr *nišar*, *yanšir* ‘to set out with the intention of spending the entire day on the pasture ground’ *Hess*, 63; ‘to set out in the morning’ *JuKha*, 155 <N/10,101,M/4,H2/3,S/147>; ‘to take wing, soar’ <H2/26>; *inširu* = *imšu* ‘run!’ *Musil*, 286. *naššar* ‘to spread, scatter’ <H2/15,27>. *intišar* ‘to spread out, be spread out in pasture’ <G/9>. *našir* ‘a herd on the pasture ground’ *JuKha*, 165 <354,554><B3/4,11><Mx2/83>, also *nišir* <565>. *nuwāšir* ‘livestock’ <B1/32>. *našrah* ‘movement of the herds from their resting places to the pasture ground’ <B4/20>. *nšūr* (pl.) ‘flags, banners, standards’ <C/187>. *anšūr* ‘long journeys’ *Musil*, 286 (CA *nashara* ‘to spread out’; *nashr* ‘spreading out of livestock when pasturing’).

nšt *nišūt* pl. *nšāt* ‘active, energetic, fresh and strong’ <259>. *nišāt* ‘briskness, sprightliness, energy, strength’; *gōmin* ‘*ala nišāthum* ‘warriors who are still fresh and full of energy’ <271> (CA *nashūt*; *nashāt*). *naštān* ‘upright, sincere’ <356>.

nšf *nišaf*, *yanšif* *tanšif* ‘to suck up’ <19/16> (CA *nashafa* ‘to suck up, absorb’). *manšūf* pl. *manāšif* ‘dried out, dried up’ <19/6> (CA *nashifa* ‘to dry, become dry’).

nšm *našmi* pl. *nišāma* ‘hardy and fearless young man’ *Musil*, 583; ‘a man who possesses all attributes of true manliness’ *Su*, i, 122 <459><B1/22,4/27,11/12,Bx8/4>. *rīf an-nišāma* ‘the flower of youth’ *Musil*, 103.

nšy *niša*, *yinši* ‘(the cloud) rises and appears at the horizon’ <3/14,26/16,31/13><N/93,Mx1/7,2/72> (CA *nasha’a*). *našša*, *ynašši*, also *anša* ‘to bring into being, give rise to, engender’ (e.g. rain clouds) *Musil*, 467 <3/6,18/10><D6/3,Bx10/10>. *mnašši*, *minši* ‘creator, originator’ <S/19> (cf. CA *anša’a allāh al-khalq* ‘God originated the creation’). *manša* pl. *manāši* ‘the place where the clouds appear on the horizon, originate’ <14/11><B1/7,2/18,3/9,7/21,Bx13/15><Mx2/71> (CA *mansha* ‘place where s.th. or s.o. arises, originates from’; *nasha’a as-sahāb* ‘the clouds arose and appeared, made their first appearance’). *našuw* ‘grow-

ing up, emerging, coming into existence; pregnant' *Musil*, 176; *taww al-bint našwin bha ummha* 'her mother had just conceived the girl' <33/19>; *mnaššin bha* 'she is pregnant, carries a foetus in her womb' <33e>. *nuwāši* = *ši'bān* 'narrow valley' <B2/2>.

nšb *nišab* 'to raise, set up, put up, get ready' <N/6>. *nišib* 'fate, destiny' <3/5,6/15,30/4><688><D8/4><C/60> (CA *našib*). *manšūb* 'appointed official, local government representative' <C/146> (CA *manšūb* 'set-up, installed in office').

nšh *ba-l-anšāh* 'faithfully, sincerely, loyally, honestly' <495> (CA *našh* 'sincere advice').

nšr *anšar*, *yinšir* 'ala' 'to render victorious over' <238,434>. *našrāni* pl. *nišāra* 'Christian' <33/17>.

nš^c *nišā^c* pl. *anšā^c* expl. as 'target' <P4/31>.

nšf *nišaf* 'to make s.th. into two halves' <B/30> (CA *našafa* 'to reach the middle of s.th., come halfway'); 'to establish s.o. in his right, see that justice is done; to make s.o. triumphant over his enemy' <438> (CA *anšafa*). *nišīfah* 'half' <B5/a><M/38> (CA *nišf*, *našīf* 'half').

nšm *nšūm* 'hoofs of a camel' <27/8>(CA *mansim* pl. *manāsim*).

nšy *niša*, *yanša*; *tanašša* 'to head for, go straight to' *Glos* <8/12,9/34><148,355,369,654><B1/23,Bx1/9><N/11,180,P6/16,C/69>; *iňš* 'Go to, head for!' <N/13,M/15>. *našša* 'to steer to, direct towards (a mount)' <11/13,22/2,25/2><351,372> <B11/2,D1/3><M/6>; 'to address (greetings) to' <26/14,15>; *našša an* 'to steer away, chase away'. *nāši* 'heading for, going to; addressing o.s. to' <B2/10>. *manša* 'place s.o. sets out to reach' <N/38,S/27>; *manšāy* 'my coming to' <355>. *nuwāši* 'forelocks, fore parts of the head' <3/10,18/8,> (CA *nāšiyah* pl. *nawāši*).

nth *niṭah*, *yanṭah* 'to meet, encounter; to go to meet; to charge at, advance on, attack; to face, confront' *Glos* <2/22,30/19> <377,523,525><B13/21,D1/3><M/62,C/5,G/5,7>. *naṭṭah* 'to meet s.o. with s.th., rush s.th. to s.o.' *Glos*; *Musil*, 252, 595 <16/11>. *nāṭah* 'to confront, meet, encounter' <N/40,G/100,102>. *tanāṭah* 'to fight (a duel), clash' *Musil*, 528, 595; *atnāṭih ma'hum* 'I shall fight them' *Musil*, 595 <Mx1/59,G/102>. *naṭṭah* 'attack; ability to attack, confront s.o., take on an enemy' *Musil*,

- 520 <003,005>. *niṭḥ* ‘confronting, facing, attacking’ <081, 104>. *naṭṭāḥat al-mōt* ‘men who face, confront death without flinching’ <539> (CA *naṭaḥah* ‘*anh* ‘he pushed, thrust him away from him’).
- nṭg* *manṭig* ‘speech, diction’ <N1/9>; *manṭūg* ‘speech, spoken words’ <Mx4/89> (CA *manṭiq*).
- nṭl* *niṭal* ‘to throw off’ <342>, inf. n. *naṭl* <G/219>. *naṭlān* ‘thrown, strewn around’ <345> (CA *naṭala* ‘to pour, splash in dashes’).
- nḍr* *nāḍar*, *ynāḍir* ‘to watch, look at’ <Mx4/85>. *anḍār* ‘vision, seeing; look, glance; view, sight’ <D2/17>. *manḍar* pl. *manāḍir* ‘eyeglasses’ <B/24> (CA *naẓar* pl. *anẓār*; *manẓar* pl. *manāẓir* ‘sight, view’). *ṣafra niḍīrah* ‘a pure white, big mare’ <593> (CA *naẓīrah* ‘foremost, prominent among’).
- nḍf* *niḍf* ‘clean; chaste, virtuous’ <D5/4>. *niḍāyif* ‘sparkling, shining ones’, i.e. burnished coffee-pots <B11/6> (CA *naẓīf*).
- nḍm* *nāḍim* = *māṣī* ‘proceeding, all right, it will be done’ <B5/14> (CA *naẓama* ‘to order, arrange, get ready’). *niḍm* (pl.) explained as ‘(strung) closely together’ <367>.
- nḍy* *niḍuw* pl. *niḍa*, *iḍa*, *anḍa* ‘lean, gaunt camel’ *Glos*; ‘camel whose hump lost its fat because of incessant traveling’ <4/1,6/31,33,9/28,36,20/6,24/8><064,496><N/153,M/50,C/90,Mx3/12,4/21,S/73>, n. un. *niḍwah* <C/179> (CA *niḍw* pl. *anḍā*, *niḍwān* ‘a lean, emaciated camel’; *niḍw safarin* ‘lean, emaciated by journeying’). *ayrāt an-niḍa* ‘she-camels used for raids to distant places’ *Musil*, 475.
- nʿt* *bi-l-iṣūl mnaʿatāt* ‘excellent, of a pure breed’ <7/14> (CA *naʿata* ‘to describe s.th. by naming a characteristic’; *naʿt* ‘anything excellent’).
- nʿr* *manʿūr* pl. *manāʿūr* ‘brave, daring and proud men’ *Su*, i, 40 <6/11,15/12><B3/5,D2/8,Bx5/7><H2/17,24,C/151,P1/9,8/5,Mx3/53,4/105,S/17>. *naʿārah* ‘daring, high aspirations, ambitions’ (CA *fulān naʿūr al-hamm* ‘so-and-so has high aspirations, is ambitious’). *nāʿūr* pl. *nuwāʿūr* ‘waterwheel, wooden sheaf of a pulley, i.e. *maḥālah*’ <7/6,9/21><618>; *nāʿūr* = *migām* ‘water hoist’ *Musil*, 339; syn. of *markūz* pl. *marākīz* ‘two stout poles planted in the ground at the sides of a well that has not been covered on the inside with stones in order to support the

roller on which runs the rope' *JuSa*, 71 (CA *nā'ūrah* 'any rotary machine to raise water').

n^ʿz *tana'az* 'to go far away, at some distance from' *Hu* <Mx2/106>. *tana'az* 'to seek one's refuge at' *KhaAd*, 165.

n^ʿs *na'as, yan'as* 'to take a nap, to slumber, doze' <612>; *tin'is* 'she (the she-camel) remains serene, placid when being milked' (CA *na'asa*). *na'ās* 'slumber' *Musil*, 286. *n'ūs* pl. *nuwā'īs* 'sweet-tempered she-camel; a she-camel that is easy to milk, has plentiful milk, is not nervous, and remains placid when approached to be milked' <B8/1> (CA *nāqah na'ūs*).

n^ʿl *na'l* pl. *n'al* 'sandal' <M/24,P11/9> (CA *na'l* pl. *ni'al*).

n^ʿm *na'amah* pl. *na'am* 'ostrich' <6/14,8/2,11/9,25/1,26/8,27/5>. <H1/13,C/155,S/24> (CA *na'am*). *na'am* 'the wooden structure on which the roller of the water hoist is mounted' <9/27> (CA *na'amah* 'the wooden poles of the water hoist or the crosspiece placed on the *zarānīq*, the two posts on the sides of a well to which the pulley is suspended'). *nā'im* 'smooth, fine' <12/24,27/10><P4/27>. *manā'im* 'well-watered, juicy' <12/7> (cf. CA *nā'im, munā'im*).

n^ʿy *na'awi* 'announcements of death, laments' <G/69>; *ya n'a* an imprecation 'may he die'; *n'āh allah* 'May God curse him! May God blacken his face, blame him!' <21/4> (CA *na'ā* 'to announce the death of s.o. '; *na'ā alayh dhunūbah* 'he mentioned, divulged his faults, blamed him').

n^ʿg *nağaz, yanğaz* 'to prick, poke at' <383> (CA *nağaza*).

n^ʿğ *tanāğad* 'to be agitated, to shake violently' <B6/20>. *tinğād* 'agitation, violent shaking' <Mx1/8> (CA *nağada as-sahāb* 'the clouds thickened and became agitated as they merged with one another').

n^ʿfj *nifaj* 'to run, to spring up and run away' <Mx2/3> (CA *nafaja*). *mnaffij* 'wide apart, spacious' <6/24,24/6,27/10> (CA *intaŋaja janbā al-ba'ir* 'the flanks of the camel bulged, were big').

n^ʿfh *nāfaḥ tinīfāh* 'to walk with swinging, dancing movements' <6/28>. *nafḥ* 'strong, powerful running (of a horse)' <397> (CA *nafaḥa* 'to strike the ground with the hoofs and push off with a powerful surge').

n^ʿd *nifad* 'to be exhausted, depleted, used up.' *nifād* pl. *anfād* 'exhaustion, extinction' <N/97,118><12/18> (CA *nafida*, inf.

- n. *naḥād*, ‘to pass away and come to an end; to become spent, exhausted’). *nifūd*, also *nifd*, *nifāyid* ‘sand-hills’ <33/51><232, 498> (CA *naḥūd*).
- nfs* *tinīfis* ‘competition, enmity, fight’ <B10/a> (CA *tanāfus*).
- nfs* *nifaṣ* ‘to look sharply, intently at’ *Hu*; ‘to bolt, be refractory, unruly, defiant’; *naḥṣ*, *nḥāṣ* ‘defiance, trickery, wiliness’ *SuFa* <P11/1>.
- nfd* *nifaḍ* ‘to shake, shake off’ *Musil*, 340; *nifaḍ rāsih* ‘he nodded, shook his head’ <100> (CA *naḥaḍa*).
- nfc* *nifaʿ* ‘to be of use, profit, avail’ <392>. *manḥūʿ* ‘good use, benefit, profit’ <541> (CA *manḥaʿah*).
- nff* *naff*, *yniff* ‘to blow; to carry away (e.g. a torrent sweeping away everything in its way)’ *Musil*, 551 <1/3>. *bya niff* ‘when everyone fled, recoiled (from the fight)’ <552>.
- nfl* *nifal* ‘to exceed; to outdo; to excel’. *naffal* ‘to show preference; to bestow extra praise or reward on’ *Glos* <32/7> (CA *tanaffāla* ‘to do more than is required’). *nḥāl*, *anḥāl* ‘what is done in excess of duty, praiseworthy deeds’ <18/22><M/9,H1/28> (CA *naḥal* pl. *anḥāl*, *nifāl* ‘booty, gain, gift’); *tanāḥīl* ‘what is in excess of, superior’ *Faraj*, 199; ‘deeds beyond what might be expected of s.o.’ *Glos* (CA *nāḥilah*). *nifal* expl. as ‘*ajj* ‘dust (raised by the horses in battle)’ <329><Mx4/8>; *nifal* also means ‘a plant, kind of pasture’ *JuA*, 101 (CA *naḥal* ‘a small plant with sweet-smelling, yellow flowers’).
- ngh* *mnaggah* ‘selected, picked’ <S/61>. *minḡih* ‘cleansing; mixing (gunpowder)’ *Musil*, 224, 226 (CA *naqqaha* ‘to trim, prune; to remove faults, defects’).
- ngd* *nigad*, *yangid* ‘to censure, reproach, rebuke’ <092>; ‘to turn around, examine critically’ <B13/9>. *naggad* ‘to turn around coins in one’s hands, examine critically’ <H1/2> (CA *naqada* ‘to separate the good money from the bad; to criticize’). *manḡūd* pl. *manāḡīd* ‘a blemish, shortcoming; faultfinding, criticism of one’s moral qualities’ <16/13><118>.
- ngd* *naggad*, *ynaggid* ‘to save, rescue s.o. from hunger or thirst by giving him food or water’ *Hess*, 123; also ‘to feed, offer as food, provide for’ <030>. *nigad*, *yangid* ‘to be saved in this manner (said of both men and animals)’ *Hess*, 123. *nigdah* ‘food or water given to starving or thirsting traveller’ <683,684><C/96> (CA

- naqīdha* ‘to be saved’; *anqadha* ‘to deliver, save, rescue’).
- ngr* *nigrah* ‘basin into which much rain water runs’ *Musil*, 682 <D7/2> (CA *nuqrah* ‘pit, hollow, cavity, hole; depression’).
- ngrz* *nigrīz* explained as *bārūd*, ‘gunpowder’ <427>.
- ngz* *nigaz*, *yingiz* ‘to jump, bound, hop, skip; to wheel about’ *Musil*, 649 <322> (CA *naqaza* ‘to jump, hop’).
- ngš* *nagš* ‘adornment (e.g. of the camel saddle).’ *mangūš* pl. *manāgīš* ‘adorned, embellished’ <N/99,Mx2/65>; *mangūšah* ‘a girl whose tresses are ornamented with coins’ *Musil*, 118 (CA *naqasha* ‘to variegate, paint, engrave’).
- ngs* *nigš* ‘decrease; loss, damage; defect, shortcoming’ <B5/15> (CA *nags*).
- ngd* *nigad*, *naggad* ‘to break, undo, take apart, break’ <B1/6>; ‘to cancel, abolish, revoke, nullify; to loosen (hair), to unplait, unbraid’ *Musil*, 176 <33/20>; *angid al-‘awāni* ‘I break, violate, abolish the truce’ <519>. *nigdān* = *nagd al-hilf* ‘abolishment, revocation, nullification of the peace’ <533> (CA *naqada* ‘to destroy, tear apart, take apart, undo’). *mnaggadāt* ‘loosened, unplaited (hair)’ <15/8>. *nāgīdat al-jidāyil*, *al-jūd* ‘woman unbraiding the hair on her temples, her plaits of hair’ *Musil*, 227 <G/163> (CA *naqd*).
- ng^ē* *naga^ē* ‘sweet drink’ *Musil*, 544. *al-ma fi xabārīh nāgī^ē* ‘the water lies in a large pool’ *KhaAd*, 245; *hu miṭl šaṭṭ an-nīl ma hu b-nag^ēah* ‘he is like the river Nile, not a shallow pool’ *KhaAd*, 135. *mnagga^ē* ‘sopped, soaked, dipped in’ <D11/7>. *manga^ē* expl. as *bāṭin*, *miḥīr*, ‘a place where rain water becomes a pond’ <G/210> (CA *naqa^ēa* ‘to soak, steep in; to be stagnant, gather in a pool’). *nig^ē* expl. as ‘a thorn that enters the foot of the camel and hurts it’ <5/11> (cf. CA *naqa^ēa*).
- ngl* *tanāgal* ‘to come and go incessantly’ <241> (CA *tanāqala*). *minḡilah* ‘mount, means of transportation’ <B/30>. *ngēli* ‘scandalmonger, slanderer, gossip’ <Mx3/9> (CA *naqala* ‘to carry, remove, report, relate, spread’).
- ngng* *nagnag* ‘to nag, annoy, get under one’s skin, pester, badger’ <Bx9/20> (CA *naqnaqa* ‘to croak, cackle, cluck’).
- ngy* *intiga* ‘to pick, select’ <B7/7><S/60>; *mintigī* ‘having chosen, selected’ <16/6>; *yantigin* ‘they (f.pl.) extract, pull out’ <6/3> (CA *intaqā* ‘to extract; to select’). *naguw* ‘selected, pick, best’

<B4/7>. *nigāwi* ‘what has been picked, selected for its purity, quality’ <N/78>. *nāgi* ‘fair, pure, acting in good faith, honest’ <N/57>. *manḡi* ‘selected, picked out, hand-picked’ <C/138>. *niga* ‘purity; integrity, honesty, good faith, fairness’ *Musil*, 505-506, 614; *Glos* <22/8><B9/36><Mx3/15>; *niga* is the honesty that rules the relations of tribes that are at peace; if war is declared ‘the *niga* is returned, sent back’ *raddēna an-niga* ‘alēkum; *majrūd an-niga* ‘alēkum ‘you are deprived of your fair name’, i.e. war can be waged against you because the *niga*, fairness, no longer pertains in our relations. ‘As soon as this is done, they may attack without injuring their honour in the least, *lya raddēna an-niga nḡir* ‘ala *wadh* an-niga i.e. their face will remain white, their honour unstained, because war has been declared openly, fairly. But when they attack without having first wiped off the *niga*, they commit treason, *bōg*, and blacken their honour’, *Musil*, 504-506; ‘ala *wadh* an-niga ‘fairly, honestly, in open and declared manner, in accordance with the customs of raiding and warfare’ <055>; ‘ilm *nigāwi* ‘war report’ *Musil*, 617, because the war has been declared openly, fairly, ‘ala *wadh* an-niga (CA *naqā*).

nkb *tanācab* ‘to put s.th. to one’s shoulder (e.g. a rifle)’ <G/212>. *mankib* pl. *manācīb* ‘shoulder’ <9/21,15/9,27/9><B13/12,D14/6><Mx1/33> (CA *mankib* ‘the joint of the shoulder and the upper arm’).

nkr *nācar* ‘to deceive, delude’ *Musil*, 206. *inkiri* ‘a strong one; s.o. scheming and wily, deceiving’ <17/1>; *yḏākir w-ynākir* ‘he mixes repeating God’s name with bad acts’ ‘*Ubūdī*, 1715. *tinkār*, *tankār* ‘disavowal, repudiation, rejection, reprove’ <B7/16>. *nikūr* ‘fickle, unloyal, deceitful’ <S/84> (CA *munkar* ‘disavowed; shocking, abominable’).

nks *nikas* ‘to turn back, return, revert to; to come back, return home’ *Musil*, 529; *Glos*; <402>; ‘to reverse, invert, turn upside down; to bow, bend; to make a melody on, sing’ <B4/26,5/22>. *naćas tanćs* ‘he belied his claims to bravery by his cowardly behaviour’ *Musil*, 593. *intikas* ‘to stoop, lower, bend one’s head’ <2/20>. *manākīs* ‘men returning home’ <469> (CA *nakasa* ‘to turn around, reverse; to bow, bend, tilt’; *intakasa* ‘to be turned over, inverted; to drop forward’).

- nk^c* *nuwācīc* ‘sharp stones jutting out from the inside of a well’ <6/8>; ‘as some of the wells are as much as a hundred metres deep, the drawing of water is very fatiguing, especially on account of the bulges in the rocky sides which impede the bucket in coming up: the right hand must not only hold the rope firmly, but must shake it most of the time so as to keep it in the centre’ *Musil*, 347 (*naka^ca* ‘to beat back, prevent’, e.g. cattle from drinking).
- nk^f* *ankaf* ‘to come back, return from a raid’ *Glos* <Mx1/21,G/227,O/1>. *nkūf*, *nkūfah*, *inkāf* ‘the return from a raid’ *Musil*, 228 <023,215>. *nakkāf* ‘returning’ *Musil*, 204. *mincīf* ‘returning raider’ *Hess*, 145. *nicīf* ‘returning raiders’ *Hess*, 101; *mnazzihāt an-nicīfi* ‘(she-camels) travelling far and wide, over great distances’ <297>. *rakb al-manākīf*, *manācīf*, *nikāyīf* ‘mounted men returning from a raid’ (also *ma^cāwīd*) *Musil*, 105, 158, 642 <19/18><O/1>.
- nkl* *nikāl*, *nicāl* ‘punishment, by way of setting an example’ <33c>; ‘state of exhaustion, utter fatigue’ <M/10>. *ynakkilūnih tankīl* ‘they give him a sound thrashing’ *Musil*, 454 (CA *nakāl* ‘exemplary punishment, warning example’; *nakkala* ‘to punish severely’).
- nky* *nika*, *yanca* ‘to infuriate, to frustrate and enrage; to kill’ <Mx3/21> (CA *nakā* ‘to harm, injure; to vex, annoy, offend’; *nakayt fī al-^cadūw nikāyah* ‘I caused death and destruction among the enemy, to defeat and overcome the enemy’).
- nmr* *nimir* ‘leopard’ *Doughty*, i, 373 <5/5>. *namran* syn. of *ṣagīr*, ‘falcon’, *JuMu*, 559; ‘a group of courageous warriors; a strong, numerous army’ *KhaAd*, 351 <33/13><354,497><D7/17><B/37,H1/40,C/29,Mx4/8>. *nmārah* ‘leopards, tigers, ferocious animals of prey’ <246,252,254> (CA *namīr* pl. *numūr*, *nīmār*, *anmār*, *nīmārah*). *mnammar* expl. as ‘bullet’ <D3/3><P10/4,G/139>.
- nms* *tanōmas* ‘to win glory; to feel glorious’ *Musil*, 578; *Glos* <Bx3/11><N/175,C/71>. *nūmās*, *nāmūs* pl. *nūwāmīs* ‘good reputation, fame won through glorious feats’ *Musil*, 590 <B5/30><C/164,Mx1/20,2/83,4/25> (CA *nāmūs* ‘cunning’; in later usage it also has the meaning of ‘honour, character’).
- nml* *mnōmal* ‘gunpowder’ <099>.

- nmm* *nīmāmah* pl. *namāyim* ‘slander, defamation, calumny, malicious report’ <307>. *nmāmah* ‘slandering, defamation’ <Mx3/9,S/14> (CA *namūmah* pl. *namā'im*). *nīmūm* ‘slanderer, backbiter’ <B6/28> (CA *rajuḷ namūm*, *nammām*, *minamm*, *namm* ‘slanderer, calumniator’).
- nmy* *nīma* ‘to become famous, known, widely reported’ <M/47> (CA *namā* ‘to grow, increase; to be ascribed to; to be told, reported’).
- nhb* *nāhab* lit. ‘to snatch, to seize (the earth)’, syn. of *xamm*; ‘to run at a strong pace’ <24/9> (CA *tanāhaba al-arḍ* ‘*adwan* ‘to race along at a tearing pace’).
- nhj* *nahaj*, *yanhaj* ‘to hurry, hasten’ *Musil*, 151; ‘to set out on a journey’ *Musil*, 630. *minhāj* ‘a fast and far march’ <B1/22> (CA *nahaja* ‘to proceed; to take a route, enter upon a road’).
- nhd* *nhēd* ‘little breast’ <N2/9> (CA *nuhayd*).
- nhš* *nahaš* ‘to snatch, snap away’ <33/4><C/101> (CA *nahašha* ‘to bite, snap, grab with the teeth’).
- nhḏ* *nahad* ‘to rise, get up; to raise, to order to get up, to spur into action’ <259>; ‘to lift the breast and to kneel on the front legs, as a camel begins to get up’ *Musil*, 354 <C/144>. *bētin manhūd* ‘a tent built, raised on its poles’ *JuA*, 60 (CA *nahaḏa*). *tanahhad* ‘to rise, get up’ <C/174>. *intahad* ‘to get up, rise’ *Musil*, 151 <G/38>.
- nhl* *nahal* ‘thirsty camels being watered at the well’ <D7/8>. *nhāl* (pl.) ‘thirsty’, i.e. camels when they have arrived at the well and start to gulp down the water <6/4>. *manhal* pl. *manāhil* ‘a watering-place with an abundant flow of good water’; i.e. *al-‘idd allī raddih zēn* ‘a well with a good yield of water’ *Hess*, 60 <G/232> (CA *nahila* ‘to drink’; *ibl nawāhil*, *nihāl*, *nahal*; *nahal* ‘the first drink’).
- nhm* *naham* ‘to call for assistance, to say ‘*takfa ya-flān*’ when invoking s.o.’s help’ <125>; ‘to urge on (a camel) with shouts, to chide’ <5/5,11/9><518> (CA *nahama* ‘to scold and threaten, to chide a camel’; *nahamt al-ibl* ‘I shouted at the camel encouraging it to pick up its pace’; *nahīm* ‘chiding of camels’; *ṭarīq nahhām* ‘a road where is heard a chiding of camels’). *nāhim* ‘one who calls for aid; one who is far from home and longs to return’ <16/9>.

nhy *naha, yanha* ‘to forbid, prohibit, interdict; to restrain, prevent from’; *nihōni* ‘they forbade me’ <14/4,15/2,16/3,24/11,14> (CA *nahā*).

nwb *nāb, yinūb* ‘to act on s.o.’s behalf, perform a task on his behalf, carry out a duty’ <Bx7/6> (CA *nāba* ‘to represent, act as a deputy, replace’). *nuwāyib* ‘grave duties (like avenging a kinsman)’ <21/4>. *nōb* ‘commission, charge, order; duty, task performed on behalf of s.o.; duty to avenge one’s kinsmen’ <26/20><B9/35,11/4,Bx7/14>; *nōb* ‘*ajzāni* = *šedat al-‘ājiz* ‘the revenge of the weak, cowardly revenge’ <B11/4> (CA *nāba* ‘to act on s.o.’s behalf). *nōbah, nōbin* ‘once, a time, instance; one time and then another time’ <112><Bx6/14> (CA *nawbah*).

nwx *nawwax* ‘to make a camel kneel down in order to dismount’ <33i><034,052,132,463><B1/21><N/91,Mx4/19,H1/31,3/a,M/61,C/4,30,145>. *tanawwax* ‘to kneel down (e.g. in preparation for a battle),’ part. *mitnawwix* <Mx1/45>. *nawāxah* ‘the act of kneeling down’ <G/11>. *manāx, manāxah* ‘place near house or tent where camels are made to kneel down’ <26/25><H3/d,Mx4/19>. *manāx* pl. *manāwix* ‘regular battle,’ i.e. when the men dismount and engage in a pitched battle *Musil*, 506 <Mx1/45>. *mnāwaxāt* ‘battles’ <G/203> (CA *anākha* ‘to make a camel to kneel’).

nwd *nūd* pl. *anwād, nuwāyid* ‘wind, breeze’ <1/3,13/4><D4/1><N/106,B/39,H1/46> (perhaps from CA *nāda, yanūd idhā harraka ra’sah wa-kitfayh, tamāyala*).

nwr *anwar* ‘to blossom’ <B6/25>. *nawwār, nwār, nuwāwīr* ‘blossoms, pasture’ *Musil*, 478 <10/11><B1/23,3/15,5/23,24><Mx2/73,G/120> (CA *nuwwār, nawr* ‘blossoms’). *nīrah* pl. *nīrān* ‘fire’ <N/102,Mx3/18> (CA *nār*). *manārah* ‘fire, fireplace’ <N/38>.

nws *nās, nawwas* ‘to move far away, to be distant, far away’ <11/13><Mx3/33>; *nawwisat al-axbār, nawwas al-‘ilm* ‘(because of their distance, far migration) news from them has been cut off, exchange of reports and messages has become difficult’ <B6/7,D5/16>. *nawwāsah* ‘those having a long reach, who strike at the enemy regardless of the distance between them’ <6/13>.

nwš *nāš* ‘to reach, touch with difficulty, barely’ *Hu* <Mx3/5>;

- ma yinūš* ‘it does not reach’ *Musil*, 310 <N/8>; *al-bill illi tasrah al-yōm tnūš al-ma* ‘the camels setting out in the morning reach the well at the end of the day’; *ma ništha* ‘I could not reach it, touch it, get at it’; *la nūš* ‘it (the water in the well) cannot be reached’ *Musil*, 142 <Mx3/11>. *nūš* ‘touching’ *Musil*, 171. *nāyaš* ‘to touch, reach, afflict’ *Su*, ii, 90. *tanāwaš*, *tanēwaš* ‘he just made it to, barely succeeded in reaching, just managed to flee to’ <B9/20>. *tanāwiš* ‘(coming) in bits and pieces, with interruptions, barely, hardly anything’ *Su*, ii, 52; *Sow* (1982), 68 (CA *nāšha*, *tanāwashha* ‘to touch by reaching for it’).
- nwt* *nūt* ‘long’; *nūt ar-rġāb* ‘having long necks’ <8/4,19/12,21> (CA *nāta* ‘to suspend, to hang’).
- nwd* *nād*, *yinūd* ‘to get up, to get up by lifting her back, supporting herself on the toes of the hindlegs (a camel)’ *Musil*, 313; *azrēt anūd* ‘I cannot get up, lift myself from my sitting position’ *JuKha*, 79; *nād*, *yinūd* ‘to flash, flicker (lightning)’ *JuA*, 61 <P9/4>. *nōd* ‘flicker, flash of lightning’ <Bx13/15> (CA *nāda al-barq*, *yanūd nawdan* ‘the lightning flashes’; *nāda* ‘to move, be able to move’).
- nw^c* *tanāwa^c* ‘to be of various kinds, manifold, variegated’ <B5/23>. *anwā^c* ‘various kinds, forms’ <D4/8> (CA *naw^c* pl. *anwā^c*).
- nwf* *nāf*, *yinūf* ‘to surpass; to tower above’ *Musil*, 601-602 <H5/5>. *nāyif* ‘lofty, high, soaring’ <3/1,15/7,24/1><039,396><B/41,Mx1/93,S/81> (CA *nāfa* ‘to be high, lofty’).
- nwg* *nāgah* pl. *nyāg*, *nūgāt* ‘full-grown she-camel, i.e. from her fourth year, *jīd^cah*’, *Hess*, 76 <029,042,060,136,364,695,696><G/94,O/9>. *nwēgāt* (pl. of dimin.) ‘a few she-camels’ *Hess*, 75 (CA *nāqah*).
- nwm* *nām*, *yinām* ‘to sleep’. *manām* ‘sleep’ <193> (CA *manām*).
- nww* *naww* ‘the rains that come with the appearance of certain stars; heat, hot winds, rain, as phenomena connected with the appearance of certain stars’ *Hess*, 65; ‘rain clouds’ <3,11/14,12/21,25/3><B3/2,7/21,D6/3><C/35,93,P9/5,Mx1/7,2/26,71> (CA *naw*’ pl. *anwā*’ ‘setting star; the setting of one of the stars that compose the Mansions’; the ancient pagan Arabs used to attribute rains, winds, heat and cold to the setting and rising of certain stars, and so did the Bedouins until only recently).
- nwy* *nawa*, *nūwa*, part. *nāwi*, ‘to intend, to intend for s.o.; to aim

at; to resolve to' *Musil*, 318 <3/5,18/4,16><031,126,178><B1/4,34,Bx6/24><G/93>, part. *nāwi* <N/3>; also *anwa* <S/84>. *nawwa* 'to intend; to head, aim for' <29/7><525><B3/12><G/226>; *nāwa* 'intend to do s.th., be about to do s.th.' <Bx4/11> (CA *nawā* 'to intend, to head for'). *intawa* 'to intend to travel to a certain place' <33/35>. *mintuwi* 'one who has conceived an intention, a desire to do s.th., intends to travel' <21/7> (CA *intawā* 'to propose, intend, purpose'). *niyyah* 'an intention, plan, desire to do s.th.' *Musil*, 485 <015>; 'a project (especially to travel, raid etc.)' *Musil*, 510 <9/3,5,16><B1/a,1/4,5/9,6/5,D4/13><C/76>, also *nuwa* pl. *anwa* <B2/13,5/2>; *nuwiyyih* 'his direction, course' <410>; *naww* 'intention, ambition'; *naww l-iḥsān* 'good intention, intention to act kindly, in a friendly manner' <Bx6/20>. *rabbak nāwi lak* 'your Lord intends for you' *Musil*, 364 (CA *niyyah*, *nawā* 'the direction in which one intends to travel'; *nawā* 'migration from one place to another').

nyb *nāb* 'eyeteeth' <132>; 'camels in the age when the eyeteeth, *nāb*, pl. *nābān*, break through, i.e. in the eighth year' *Hess*, 74; *Musil*, 334 <7/16,9/24><B9/4><N/160>. *nāb* pl. *anyāb* 'fang' <30/7,12> (CA *nāb* pl. *nāb* 'eyetooth of a camel; old she-camel').

nyh *nāh*, *yināh* 'to wail, bemoan; to coo' <17/1> (CA *nāha*).

nyr *nār*, *yinār*, part. *nāyir*, 'to flee, escape, run away' *Musil*, 551 <188,652><C/15,Mx3/14>. *nārah* i.e. *ad-dahar* 'a time of drought and want' (see also s.v. *nwr*) <10/11>. *mitnāyir* expl. as 'well-known, notorious' <N2/7> (CA *nār at-tarīq* 'a clearly visible road'). *mistinār* 'watching, looking' <Mx3/18>.

nys *nayyas al-ʿilm* 'to obtain reports of an enemy who is far away'. *nāyis* 'far away, distant' <11/17><P4/26,O/4> (see also s.v. *nws*; perhaps from CA *na'asha*). *nēs* 'layers of sand in a *baḥa*, the sandy middle part of a wadi' <17/6>.

nyl *nāl* 'to obtain, attain, achieve'. *naylāt* 'achievements, attainments, claims to fame' <B1/25> (CA *nāla*). *nīl* 'indigo' <3/16,8/4,14/13,28/5,30/15><B4/16,D7/5>.

nyy *nayy* 'fat' <1/9,13/14,26/2><165,289,538><B8/6,N1/12,D4/9,7/6><Mx1/55,G/48> (CA *nay* 'meat in a raw, uncooked state').

د (h)

- hbb* *habb* ‘to blow’, said of the wind <12/4><262><G/228>. *habūb*, *habāb* pl. *habāhīb*, *habāyib* ‘the winds’ <5/12,9/14,12/6><Bx3/1><N/164,H1/46,B/39,P1/10,Mx2/19>; *min habābih* ‘weighing little, light to carry’ <Mx1/84> (CA *habūb* ‘wind that raises the dust’). *hābbat rīh*, *hābbat ar-rīh* ‘a favourable wind; a good omen for success, booty’ *Musil*, 217; ‘a *snāfiyyah*, a lovely girl of excellent character’ <33j>; *habb luh sa‘ad* ‘the wind of luck blew in his direction’ *Glos*; *lya habbat ryāhik* ‘when the winds of success blow towards you’ *Musil*, 475, 479 <G/41,43> (CA *habba* ‘to blow’; *rīh hābbah* ‘a wind blowing’).
- hbl* *habal* ‘to perplex, confound’ <B6/17>. *mhabūl* pl. *mahābūl*, *hbāl* ‘crazy, mad, stupid’ <14/5,18/15> (CA *mahbūl* ‘stupid, idiotic; a fool’).
- hbhb* *habhab* syn. of *jīxx* ‘watermelon’ <Mx2/94>.
- hby* *haba* ‘to be afraid’ *Musil*, 360 (CA *habā* ‘to run away, bolt’). *habba* ‘to die down’ <5/8> (CA *habā* ‘to die down’, i.e. when the flames disappear and the fire turns into glowing coals or ashes). *mhabba* ‘wimp, good-for-nothing, coward; a person whom nobody respects or takes notice of; whenever he says something or asks for something the other says to him *thaba* (same meaning as *t‘agib*, *txasa*, q.v.) a word indicating extreme disrespect’, information from S.A. Sowayan <264>.
- htl* *hatal* ‘to fall down, drop to the ground’ *Hu*. *hatīl* expl. as ‘decrepit, worn-out camel’ <C/48>.
- hjj* *hāj*, *yihijj* ‘to flee, to run away; to run fast; to stampede, scare away’ <1/13,6/19,32b,33d,33/33><194,387,644><P1/8,Mx2/24,G/147,164>, inf. n. *hāj* <G/113>. *hājaj* ‘to drive out, drive away’ *Musil*, 533. *mhājūj* ‘stampeded, driven away’ <G/210>. *hājāt* ‘rapid movements’ <4/6>. *hājy* ‘a panic, helter-skelter flight’ *Musil*, 536-537 <1/13,18/3,26/8><G/149>. *mihjāj* ‘a narrow, a pass between two mountains’ <4/24> (CA *hājy* ‘a deep valley, chasm in a mountain’).
- hjd* *hajad*, *yhajid* ‘to attack at night, to raid, descend on a camp at’ *Hess*, 98; ‘to wake up, arouse s.o. from his sleep at night; to

arouse unexpectedly by night' <193>. *mhajjid* 'driving s.th. towards s.o. at night' <009>. *hajādāh* 'alarm at night, unexpected event that arouses s.o. from his sleep at night' <011>. *mihyād* 'from appr. 10 o'clock at night until 3 o'clock in the morning' <13/7> (CA *hajada* 'to sleep'; *hajjada* 'to wake up; to pray at night'; *tahajjada* 'to wake up at night'; *hājīd* 'sleeping').

hjr *ahjar* 'to force to go away, to take away; to leave, abandon; to be abandoned' <12/7><B11/6>(CA *ahjara*). *hajir* 'strength, life force' <19/9>; 'passion, infatuation' <513> (CA *hajr* 'raving delirium, craze, senseless jabber, incessant talking'). *hūr* 'boycotting, ignoring s.o.' <S/114>. *hijir* 'reining in, tying down' <H1/11>. *mhajjar* 'tied with the *hijār*, rope tying together one hind leg and one foreleg on one side of the animal' <33/9>. *mahājīr* (pl.) 'being, resting at the time of the *hajīr*, midday in the hot season, the time when the sun reaches its zenith and the heat is at its most intense' <262><Mx3/18,G/116> (CA *hajīr*, *hajīrah*, *hajr*, *hājīrah*). *mhawjīrāt* (f.pl.) 'she-camels resting at midday, the *gāyīlah*, at the time of the greatest heat' <261> (CA *hajjara* 'to go, to be in the time of the midday heat'; *ahjara* 'to be in the midday heat').

hjr^c *hajra*^c 'to utter a sound repeatedly,' inf. n. *tihjīrā*^c 'a plaintive sound uttered repeatedly' *JuKha*, 111 <G/198>.

hjs *hōjas* 'to think of, consider, give thought to' <31/11><B7/19>. *hajs*, *hūjās*, *hājūs*, *hājīs* pl. *hawājīs* 'idea, notion, thought; worry, anguished thought' *Glos*; *Musil*, 286 <21/7><B1/2,7/2><Mx3/36,G/239,O/3> (CA *hājīs* pl. *hawājīs* 'a thought coming at random, bestirring itself in the mind', i.e. *khātīr* 'anything occurring to the mind').

hjr^c *haja*^c 'to sleep peacefully', partic. *hājī*^c, *hājī*^c pl. *hājū*^c 'resting without care, peacefully asleep' *Musil*, 634 <193><Bx8/17>. *haj^cah* 'time at which people are asleep' *Su*, ii, 165 <D2/2> (CA *haja^ca*).

hjf *tahajjaf* 'to become thin, worn, exhausted' <19/5>. *hajaf* 'weakness, thinness, exhaustion' *JuA*, 229. *ar-rēāb al-hjāf* 'thin and worn camels' *Musil*, 103 <G/119>. *hajfa* 'a camel with a flaccid, sagging hump'; *hajfa al-xašīb* 'slender in its wooden grip (of a rifle)' <B9/10>. *hājāfa* 'tired, worn and hungry camels' *Su*, ii, 120 (CA *hajfah* = 'ajfah' 'exhaustion, thinness'; *inhajafa* 'to be

broken by hunger and disease to that the bones stand out', said of man and animal).

hjl *hajlah* pl. *hǰāl*, *mahāǰīl*, i.e. *ǰadīr* 'a wide and deep pool where the water of the streaming wadis remains a long time after the rain has ceased' *JuMu*, 26 <13/7><B3/11> (CA *hajl* pl. *hǰāl*, *ahǰāl* 'a fertile depression in the ground').

hjm *hajjamna* is equivalent to *mraḥna*, we spent the night' *Musil*, 550 <33/15>. *hajmah* pl. *hǰām* 'a herd spending the night far from the camp'; it is also called 'azīb <Bx1/10,11><B/36,39>. *hāǰīm* 'being immobilized, staying, spending time at' <B2/9> (CA *hajama ash-shay* 'it was quiet and bowed its head').

hjn *hǰjīn* 'excellent riding camel(s)' <119,204,541><P6/15,M/10,H4/7,C/26,S/27>; a poetical expression for *riǰāyib*, 'riding animals' *Musil*, 189, sing. *hǰjīn* <576><Mx4/3,G/229> (CA *hǰjīn*, *hǰjīnah* pl. *hujun*, *hǰjā'in* 'racing camel'). *mihǰān* 'a stick used to spur on riding camels' <G/22>.

hjn *haja* 'to nourish, to satisfy one's appetite, to still one's hunger, desire, to eat' <690> (CA *hǰjā* 'satiety, sufficiency'). *hǰjwah* 'food which is eaten about an hour after 'aṣā, supper', also called 'itmah (CA *haja'a* 'to fill s.o.'s stomach, to still one's hunger, to eat'; *hǰjā* 'satiety, sufficiency').

hdb *hidb* (pl.) 'curved, bent' <12/23,19/14><P1/3,3/1,6/18,9/13> (CA *hadibat* 'it bends, hangs down', said of branches heavy with fruit and leaves). *mahādīb* (pl.) 'hanging down; (rain) coming down in sheets' <10/9>; *mahādīb al-xyāl* 'downward slanting clouds' <27/8><D1/12>; *lēlah hēdibiyyah* 'a dark and rainy night' *JuA*, 54 (CA *haydab* 'clouds hanging down like the fringes of a cushion'). *hdibah* pl. *hadab* 'lashes, tassels, fringes' *Glos; Musil*, 119 <295>; 'eyelashes, tattered fringes of clouds descending towards the earth'. *hadab* 'the tassels ornamenting the *mīrakah*, the cushion on the camel's shoulder blades' *Musil*, 353.

hdd *hadd*, *yhidd* 'to stream into, descend steeply to' <024>; 'to urge on, urge (e.g. a falcon to pursue its prey)' *Musil*, 621 <P4/20,8/9,N/51>; 'to lead in a she-camel to the stud' <P4/15>; *yhaddūn al-jmāl fi l-bill* 'they let the stud camels cover, serve the she-camels' *Hess*, 76 <33/46>; *mīta thaddūn b-ebā'ir-kum* 'when are you going to lead in your she-camels?' *Musil*, 332; 'to lead to' <N/3>. *ṭerīn mhadūd* 'a falcon that has been set upon' <Bx4/

2>. *hadād* ‘mating season of camels’ *Hess*, 76 <S/62>; ‘urging falcons or dogs to attack the prey’ <C/171>. *haddah*, *hadad* ‘setting on, charge at the enemy, attack’ *Musil*, 251; *KhaAd*, 341 <B9/18,10/9><C/41,177,Mx2/46> (CA *hadda* ‘to pull down; to break, crush; to fall with a violent noise’). *inhadd* ‘to be exhausted, tired’; *ana minhadd ḥēli* ‘I feel exhausted.’

hḍr hadūr ‘roaring, braying; rutting cry of a male camel’ <P11/10>. *hadūr* ‘twaddler, gossipmonger, chatterbox’ <B13/4> (CA *hadara* ‘to rumble, roar, bray, bawl’).

hḍf mahādīf, *mihdīfāt*, *hḍīf* (pl.) ‘with their necks held low and stretched forward’, said of grazing camels <Mx2/96>; ‘with their fronds curved downwards, their racemes bending with the weight of the date-clusters’, said of palm trees, <24/3><D1/1>. *hīdf* ‘curved, crooked, slanted’; also said of coffee pots, ‘leaning slightly forward’ in the hearth.

hḍm mahādīm (pl.) ‘broken, hanging down despondently’ <12/10>.

hḍml hadmūl pl. *hadāmīl*, ‘rags, pieces of cloth’ that scare camels if they are thrown at them (CA *hidmil* ‘a tattered dress’).

hḍn hdāni ‘coward’ *Musil*, 182; ‘s.o. who is irresolute, a wimp, sluggard’ *Su*, ii, 86 <061> (CA *hadana*).

hḍy hada, *ahda*, *yahdi* ‘to bestow on; to direct, train; to let fly, shoot’ <2/27,21/20,24/17,28/1><335><B2/33><P8/14, H1/11>. *hadda* ‘to lead, to lead the way to; to calm, quiet, soothe, placate’ <33/38><134> (CA *hadda’a*). *hadiyyah* pl. *hadāwi* ‘gift, present; projectile’ <148><H2/10> (CA *hadiyah* pl. *hadāyā*, *hadāwā*, *hadāwī*). *hawādi* ‘three stones that hold the kettle’ *Musil*, 70, 182, 674 <Bx4/9>.

hḍb hadab ‘to go at a fast trot.’ *hadīb* ‘a fast trot’ <N/123,H5/4>. *hadbāt* (f.pl.) ‘prancing’ *Musil*, 515. *haddāb* ‘a she-camel that trots as fast as a mare’ *Musil*, 631. *mihdāb* ‘long-paced camel’ *Musil*, 273. *hḍibah* ‘a short, leaping gallop’ *Musil*, 378. *mihḍibāni* ‘running’ <124> (CA *hadhāba*, *hadhdhāba*, *ahdhāba* ‘to hurry, hasten; to run, go fast’). *hadūb* expl. as ‘*gāṣir*, a nag, a horse that lags behind or stumbles’ <Bx7/4> (this is contrary, however, to the general meaning of CA *hadhāba*, *ahdhāba*).

hḍr hadūr ‘prattler, babbler, talking nonsense’ <S/102> (CA *hadhāra*).

- hdl* *hadal, yihdil* ‘to trot at a fast pace’ <5/10><124>. *hadāl, hdāl, hūdāl* expl. as ‘the fast trot of camels that follow one another in one line’ <4/20,7/5,8/9,26/9><H1/21> (CA *hawdhala* ‘to run in an agitated manner’; *hadhālīl* ‘running in one line, one following the other’).
- hrb* *harab* ‘to flee, run away’ <33/12>. *hārib* ‘fleeing, running at great speed’ <2/14>. *harrābah* ‘a she-camel that plunges forward through the herd when hurrying to the watering place’ <3/17>. *hirrab* (pl.) expl. as ‘cutting, making deep cuts’ <Mx1/34>.
- hrbd* *harbad* ‘to run at a fast pace’ *KhaAd*, 144 (CA *harbadhah* ‘a pace somewhat slower than the *khabab*’). *mharbid* ‘conceited, self-important’ <S/119> (CA *hirbidhā* ‘a proud and conceited manner of walking’).
- hrj* *haraj, yharij*, also *taharraj* ‘to speak, talk’ *Musil*, 516 <108, 633><Bx1/18>; *ihrīju* (imp. pl.) ‘Speak!’ *Musil*, 139 <B9/5, N2/13>. *harraj* ‘to speak to’ <633>. *harj, harjah* pl. *hrīj* ‘speech, talk, conversation’ <116,564,624><D11/4><P4/8, M/72,78, C/12, H2/27, S/21,151>; ‘words; talk; offensive words, slander, calumnies’ <21/2,30/3><B5/14,28, Bx14/2><N/16, H1/8>; ‘chatter, babble, claptrap’ <018,556>; *al-harj ma lih zibdah* ‘chatter without butter’, i.e. ‘empty talk, gossip’ *Musil*, 635; *harjītih jinūb* ‘his word is to the south,’ i.e. ‘he has made it known that he will march toward the south’ <G/6>; *ma fih harjah* ‘there is no question, doubt about it, it is beyond question’ <399>, cf. *Sow*, 104, *yāḡaf al-ḥaḥīy dūnuh. harrāj* ‘a babbler, s.o. who talks too much’ *Musil*, 582.
- hrr* ‘*īnt al-hirrat* expl. as ‘willy-nilly, forcibly, against their will’ <B1/30>; *xallētha hirrat al-‘ēn* ‘You let go of it against your will, ḡaṣb, willy-nilly’ (CA *hirrah, harīrah* ‘dislike, aversion, repugnance, loathing’).
- hrs* *mīhrās* pl. *mahārīs* ‘mortar made of stone’ <466> (CA *mīhrās*), *hirs* pl. *hrūs* ‘piece of cloth belonging to the tent, tattered piece of cloth, any piece of cloth that has become detached from the walls or roof of the tent’ *Hess*, 110, and my own informants <628>.
- hrkl* *hrēclān* explained as ‘pacing steadily, trotting calmly’ <23/14> (CA *harkalah* ‘a slow, conceited, swaggering pace’).

- hry* *hāri, hiruw* ‘babbling, foolish, making no sense, prattling, talking like an idiot’ <G/240> (CA *hara’a* ‘to be loquacious, talk in a disorderly, incorrect manner’).
- hzyr* *inhizar* ‘to be depleted, exhausted (said of a well)’ <Bx6/11>. *ma thazir jmāmih* ‘its flow does not stop, it never runs dry’. *hzyr* ‘laughing stock’ <S/96> (CA *hazara* ‘to laugh, make jokes’).
- hzz* *hazz, yihizz* ‘to move, shake’ *Musil*, 109, 315 <D4/6><P1/15>. *nhizz as-slāh* ‘we brandish our arms’ *Musil*, 571. *hizz al-figār, figāyir* ‘(camels) with quivering humps (because of the accumulated fat)’ <19/12><B7/12> (CA *hazza* ‘to shake’).
- hzc* *haza^c* ‘to turn to one side, to swerve’ *Glos* <Mx2/106,108>; ‘to bend and break; to incline’ *SuFa*. *tahazza^c* ‘to be bent.’ *inhaza^c* ‘to be vanquished, defeated; to be pushed back, retreat.’ *haz^cah* ‘a camel with a hump inclining towards the front’ <N/98>. *haz^c* ‘bending, bringing low’ <N/161,Mx2/74>. *haz^cah* ‘bending; defeat, getting the worst of it’ <Mx4/70,G/18> (CA *haza^ca* ‘to break, break off; to run’).
- hzf* *hazaf* ‘to become thin’ <5/12>. *tahāzaf* expl. as syn. of *darham* ‘to go at a fast trot’ <C/28> (CA *hazafa* ‘to find s.th. light; to snatch’).
- hzl* *hazal* ‘to be lean, gaunt’ <G/80>. *hazal* ‘leanness, gauntness’ <B5/10>. *hazil, hazlān, mihzil* pl. *hzāl, hazāyil, hizzāl, mahāzil* ‘lean, gaunt, worn, emaciated (camels); poor, robbed of its strength and resources’ *Musil*, 386-387; *JuA*, 209 <1/7,3/9,6/33,10/14,13/14,14/18,18/10><N1/12><N/209> (CA *mah-zūl*).
- hzm* *hazam* ‘to put to flight, rout, defeat’ <213,214,238><N/87> (CA *hazama*). *hazzam* ‘to help s.o. to escape’ *Musil*, 268. *ahzam* ‘to rescue, deliver’ *Glos*. *inhazam* ‘to flee, to be defeated, to run for it’ *Musil*, 217, 534, 578 <249,387><P11/a> (CA *inhazama*). *minhazim* ‘fleeing, making an escape after defeat’ <2/18>. *hazm* pl. *hzyūm* ‘inflammation of the eye’ *Su*, i, 136 <Bx14/16>.
- hzy* *hazāwi* expl. as ‘one who *ytimahza bi-*, who criticizes, jeers, scoffs, sneers, finds fault with others but is lacking in courage himself and is not worth a snap of one’s fingers’ <176> (CA *haza’a* ‘to scoff, jeer, sneer, ridicule, deride, mock’).

hšš *hašš*, *yihšš* ‘to leak, ooze out, seep; to flow copiously (tears)’ <19/2>. *haššāšah* ‘cheerful, lively men’ <M/51> (CA *hashsh*, *hāshsh* ‘cheerful, brisk, lively, pleasant, joyful, happy’). *nāgtin haššah* ‘a she-camel that is easy to milk, of which the milk flows easily and in good quantity’ *Hess*, 77 <N/156>. *hašš* pl. *hšš* ‘delicate, fragile, crisp, brittle’ <Mx3/8> (CA *hashsh* ‘everything that is loose and soft’; *qirbah hashshāshah* ‘a skin from which the water leaks’).

hšl *hašal* ‘to scatter at random; to cut into pieces’. *hašlah* ‘a herd of no more than ten camels’ (pl. *hšal*) *Musil*, 336. *hāšil* pl. *huwāšil* ‘coming down in streams, gushing down (rain)’ <13/6>; *hāšil*, *haššāl* pl. *hašāla* ‘a guest who arrives at night’ <B7/28, D7/21><M/61, H3/3,4/5, Mx1/24, G/45>. *šannat al-hōšiliyyah* ‘the leaking skin, skin pouring with water through its holes’ <33/5>.

hšm *haššam* ‘to break, snap, crush, destroy’ <12/2>. *tahaššam* ‘to pour, splash down (rain)’ <13/7>; *lya gām rubbān as-sahāb ytahaššam* ‘when the rain starts pouring down from the rain clouds’ *JuKha*, 50. *mhašūm* ‘smashed, crushed’ <D2/8>. *hašīm*, *hašīmah* ‘dry herbage, broken twigs and other plant debris’ <3/13,5/4,19/7,27/7,30/2,33/44><386><C/40,176,Mx2/31> (CA *hashīm* ‘dry, broken plants; brush-wood collected by the wood gatherer’). *hašm* pl. *hšūm* expl. as ‘a *jōb*, flat ground between two mountains’ <B6/26> (CA *hashm* pl. *hushūm* ‘low-lying areas, valley-bottoms’).

hđb *hađbah* pl. *hđāb*, *hđibāt*, *hađb* (coll.), ‘a group of rocky mountainous outcrops standing apart from other such groups, usually of a brownish or reddish colour’ *JuMu*, 22; ‘an extensive but isolated rocky hill, isolated knoll’ *Musil*, 661, 679; *Doughty*, i, 285 <27/9,32/12><077,229,232,258,501,636,664><B3/9><B/24,31,H2/14,Mx1/93,S/81>; *mahāđib* <12/21><N/159>. These mountainous formations dominate the landscape south of ad-Dixūl, which is therefore called *Hađb* ad-Duwāsir <18/4,22/4> (CA *hađbah* pl. *hiđāb*).

hđč *mahāđč* (pl.) explained as ‘bent, bowed’, i.e. similar in meaning to *mahānīč* <6/25>.

hff *haff* ‘to pierce through, run through; to go and not return’ *Glos*; ‘to rush, plunge downhill and speed away; to disappear;

to fall down, tumble down' *Musil*, 646 <19/21><553>; *šaffaw w-haffaw w-ittigaw 'igb l-i' rād* 'they went uphill, plunged down over the crest and disappeared from view (after they had been before my eyes)' *JuA*, 62. *haffah* 'a gallop as fast as a gale, during which the wind resounds in the ears' *Musil*, 149. *ihfāf* 'passion of love' (CA *haffā* 'to run fast').

hfy *hafa* 'to perish' <M/67,G/86>; 'to fall down, into' <M/79>. *ahfa* 'to cause to fall, perish' <Mx2/41> (CA *hafā* 'to run nimbly; to fly; to go, fly, float in the air, be carried off by the wind; to slip, commit an error').

hgw *haga, tihagwa bi-* 'to reckon, presume, imagine'; *haga b-* 'to fancy; to expect, believe that s.th. can be done, achieved, obtained, taken advantage of, conquered' <B9/13,Bx6/12><H5/8,Mx2/75,3/42>. *mithagwīn* (pl.) 'expecting, presuming, reckoning' <B/10>. *hagwah* pl. *hagwāt, hagāwi* 'assumption, guess, surmise' *Glos* <539>; 'expectation, what is thought possible, attainable; high expectation' <150,217><B1/17,2/9,4/11><C/78,Mx2/37>. *hagwiti* = *ḏanni* 'my guess, surmise'. *la yihga bha* and *la yinhaga bha* 'it is inconceivable, presumptuous (to think that she ever will fall in strange hands, will be conquered)' <30/8><B7/24><Mx4/107>. *wiš hagwitik* 'What do you think, surmise?' *Su* i, 103. *w-la tāxiḏ ad-dīnya xrāsīn w-hagwāt* 'take not the world so lightly (at your guess) or as fancy dictates (as you surmise)' *Musil*, 294, 297. *tara yihga bik hagwat al-falāhi* 'salvation, prosperity is expected from you' *Musil*, 482.

hlk *halak* 'to perish, die, be destroyed' <634><Mx1/78>. *tahlakah* pl. *tahālic* 'fearsome desert in which men and animals may easily perish; dire circumstances' <258,682>, also *mahlakah* pl. *mahālic* <M/94> (CA *mahlakah* 'a waste in which beings perish').

hll *hall* 'to loosen' *Musil*, 565; 'to stream, pour down' <33/23><160><P7/4>; *yihill al-ma* 'the water, tears stream' <B1/34,D5/7>. *hallal al-miṭar* 'the rain is pouring in streams' *Musil*, 5. *yihill al-ma, ad-dam'* 'the water, tears stream' <14/16> (CA *halla* 'to pour, stream down with force', said of rain, tears; *halla as-sahāb bi-l-maṭar* 'the clouds brought rain'). *ahall* 'to bring down, cause to fall down' <B6/15>. *istahall* 'to pray for rain' *Musil*, 5. *mhallil* pl. *mahālil* 'curving down, stooped over' <8/5> (CA

- muhallal* ‘bent, curved’. *mihlāl* pl. *mahālīl* ‘steep mountain’ <6/1,14/3> (CA *hilāl* ‘crescent-shaped object; layers of stones or bricks’).
- hlm* *halīmah* pl. *halāyīm* ‘a starved, emaciated camel’ *Sow* (1982), 66; ‘a lean, older she-camel (whose flesh cannot be properly boiled, always remains tough and has no taste)’ *Musil*, 97.
- hum* *hum*, an interjection implying an affirmation of what preceded, cf. *ham*, *JohnEa*, 68 <082>.
- hama* *hamāk* syn. of *tarāk*, a presentative particle, which takes a pronominal suffix <N/110> (CA *inna*).
- hmj* *hamjah* ‘(a well holding) bitter or brackish water’ <626>. *hamāj* ‘brackish water’ <D14/3><Mx2/102>.
- hmr* *inhamar* ‘to pour down’ <D4/3> (CA *inhamara*).
- hmz* *hamaz* ‘to hit; to wound’ <6/29> (CA *hamaza* ‘to press; to push; to strike, beat’).
- hms* *ahmas* pl. *hims* ‘partially sighted’ *SuFa* <Mx2/90> (CA *hamasa* ‘to speak softly, whisper’).
- hml* *hammal*, *ahmal* ‘to abandon; to let (camels) wander at random, at will, in the desert’ <33h><B1/32,9/33,12/4><N/125,H2/32a,5/14,Mx1/53,2/75,3/40,61>; ‘to send away’ <H3/3>; ‘to overlook s.th.’ <P9/14>. *tahammal* ‘to pasture without a shepherd’. *hāmīl* pl. *hamal*, *hāmlāt* ‘camels left to roam the pasture ground at will, unattended’ <7/13,13/10><Mx3/34,C/24>, also *hamīl* <N/127> (CA *ahmala al-māshīyah* ‘he sent the cattle to pasture by themselves’; *ibl hamlā*, *muhmalah*). *mihmilah* pl. *mihmilāt* = *hāmīl* <15/10>. *la hāml wla mar‘i* ‘whether on the loose or tended’ *Glos* <Mx2/120> (CA *hāmīl*). *himlūl* pl. *hamālīl* ‘a downpour that irrigates a small territory’ *Musil*, 6, 323 <10/7,14/9><337>, also *hammāl* <M/49>.
- hmm* *hamm* ‘to be concerned, care about’ <31/6>; ‘to intend, have in mind, plan’ <B1/19><G/181>; ‘to aspire to, have an ambition’ <M/35>. *himmah* ‘ambition, aspiration <M/35>’. *hamm* pl. *hmūm*, *hamām* ‘concern, care, worry, distress’ <B6/4><S/12,29>. *mhamūm* ‘planned, prepared, made ready’ <D2/13>. *hamām* pl. *hmām* ‘fleet of foot’ *Musil*, 289, 598; *KhaAd*, 294 <N/123,Mx2/60> (CA *hamma*). *hamām* ‘passionate love, desire’ <11/19>. *ṭamha hamāmah* ‘her mouth is gobbling, gulping down, eating voraciously’ <25/10>.

- hmy* *hamiyyah* ‘stray she-camel; unattended she-camel, wandering alone in the desert’ <331,33/6> (CA *hamat an-nāqah* ‘the she-camel went, strayed alone, without a shepherd’).
- hnd* *hindi* pl. *hanāda* ‘sabre made of black steel’ *Musil*, 133; ‘next to the Persian (‘*ajami*) they reckon the Indian blade, *al-hindi*’ *Doughty*, i, 265 <2/24,18/6><142><P1/9,Mx1/8> (CA *hindu-wānī*, *muhannad* ‘Indian sword, well-made sword’).
- hn^c* *mahnū^c* pl. *mahānū^c* ‘bent, bowed’ <6/4> (CA *ba‘īr mahnū^c* ‘a camel standing with its neck lowered’). *hānū^c* ‘gently bending forward’ *JuKha*, 92.
- hnf* *hanūf* ‘beautiful woman, smiling beauty’ *Musil*, 559; *Su*, i, 63, iii, 113 <B9/23,D4/13,7/16,12/4> (CA *ihnāf* ‘smile’; *hunūf* ‘coquettish smile of a woman’).
- hny* *hana* ‘to be pleasant, undisturbed; to be wholesome, healthful to s.o. , to taste good’ <468,472,473><C/164,P5/7,S/10>. *hanna* ‘to congratulate, consider lucky’ *Musil*, 159 <N1/3>. *tahanna*, *ihtana* ‘to enjoy, savour, take pleasure’ <Mx3/54>; *tihtini bi-n-nōm* ‘you enjoy a healthy sleep’; *wla tihtini* ‘you will not feel easy, comfortable’ *Musil*, 317 (CA *hana’a* ‘to be beneficial’). *wahani min* ‘blessed is he who’ *Su*, i, 138; *Musil*, 145.
- hwy* *hūj* (pl.) ‘violent, vehement, frantic’ <450> (CA *ahwaj* pl. *hūj* ‘intrepid warrior who throws himself into the fight’); in <D15/1> *hūj* was expl. as ‘great distance, desert crossing’ or syn. of *lāl* ‘mirage’.
- hwē* *hawd lēl* ‘midnight, middle of the night’ <193>.
- hwz* *hāz*, *hāwaz* ‘to make a playful jab at, feint at; to stab, jab at, pierce’ <4/8>. *yihūzik* ‘he feints at you, challenges you in a playful way’ <17/10>; ‘*ēnih yihūzik* ‘her eye pierces you’. *yhāwizīn* ‘they (f.pl.) shy at’ *Musil*, 318; *hōz* ‘a jest, feint in duelling’ *Musil*, 129-130. *hōzah* ‘a shake, nod at’ *Musil*, 275; ‘threat, intimidation’ <B1/33>.
- hws* *mahāwās* (pl.) a nickname of the Šammar warriors, meaning ‘hardy and courageous men who are experienced in warfare, ferocious warriors who fight as if in a frenzy’ <303,304> (CA *hawwās* ‘courageous and hardy; lion’; *hawas* ‘craze, madness’).
- hws̥* *hāš*, *yihūš* ‘to fight, tussle’ *Glos* <32/9><G/70>. *tahāwaš* ‘to altercate, quarrel, fight’ *Musil*, 288, 496 *Glos*; ‘to fight fiercely,

savagely' *Maws*, i, 144; *Musil*, 659 <161>. *hōš'* 'fight, fighting, battle, mêlée; excitement, bravery in battle' *Musil*, 212, 288 <33/22><D2/18, Bx3/6><M/62, C/29, 42, Mx1/103, 3/21, 29>. *hōšah* 'pandemonium, fracas, rough and tumble' (CA *hāšha* 'to be in a state of commotion, disturbance'; *tahāwasha* 'to become intermingled in a mêlée').

hw^ʿ *hā^ʿ* 'to roar' *Musil*, 151. *tahawwa^ʿ* 'roar, rattle' <P1/17> (CA *hā^ʿa*, *tahawwa^ʿa* 'to throw up, spit out, vomit').

hw^l *hōl* pl. *hawāl* 'terror, fright, alarm' <23/9><S/129>. *mhawwal* 'frightened, alarmed' <Mx4/28> (CA *haw^l*).

hw^m *hōmah* 'top (of the head)' <174>; *hāmt ar-rās* 'the cranium' *Musil*, 115; *mrawba^ʿāt al-hwām* 'horses whose heads are almost four-cornered'. *hāmah* pl. *hawāyim* 'a big-bodied man; a man with an insatiable appetite' *SuFa* <M/87> (CA *hāmah* pl. *hām* '(top of the) head; chief; *ahwam* 'big-headed').

hwⁿ *hān* 'to be easy, negligible, of little importance' <Bx6/10>. *hawwan* 'to make easy' <N/148>. *hāwan* 'to ease, facilitate' <B5/4>. *ahān*, *yihīn* 'to treat s.o. with contempt, to humiliate, disdain, consider s.o. insignificant' <Bx14/14><H5/11, S/50, N/68> (CA *hāna*, *ahāna*). *ma hint* an expression of farewell, 'may you not be slighted', or *allah ma yhūnik* 'may God protect you from any humiliation'. *hūn* 'what is contemptible, despicable, insignificant' <B2/20>. '*ala hūn* 'easily, calmly, gently, leisurely' <28/4> (CA '*ala hawn*). *mihūnah* 'contempt, humiliation' <M/89> (CA *mahūnah*). *hayyin* 'insignificant, paltry, negligible, of little value; useless, base' <B1/15, 3/26><Mx4/27>; *hwayyin* 'weak, feeble' <B2/a> (CA *hāna* 'to be easy; to be of little importance'; *hūn*, *hawān* is the opposite of '*izz*; *hayyin* 'easy; insignificant').

hwy *hawa* 'to love, be fond of' <S/84>. *hawa*, *yihwi* 'to go down, come down' *Glos*; 'to plunge down; to swoop down, pounce on' <4/10><166, 396>. *ahwa* 'to throw, let drop' <Mx2/81> (CA *ahwā* 'to drop; to pounce'). *ihtawa* 'to wish, desire' *Su*, i, 138. *hawa* pl. *hwiyah* 'air, wind, draft' <5/12, 8/b> (CA *hawā* pl. *ahwiyah*). *hawa* 'love, passion' *Musil*, 158-159 <24/11, 14><113, 283, 292, 617><B4/24>; 'fancy, pleasure; desire, longing' <P1/2, O/3>; *hawāh* 'his, her love; man or woman one desires' *Musil*, 513; 'one's favourite condition, pleasure' <B3/3>. *ir^ʿi hawāc*

‘Graze at will! (said to a she-camel)’ *Musil*, 547 <B6/24>. *hāwi*, *hawāwi*, *mhāwi* pl. *hawāwiyyah* ‘lover, fancier, love-stricken’ *Musil*, 173 <140><D9/3,13/3>; *hāwi* syn. of *ṭurgi* ‘wayfarer’ <P6/20>; *hawyān* ‘in love’ *Musil*, 238. *mihtiwi* ‘desiring, longing, wishing, desirous’ <676>. *mhāwīt al-jīmal* ‘she-camel that is fond of, affectionate towards the stud that covered her’ <134,136>; *mhāwītih* (f.) ‘falling in love with him’ *Musil*, 564; *mtahāwīn hu w-iyyāha* ‘they are hopelessly in love with one another’ *Musil*, 138 (CA *hawīya* ‘to love’). *hāwi* pl. *hawāya* ‘plunging, swooping down’ <167>; ‘(a spear) piercing from side to side; spear, projectile’ *JuA*, 104 <G/103>. *hwāyah* ‘pouncing, swooping down on’ <166>. *tahāwi* ‘throwing of spears’ <G/70>. *ahāwi* ‘the wounded or killed; blows that cause death’ *Musil*, 617; *JuA*, 102, 215 <164,172> (CA *ahwā* ‘ala’ ‘to pounce, fall upon’). *hawīyyah* ‘dagger’ <17/10>. *mahāwi* ‘rains towards the end of the *ṣēf* season; scattered rains’ *JuA*, 101 <287>.

hyb *hāb*, *yihāb*, *yihīb* ‘to be afraid of, to fear’ *Musil*, 250, 289 <257><B10/5><C/87,97,S/26>. *hābah* ‘awe; esteem, respect inspired by one’s formidable reputation’ <B2/26> (CA *hāba*; *haybah*).

hyt *hēt* ‘plenty’ <Bx8/6> (CA *hayt*, an expression of admiration or astonishment).

hyj *hāj*, *yihāj* ‘to rut’, the rutting period of camels is the coldest season of the year, from 11 December to 21 January, *Musil*, 332. *hāyij* ‘rutting; wild, furious’ <6/23,7/11>. *hēj* ‘volley of shots’ <B13/21,24> (CA *hāja* ‘to be stirred up, agitated’; *hayj* ‘war’).

hyš *hīšah* ‘thicket’ *Musil*, 176 <B9/12><Mx1/68> (CA *hīsh*).

hyḏ *hāḏ*, *yihāḏ* ‘to be roused, stirred; to bring s.o. in the mood for saying, composing poetry’ *Hess*, 143 <14/2,30/3><B4/3,D9/2><H1/1,3/1,C/166,P4/8,9/1,Mx1/7>; ‘to well up, surge (tears, grief, anxiety etc.)’ <9/1,26/1>. *hayyaḏ* ‘to rouse, stir up, inspire emotion’ <2/2,4/5,10/1,11/2,23/1,27/1> <450><B2/1,6/2,D5/4,9/1,N1/2><Mx1/65,S/151>. *tahayyaḏ* ‘to be stirred; to well up (grief); to feel the urge to compose poetry’ <6/2><P7/b,B/33,H3/f,G/158> (CA *hāḏa al-ḥuzn al-qalb* ‘grief affected the heart time after time’; *hayyaḏah* ‘he roused, excited, provoked it’, i.e. the heart; *tahayyaḏah al-*

- ḡarām* ‘vehemence of desire returned to him a second time’).
 hy^ʿ *mihyāʿ* pl. *mahāyīʿ* explained as ‘a confluence of wadis or a valley between mountains’ <6/5>; ‘broad road, passage, pass’ *JuKha*, 111 (CA *ṭarīq mahyāʿ* wide, spacious and clear road’; *hayʿah* ‘what is poured on the ground and runs in streams’).
 hyf *istihāf, yistihāf* = *yijih al-hēf* ‘he is struck by the mortal illness called *al-hēf*’ *JuA*, 228 <D5/11>. *hēf, hēfīyyah* ‘hot, dry wind blowing in summer from the south-east, causing much suffering, especially to children and women’ *Musil*, 12; *Hess*, 67; *hēf al-ḡanam* ‘the scourge of sheep, a generous host who slaughters great numbers of sheep’ <N/136> (CA *hayf* ‘hot wind from the south which causes the leaves of trees to fall down’; *istahāfā* ‘to be struck by the *hayf*’). *mhīf, mhāyif* ‘high, soaring’ <D5/1>. *mahāyīf* (pl.) ‘inclining, bent over’ <19/10,24/7>. *maʿ az-zarāj mhāyīfīn li-l-mitāwīg* ‘on a land covered with hillocks that slopes toward the higher elevations’ *JuA*, 165 (CA *hāfā* ‘to fall’, said of leaves). *hāf* ‘Ford pick-up truck’ <Bx2/1,10/4,11/2,12/5>.
 hyg *tahāyag* ‘to ascend; to strive, aspire at’; *yōm tahāyag ʿala šīʿib al-wāʿar* ‘ascending the high bank of al-Waʿar valley’ *Musil*, 647. *hīg, hīg* ‘male ostrich’ *Musil*, 583 <4/9,17,11/11><186,585> <B4/12><N/100,S/24,134> (CA *hayq* ‘very tall and slender’, said of the ostrich).
 hyl *hāl* ‘to strike with awe’ *Glos*; ‘to cave in, collapse’ <S/161>. *hayyal* ‘to cause to cave in, to slide down in an avalanche; to overwhelm, descend upon in superior numbers,’ part. *mhayyil* <B/31>. *hayāl* ‘caving in, coming down in a slide; pouring with, bubbling over with, effusive’ <B6/2> (CA *hāla* ‘to cave in, pour down’). *hēl* ‘cardamom’ <13/12><Bx4/8><P6/17,Mx2/59>.
 hym *hīm, hyām* (pl.) ‘crazed with thirst; camels afflicted by a disease that causes them burning thirst’ <12/8><606>. *hyām* ‘ruin, utter despair caused by unfulfilled desire’ <11/22><P4/22,S/3>. *hāmah* ‘feeble, diseased (she-camel)’ <N1/7> (CA *hīm* s. *hāʿim, hāʿimah*: *al-ibl al-ʿiūsh* ‘camels afflicted by the disease called *al-huyām*’, also ‘madness, the state of one crazed by love’; *haymān* pl. *hiyām* ‘very thirsty’).
 hyy *hayya* ‘to make, prepare’ <N/32>. *hayyah* ‘battle’ <534> <Bx1/a><N/86,G/222,C/71>.

و (w)

- wāy* a particle denoting perfection <N/107> (CA *ayyu rajulin* ‘what a man!’).
- wbr* *wubar* ‘hair, fur’ <N/214,G/32>; *sūd al-wubar* ‘camels with black wool’ <1/9>; *ḥamrīn wubarha* ‘the she-camel’s wool is reddish brown’ <B8/8>. *wabir* pl. *wubrān* ‘a kind of marmot (*Procvia Syriaca*)’ *Hess*, 87; *Musil*, 28 <662> (CA *wabar* ‘wool of camels, rabbits and the like’; *wabr* pl. *wubūr*, *wibār* ‘daman, Syrian rock-badger’).
- wbl* *wabil* ‘heavy rain; a downpour for several days, inundating whole plains’ *Musil*, 11 <1/6,9/23,10/6,18/4,29/3><D4/2,8,5/6,6/3,Bx10/10><M/49,C/94,S/162> (CA *wabl*).
- wby* *ōba*, *yūbi* ‘to infect, contaminate’ <S/5>. *wuba* ‘infectious disease, plague’ <M/4> (CA *wabi’a* ‘to be infected, plague-stricken’).
- wtr* *witr* pl. *wtūr*, *awtār*, also called *bidd* pl. *abdād*, ‘a cushion, stuffed with short straw or wool, is laid in such a way that the folded end is to the rear; the saddle is placed in such a way that the hump enters between the cushions and the saddle can tip neither forwards nor backwards’ *Musil*, 68, 351-353; *Su*, iii, 43 <D2/13><S/97> (CA *wathūr*, *withr* ‘cushion’).
- wtg* *mātūg* ‘firm, stable, fast, strong’ <2/3> (CA *mawthūg*).
- wtn* *waṭīn*, f. *waṭna*, pl. *wṭān*, *waṭnāl* ‘tame, docile, good-tempered, quiet (camels) that do not kick when they are being milked’ <9/33><N/141> (CA *wāṭhīn* ‘steady, still, tranquil’; *al-mawthūnah* ‘the submissive, docile wife’).
- wjb* *mājūb* pl. *muwājīb*, *wajbāt* ‘obligation, duty, necessity, duty towards one’s clan and tribe’ *JuA*, 146; *Musil*, 106-107 <234> <B5/18,6/12>; ‘a hungry traveller, people who must be entertained hospitably’ <N/196,P6/11,12,Mx2/15> (CA *wājīb* ‘duty, obligation’). *mājīb* ‘reason, cause, motive’ <B9/13,10/a> (CA *mūjīb*). *wajbah* pl. *wjāb* ‘half astronomical day, the unit used by the Bedouins in their calculation of time; five *wjāb* is two times twenty-four hours plus one night’ *Hess*, 70 <19/4>; *wājīb* ‘time, appointed time (for prayers)’ <Bx1/1>. *wajbāt* ‘for a number of days’ <B1/12>. *wajbah* pl. *wjāb* ‘meal’ <B7/27>

(CA *wajbat ash-shams* ‘sunset’; *al-wajbah* ‘one meal during the day and one at night’).

wjd *wijad*, *yājad* ‘to find, come across’ <362><N/130>. *wājid* ‘plenty, a lot of’ <33a><013,016><B1/14><N/3>. *wijūd*, *wajd* ‘emotional upset, pangs of love, love-sickness; pain, grief, sorrow’ *Musil*, 142, 147 <609><Mx4/84>; *wā-wajdi* ‘alas!’ *Musil*, 84 (CA *wajd* ‘passion; pain, mental pain’).

wj^c *wija^c* ‘to feel pain, hurt.’ *awja^c*, *yūji^c* ‘to hurt, cause pain’ <21/21>; *al-‘amal yūji^c ar-rajjal* ‘witchcraft, sorcery makes a man ill’ *Hess*, 161. *wija^c* ‘pain, disease, suffering, hurting; every sickness’ *Doughty*, i, 298 <21/21><S/94>. *waj^cān* ‘grieved, ill’ *Musil*, 91, 186 (CA *waja^c* ‘pain, ache; ailment’).

wjf *wājaf*, *ywājif* ‘to run at great speed, so that the tassels of the saddle swing to and fro’ <26/7>. *mūjif* pl. *muwājif* ‘swift’ <19/21>; also *mūjāf* <N/153>; *mūjāt* (f.pl.) ‘fast she-camels’ <7/3><D1/13> (CA *al-wajf* ‘speed’; *wajif* ‘a fast, agitated pace of camels’).

wjl *wajlah* ‘fear, dread’ <Mx3/18> (CA *wajal*).

wjn *wajna* ‘strong, big-bodied, hardy camel’ <25/9><B4/10> <Mx2/60> (CA *nāqah wajnā* ‘a perfect she-camel, sturdy and strong’).

wjh *wajjah* ‘to direct, orient’ *Glos*; ‘to direct o.s. to’ <703>; *wajjah* ‘to set out in the afternoon; to set out for, go to, come’ <D12/1><H1/24,28,C/88>. *ōjah*, *awjah* ‘to turn to face, to run in the direction of’ *Glos* <33/7><168,169>. *wajh* pl. *wjth* ‘face’ <119, 375,436>; ‘countenance, honour, protection; direction’ *Musil*, 55, 270, 438-441; *Glos* <9/28,12/10,27/12,33/23><278> <D3/1><P8/3,N/3,28,M/89,Mx2/42>; *ma lih wajh* ‘he has no honour’ *Hess*, 169 (CA *wajh*). *al-wjth al-mtān* ‘the hard, surly faces; misers, ungenerous, selfish men’ <062>; *al-wjth az-zahāyid* ‘niggardly, unwelcoming faces’ <N/185>, syn. of *al-wjth al-midlimāt* ‘dark, unfriendly faces,’ contr. of *al-wjth al-misfirāt* ‘open, friendly, welcoming faces,’ and of *samhūn al-wjth*. ‘*ind wjth* ‘facing, in view of’ <639>. *wijāhiyyah* ‘respect, esteem, repute, standing’ <D7/10> (CA *wajāhah*). *mūjāh* ‘departure in the afternoon’.

whd *muwahhid* ‘declaring that God is one, professing the unity of God’ <180> (CA *muwahhid*).

- whš* *whūš* (pl.) ‘predatory animals or birds’ <3/1><Mx3/2> (CA *wahsh* pl. *wuhūsh*).
- whl* *muwāhīl* (pl.) ‘fat, fattened (sheep)’ *Su*, ii, 113 <C/90,Mx4/107,G/30>.
- why* *ōha*, *āha*, *yūhi* ‘to hear, listen, perceive’ <2/12,19,5/10,6/16,22/1,24/2><021><Bx8/8><C/11,S/66>; ‘to hurt’ <4/21,21/21>. *tuwahha* ‘to listen, hear’ <B1/17><N/53>. *wahāh* ‘noise, thunder’ <B6/20> *wahy* ‘sound’ <G/152> (CA *wahāt ar-ra‘d* ‘the noise, crash of thunder’; *awhā* = *awmā* ‘to make signs, speak secretly to’; *wahy* ‘secret sound, voice; sound’; in modern usage the meaning has been transferred from the emitting end of sound to the receiving one). *wihīyyah* expl. as *šedah* ‘(gracious, beautiful as) game’ <B8/2>.
- wxr* *mīxār*, *mīwaxxar* pl. *muwāxīr* ‘rear parts, tail, end, what comes last’ <B3/8><Mx1/36,M/92> (CA *mu‘akhkhar*). *wāxir* ‘the last, rear, end; the rear teats of the camel’s udder’ <D6/5> (CA *ākhīr*).
- wxm* *wuxām* ‘bad grazing land without *rimṭ* or other *hamḍ* (salty) plants that are the preferred food of camels’, cf. *Musil*, 337-338 <655>; *mar‘a wixīm* ‘bad pasture’ *Musil*, 310 (CA *ard wakhām* ‘land without good pasture, bad grazing ground’; *ta‘ām wakhīm* ‘unappetizing, unsavoury food’).
- wdd* *widd* ‘love, affection’ <037,121,122,280,514>; *widdha* ‘she wants, wishes, desires to’ <108>; *widdhin yxatibha* ‘they hope that he will ask for their hand’ <115>; *ma widdi* ‘I don’t want’ <586> (CA *wadd*, *widd*, *wudd*). *mawaddah* ‘love, friendship’ (CA *mawaddah*).
- wdr* *waddar* ‘to bring to ruin’; ‘*asa allāh ywaddirah* syn. of ‘*asa allāh yazlif, yagla‘ bha* ‘may God rid us of it, uproot it and take it away.’ *wudār* ‘what can be dispensed with, leaves one indifferent, s.th. one does not care about’; *wudārha* syn. of *gal‘atha*, *ma ‘alēna minha*, *xallha twalli* ‘may it be uprooted and carried far away from here, we do not want any of it, let it go away’ <Mx1/43,S/58> (CA *waddara* ‘to bring to ruin, cause one’s perdition’; *waddir wajhak ‘annī* ‘Go away, clear out!’).
- wd*^c *wida*^c ‘to deposit, to entrust to’; *wida*^c *t allāh* ‘you are entrusted to God’, a farewell formula, *Hess*, 154 <G/206>. *wida*^c, *wadda*^c ‘to take away, carry away’ <12/6>; ‘to entrust to s.o.; to give

s.th. in charge of s.o., in s.o.'s safekeeping' <391>; 'to end the intensive irrigation in the season of *aš-sfiri*, autumn, when the owners of the palm groves resume their nomadic existence as Bedouins' <P1/13, Mx3/7>. *āda* 'to cause s.th. to be' <S/137>. *wdā* expl. as 'the period when the fruits or crops are ripening and need frequent irrigation (approximately starting in February)' <N/68>. *wdā^h* '(s.th. given in) safekeeping' <N/54, 55, Mx1/95>; *tara* 'yāli *wdā^hatk* 'my children are entrusted to you, given in your charge and responsibility for their safekeeping' Hess, 95 (CA *awda^a*).

wdm see 'dm.

wdn *waddān* 'persistent downpour' <3/16, 26/16, 31/14> <C/35, S/162>. *wadīn*, *wadnah* pl. *wdān* 'irrigated field' <074> (CA *wadana* 'to moisten s.th. until it becomes soft'; *widān* 'well-irrigated places fit for agriculture').

wdh *waddah* 'to call to one's camels in order to collect them'; *mwaddih* 'a shepherd calling to his camels spread out in pasture in order to collect them' <021> <B8/9>; cf. *Doughty*, i, 261, for comparable cries of herdsman when calling their camels.

wdy *wida*, *yādi* 'to pay blood money' Hess, 92; see also *Glos* s.v. 'dy <B2/28> <M/46, Mx2/9, 3/62>. *ad-dyah* 'blood money' <M/37, 44>; *sāg ad-dyah* 'he paid ransom' <M/38>. *waddāyah* 'men who collectively pay the blood money to extricate a kinsman, thereby demonstrating the solidarity and strength of their tribe' <Mx2/77, 3/8> (CA *wadā*; *ad-diyah*). *wadda* 'to bring, convey, transport, take to' <008, 489>. *mwaddi* 'bringing, transporting' <8/7> (CA *addā*). *wādi* pl. *widyān*, *awdiyāh* 'a long and wide main valley; valley' *Musil*, 684 <024> <B3/16> (CA *wādi* pl. *awdiyāh*, *widyān*).

wḏy *awda*, part. *mūḏi*, 'to harm, hurt, wrong; to annoy, irritate, trouble' <N2/2, Bx11/23> (CA *ādhā* part. *mu'ḏhī*).

wrt *wirīṭ* 'to inherit.' *warrat*, *yirriṭ* 'to bequeath; to beget, give rise to, cause' <B13/6>. *wart*, *wirtah* 'inheritance, legacy' <Mx3/47, C/72>. *mārtah*, *tirtah* 'heirs, offspring; hereditary transmission, heredity' <P8/19, 11/7, Mx3/2>; 'ala *tirtih* = 'ala *sābgih* 'of old, traditionally' <C/38> (CA *warrathā*).

wrd *wirid* 'to come to the water; to come at, rush at' *Glos* <566, 626, 635> <Mx2/102, 106, 112, G/97>; *al-bill wardat* 'the cam-

els have moved to the water' *Musil*, 341. *ārd* 'I come, rush (at the water)' <544,552>; *nird* (CA *nawrid*) 'we go to the water, rush at' <21/32>; *yirdūn* 'they move towards (the water); they rush at, attack' <636><C/97,P11/6,G/6,8>; *yirid hyāḏ al-mōt* 'he enters the pool of death' *Hess*, 92; *tird al-bala* 'they rush into the turmoil of battle' <Bx8/5>. *warrad* 'to go to the well, water' <2/14,33/10>; 'to water, give to drink, drench' <2/15>; 'to bring to the water, to one's destination; to import; to attack; to go to s.o. in order to seek advice, guidance, obtain s.th. from s.o.' <20/2><634><B10/13><Mx2/98,H1/46,G/38,232>. *tawārad* 'to rush to the water in great numbers, to crowd into' <B1/3><Mx3/36>. *warrād* 'the man watering the camels; going to the well' <2/14><N/102>; 'streaming copiously (tears)'. *wird*, *awrād* 'watering party; animals or people hurrying to the water, the well' <17/7,19/5><594><B4/1,4/9,6/3,D4/10,7/1><N/65,Mx4/40,78,C/137>; 'attack' <M/67>. *wārid* pl. *wrūd* 'coming, going to the water; rushing, charging at (like herds of camels running to the water)' *Musil*, 167 <3/19,9/23,30/18,19,32/5,33/9,24,50><287>; or the pl. *ārād* (<*awrād*) <3/17,13/17>; *wārid* 'news, talk; imported commodity, imported car'; *wārid almān* 'car made in Germany, Mercedes-Benz' <Bx12/5>. *yōm l-ārād* 'the day on which the camels are watered' <2/11>. *mārad*, *mīrād*, *mārūd* pl. *mawārid* 'watering-place, well' *Musil*, 186; *Glos* <3/18><626><N/38,52,95,P4/19,7/2>; *mawāridhum* 'their favourite pastime, subject' <B6/27> (CA *mawrid* pl. *mawārid* 'watering-place, well', also 'the pool of death', hence the image of attacking warriors as if thirsty for the taste of it and rushing to it; *wird*, *awrād* 'camels or birds coming to the water'; *īrād* 'the bringing to the water'). *mwarrad* 'attack, charge' <Mx1/42>.

wrs *wirs* 'plant from which the yellow dye is made' *Musil*, 107; 'yellow dye' <P1/5>; 'a kind of scent, perfume' *KhaAd*, 207, 258. *mwarisāt* 'women who have applied cosmetics to their face' <G/164> (CA *wars* 'a plant producing a yellow dye').

wr^c *wir^c* pl. *wir^cān* 'a child; a child of less than five years of age' *Hess*, 139; 'a child up to its seventh year' *Musil*, 244 <28/7><016,037,629,634,705><B9/21><N/187,197>, also *wrā^cāt*,

- wirʿānīn* <M/35>; ‘girl’ <D11/3> (CA *waraʿ* ‘weak, without the means to fend for o.s.’). *wirʿ* ‘sharp’ <331>.
- wrg* *warg* ‘doves’ <14/2,18/9,27/4> (CA *warqā*). *muwarrig* ‘cutting, sharp (weapon)’ <156>.
- wrk* *warʿ* pl. *wrūk*, *awrāk* ‘haunches’ <7/9,9/26,27/11><297> (CA *warik* ‘what is above the thigh; hip, haunch’). *mīrakah* pl. *muwārik*, *myāric* ‘leather cushion stuffed with wool or camel’s hair on which the camel rider crosses his legs; it hangs from the front knob of the saddle, resting on the camel’s shoulder blades, and is ornamented with a fringe, *hadab*’ *Musil*, 171, 291, 353 <6/30,9/22><D2/14><N/8> (CA *mawrik*, *mawrikah*, *mīrakah* pl. *mawārik* ‘the place in front of the saddle on which the rider folds his feet’).
- wry* *warra* ‘to show, let s.o. see’ <451>. *wara* ‘behind, beyond’ <611,613>; ‘why’ <14/4><645><Bx9/21>; *warāh šēn* ‘Why is he so ugly?’ <100,108>; *warāk = lēš*, ‘for what cause, wherefore you [...]?’ *Musil*, 216 <691>; *warāc hniyya* ‘What are you (f.) doing here?’ <042>. *wara dhart* ‘Why have you come out?’ *JohnEa*, 157; *warāc wāgfah* ‘ind al-bāb’ ‘Why are you (f.) standing at the door?’ *JohnEa*, 106.
- wzr* *wizar*, *yāzīr* expl. as ‘to stand and urinate’ <G/149>.
- wzn* *wizan* ‘to weigh.’ *wazzan* ‘to prepare’; *wazznu zihābkum* ‘Prepare your supplies (for a raid)!’ *Musil*, 507. *wāzan* ‘to come level with, parallel’ <G/212> (CA *wāzana* ‘to balance’). *mīzān* pl. *muwāzīn* ‘balance, scales’ <N/6,Mx4/29,103>; ‘a small bowl made of wood or metal, *shalah*, used to measure water that is poured into the *miṣfāh*, the pots in which fresh coffee is brewed’ <N/89,107>. *wāzīn* ‘balancing, straightening, calibrating’ <H1/37>. *māzūn* ‘weighed, ready; beautiful, fine’ <11/a,22/3,28/2>; *māzūn al-kalām* ‘(fine) poetry’ <N1/16> (CA *mawzūn* ‘weighed; of full weight’; *kalām mawzūn* ‘metrical speech, poetry’) *wzān*, *wazīn* ‘at the facing side, across, opposite; besides, next to’ *JuKha*, 167 <132,463,467> (CA *wīzāna* ‘commensurate with, corresponding to’). *waznah* pl. *wzān* ‘a weight of 1460 grams’ *Hess*, 124; ‘two *waznahs* are one *ṣāʿ*, and one *waznah* is about 50 riyals’ *Ph*, ii, 175; *waznah* also means ‘a small stone used as a measure to divide a remainder of water among a group of travellers or raiders; the stone is put in the drinking

bowl, which is then filled up so that the stone is just immersed in the water and all men are able to ascertain that no one drinks more than the others' <067,088,105><Mx1/60>, see also *Musil*, 94.

wzy *wiza*, *yāzi* 'to gather in a place, to take refuge' <12/9><B3/a,7/a,2,9/33><N/183,M/54,85,Mx1/56,G/54,S/22>. *wazza* 'to chase, drive, scare away'. *āza* 'to offer refuge, give protection to s.o., to hide' <Mx2/85>. *tiwazza* 'to take refuge with' <Mx4/116>. *mūzi* 'causing s.o. to take refuge, have recourse to' <S/2> (CA *wazā*).

wsd *wassad* 'to lay s.o. to rest on the ground; to shoot down, lay low' <Bx8/11>; *kull wāhid wassidōh iṣāyilih* 'they were all laid to rest on their thoroughbreds (i.e. men and horses were hit and killed)' <Mx2/27> (CA *wassada* 'to put under s.o.'s head, rest, give s.o. s.th. as a pillow').

wsr *wisar* 'to tie, fix' *Glos. muwāsīr*, *wsūr* 'fetters, shackles, straps, thongs' <B1/6><G/113,Mx1/22,4/18,S/85>. *mwasar* 'fettered, strapped, tied' <H2/2> (CA *asara* 'to bind, fetter').

ws^c *wassa^c*, *yissi^c* (cf. *Proch*, 73, *yirriḷ*) 'to remove; to stay at a remove' <22/9>. *tiwissā^c* 'room, means' <P6/6>. *wisā^ciyah* 'laxity, license, permissiveness' <D9/10> (CA *wasā^ca*).

wsg *wisag* 'to load and drive' <Mx2/9> (CA *wasaga*). *wisg* pl. *wsūg* 'the top of the back, the spine; the back of a camel, the part of the back on which loads are carried' <611,612><Mx1/10> (CA *wasq* 'a camel load'); 'the rounded top of a mountain, full of crevices and hollows, plateau' <1/5>. *wisīg* = *ixīd* 'a herd captured from the enemy and being driven away' *Musil*, 556 <B/26,G/237>. *māsāg* syn. of *nī^c* 'defile' <B/29>.

wsm *wisam*, *yāsīm* 'to brand a camel (on the head, neck or upper part of the legs)' *Hess*, 81 <057><P9/17,Mx3/41>. *wassam* 'to brand' <Mx2/97>. *wasm* pl. *wsūm* 'brand showing the ownership of a camel' *Musil*, 312 <057,058,492>; 'mark, imprint, trace' <101><B2/29,12/4,D2/4><G/170,Mx2/113,114>; the *wasm* of ad-Dindān's tribe of al-Ḥarāršah is *ṣāfiḡ bi-rugmitih* 'a vertical line and under it a dot on the small upper part of the neck, *mdagg ar-rgibah*, and ad-Dindān's own mark, *aš-šāhid*, is a *latmah*, slash, under the camel's ear; the *wasm* of al-

- Makhārīm has the shape of a forked stick, *miš'āb*, on the camel's neck. *wasm*, *wasmi* pl. *wsām* 'the autumnal rains, the rains of Canopus, the Pleiades, and Gemini' *Musil*, 8 <11/14,13/15, 18/10><350><B3/a,D7/4,N1/15,Bx9/9><P8/8,9/4,G/165, 168> (CA *wasmī* 'the rains of early spring', so-called because in its traces the annuals shoot up later in the season).
- wsn* *tuwāh al-wsāni* 'the stench did him in' i.e. he fainted; *yūnis* 'he faints' <19/9>. *mūsin* 'giving out a ghastly smell' (CA *asana* 'to become altered for the worse in odour when it has stood too long', said of water).
- wiš* *wiš* 'what' <011,201,430>; *wiš fih* 'what is the matter with him' <026>.
- wiš'* *wišī'* 'thick thread of red wool which is made into little balls as embellishment to be attached to the ropes of the camel's halter (see s.v. *xṭm*)' <D2/12,14/5>. *mwašša'* 'embellished with *wišī'*' <C/140> (CA *washa'a al-quṭn* 'he wound the cotton'; *washī'ah* 'a small ball of wool').
- wšl* *wšāl*, expl. by Ibn Batla as 'the milk that comes first, which is in the udder, before *al-ʿatīf*, the main part of the milk yielded by the camel; the *ʿatīf* is followed by *al-ʿilāl*, the last part of the milk'; also 'dripping water, blood, milk' <H1/41,P1/19,2/2> (CA *washal* 'water dripping from a rock in a mountain'; *washala* 'to flow, drip'; *nāqah washūl* 'a she-camel dripping with milk').
- wšm* *wišam* 'to tattoo.' *awšam*, *yūšim* 'to light, kindle' <N/19> (CA *awshama* 'to appear'). *wašim* pl. *wsām* 'tattoos' <11/5,25/21><N1/14> (CA *washm* pl. *wishām*). *wušim* 'the howling of the wind' <5/1> (CA *washīmah* 'vituperations, loud altercation').
- wšy* *ya-tuwāšīha* explained as 'how pretty is its glitter', i.e. of the shiny, polished weapons <459> (CA *washsha*, inf.n. *tawshiyah*, 'to embellish, embroider, ornament with many colours').
- wšf* *wišaf*, *yāšif* 'to describe, depict' <082,128,304> (CA *wašafa* = *hallā*). *šīfah* 'distinguishing mark, feature, characteristic' <P1/4> (CA *šīfah*). *tawšīf* 'shaping, forming' <B8/2>.
- wšl* *wišil*, *yāšal* 'to reach, arrive at' *Hess*, 156 <141,227,266, 378,437,498,580>; *māšilih* 'I am unable to go so far, walk that distance' <685>. *muwāšīl* 'blades (attached to the shafts of the lances)' <P6/24> (CA *mawšūl* 'bound, tied, fixed').

- wṣy* *waṣṣa*, *ōṣa* ‘to bequeath, counsel, advice, entrust s.o. with one’s last will’ <21/20><305><B2/24,Bx1/23><M/73,C/49,G/207,S/83>; *wiṣṣīna bha* ‘we were entrusted with it, bequeathed’ <30/9> (CA *waṣṣā* ‘to bequeath, decree by will’). *wiṣāh* ‘bequest; message’ *Musil*, 318 <21/20><B6/7,12/5,Bx1/23><M/73>; also *wiṣṣiyah* <Mx3/11> (CA *waṣāh* ‘prescription; order, decree; instruction, advice, counsel’).
- wṭb* *wuṭab* ‘milkskin; skin in which the milk is churned’ <P3/5> (CA *waṭb* ‘milkskin, skin in which are put clarified butter and milk’).
- wṭf* *watfit al-jurrah* ‘leaving large traces, footprints’ <3/15> (CA *waṭafa* ‘to come down in abundance’, said of hair hanging down from the eyebrow, rain from the clouds etc.).
- wṭn* *wiṭan* pl. *awṭān* has the same meaning as *dīrah* ‘region, country, territory belonging to one of the tribes’ *Musil*, 250, 555 <16/7,23/3><187><P9/11> (CA *waṭan* ‘homeland’).
- wṭy* *wiṭa*, *yāṭa* ‘to walk on, step on, tread on, pass through; to step, walk; to trample’ <1/2><439><D9/7><P8/19,11/9,M/24,H3/1,2,C/116>; *yāṭa* ‘he walks, treads with his feet’ <4/2> (cf. *Proch*, 69-70: *wiṣil* imperf. 3 m.s. *yāṣal*); *tāṭa* (imperf. 3 f.s.) <D15/2>; ‘to come to, pass over’ <Bx14/24>; ‘to venture into’ <B2/31>; ‘to happen to, afflict’ <23/5,24/16><B5/4,D13/1>; ‘to be applied, to become a fact, to be done’ <B5/12>; *ant wiṭētha* ‘Have you been there?’ <631>; *wiṭi* ‘it was hit, touched by’ <B3/17>; part. *wāṭi* ‘stepping on, hitting, happening to’ <B3/16>; inf. n. *wiṭy* <M/24> (CA *wati*’a imperf. *yāṭa* ‘to tread upon, to step on’). *waṭṭa*, *ywaṭṭi* ‘to step on, to kick (the neck of the camel in order to make him go faster); to strike at’ <19/21,23>; ‘to lower, cause to lower, pull down; to force down, subdue’ <25/1><B9/27,11/13,D7/18><P11/8>; *ma twāṭa* ‘she does not let herself be reined in; she is indomitable’ <26/5>. *āṭa*, *awṭa* ‘to put down, bring down, set on the ground’ <B1/26,7/26>. *tiwaṭṭa* ‘to tread, walk on; to march’ <B1/21>. *muwāṭi* ‘feet, hoofs, hoof pads’ <6/25,29,9/30,14/14,27/11><334><P10/1>; ‘dwelling place, abode’ <453>. *wiṭa* ‘the ground, surface on which one walks, earth; desert’ *Musil*, 86 <9/30,24/9>.

- wḏh* *wadḥa* pl. *wiḏh* ‘a pure white she-camel; pure white is the colour most favoured’ *Musil*, 334 <021,038,106,538><G/167, 191>. *wadḥ an-niḡa*, see *ngy. muwāḏīh* ‘clear, plain (things); proofs; grains of cardamom (as *maḡātīr*)’ <H2/16,22,G/50> (CA *wāḏiḥ*). *wḏḥi* ‘Arabian oryx’ <33/34,43><B/10,24,Mx3/27>.
- wḏy* *yūḏi* ‘it illuminates, shines’ <31/8><Bx13/15><Mx3/51>; *yāḏi* ‘it shines’ *Musil*, 108. *mūḏi* ‘luminous, white, fair’ *Glos. muwāḏi* ‘lights, illuminations’ <B2/28> (CA *aḏā’a* ‘to shed light’). *ḏaww* pl. *ḏiyyān* ‘fire, light of a fire’ <30/17,33/42><B3/5,5/26,27,6/27,10/8><M/35,67, H2/17,P9/9,G/11> pl. *ḏiyyān* <C/4,Mx3/18> (CA *ḏaw* ‘light, glow’).
- wād* *tawāad*, part. *mitwāid* <670><S/90>, ‘to arrange for a meeting, to expect to meet s.o. at a certain place.’ *mīād* ‘place of meeting, rendezvous, gathering place from where a raid is launched; encounter, anticipated battle or attack’ <066>. *wād* pl. *wād, wāāyid* ‘(place of) meeting agreed beforehand; a fight ordained by God’ *Musil*, 553 <656,660><N/10,14,B/37,G/6> (CA *wād* ‘promise’).
- wār* *wāar* ‘difficult terrain, difficult thing’ <P8/19> (CA *wār*).
- wāl* *wāal* pl. *wāl, awāl* ‘mountain goat; noble person (who lives on moral heights as an ibex is only seen high in the mountains)’ <M/93,B/24> (CA *wāl* pl. *wūāl, awāl* ‘mountain goat; noble person’; *wālah* ‘inaccessible place high in the mountains’).
- wāy* *wāa, yāi*, part. *wāi*, ‘to remember; to be aware, conscious’ <32/14><D4/5>; *min gabil yāi* ‘before he can use his reason, becomes aware’ *Musil*, 152; *yōm wāa lē* ‘when he became aware of it (it was already upon him), before he knew, all of a sudden’ <B/29,31,G/17> (CA *wāā, yāi* ‘to pay attention, heed; to perceive, hear; to become aware’).
- wfar* *mwaffar* ‘redundant, saved, held back, laid by’; *māxūd mwaffar* ‘(the offer) is accepted in gratitude and hereby returned’ <372>.
- wfg* *ittifag* ‘to come to an agreement, to follow a common course or policy’ <445> (CA *ittafaqa*); *b-tīfāg* ‘thoroughly, harmoniously’ *Musil*, 108 (CA *ittafaqa*).
- wfy* *wifa* ‘to be complete’ <1/7><N/132>. *waffa* ‘to make full, complete’ <G/71>; *wiffi* ‘it was made full, completed’ <N1/

- 12>; *twaffāni* ‘ala *dīnik* ‘let me die in Your faith’ <21/10>. *wāfa* ‘to be full, ample, abundant’ <293> ‘to meet, rendezvous’ (CA *wāfā* ‘to meet s.o. as previously agreed upon’). *āfa*, *ōfa* ‘to make full, complete; to pay in full (debt)’ *Glos* <11/6><Bx11/11> <N/85, Mx4/40>. *tuwaffā* ‘to die, decease’ <399, 416, 596>. *wāfi* ‘ample, abundant, plentiful’ <7/6><D1/3><Mx2/86, C/16>; ‘perfect, complete’ <B11/5>; ‘faithful, loyal’ <S/135>; ‘one’s due, amount owned’ <B5/15> (CA *awfā* ‘to give to the full’).
- wgt* *āgitat dyārhum* ‘their land became drought-stricken’ <B3/a>. *wagt* ‘period of drought and hardship’, syn. of *mahal*’ <;1;3> <308><B2/a><C/56>. *mūgit* ‘drought-stricken’; *mūgtīn* (pl.) ‘people suffering the effects of drought’ <;12> (CA *waqt* ‘time, period of time’).
- wgd* *wigad* ‘to catch fire’ *Musil*, 177. *waggad* ‘to fuel, keep burning’ *Musil*, 306. *awgad*, *yūgid* ‘to light a fire’ <M/57, 95>; *ġdat* for *awgidat* ‘it was lighted’ <33/42>. *mūgdīn al-ḥarb* ‘those who light war’s flame’ <D1/8>. *wgūd* ‘burning (of a fire)’ <33/3><N/19, M/80>. *wigūd* ‘fuel’ <33/42> pl. *wigāyid* <B/42> (CA *waqada* ‘to take fire, burn’; *waqqada*, *awqada* ‘to kindle, ignite, light’; *wuqūd* ‘ignition, burning of the fire’; *waqūd* ‘fuel’).
- wgr* *wigāri* (pl.) ‘destitute, poverty-stricken people, paupers’ <237, 274, 600> (CA *waqīr* = *faqīr* ‘poverty-stricken, very poor, heavily burdened with debt’).
- wgd* *waggad* ‘to wake up, awaken, arouse’ <C/183> (CA *yaq-qaza*).
- wg* *yaga* ‘perhaps, possibly, maybe; unless’ <084>; *walla yaga* *šīfat* ‘or possibly she was seen with’ *KhaAd*, 316 (CA *waqa’a*, *yaqa’a*). *wagga* ‘to let fall; to plunge in’ <D5/10> (CA *waqqa’a*). *wag* ‘impact (e.g. of a bullet)’ <G/39, C/42>. *māgi* ‘battlefield’ <550> (CA *mawqa’ah*).
- wgf* *wigaf*, *yāgaf* ‘to stop, halt’ <044, 404>; ‘to take one’s stand’ <402>. *wīġfat* ‘it (the gun) was put up (for sale)’ <B9/24>, also *wīġġfat* <N/67>. *waggaf*, *ywāġġif* ‘to hold back, restrain, to cause s.o. to stand still in a place’ <029>. *wīġfi* ‘Stand!’ <043>, cf. *ġīfi*, for *ġīfi*, (imp. f.s.) *Musil*, 259. *awgaf*, part. *mūġif*, ‘to stop, arrest, halt, bring to a standstill, hold up, check’ <129> (CA *awqafa*). *wāġif* pl. *wgūf* ‘halting; standing still’ *Musil*, 227; ‘standing

(in fixed position) and bending the neck down' *Musil*, 346 <24/9><422>; 'standing upright' <641> (CA *wāqif* pl. *wuqūf*). *wagfin*, *wagfiyyah* 'at once, immediately' <Bx2/14><M/46>. *wagfah* 'stand, taking up position' <33/54>; *wagfat al-ūd* 'noon, the time that the sun is in its zenith' <A/4>. *māgīf* 'stopping place, place'; *nahār al-māgīf* 'day of gathering at the Last Judgement' <N/6>.

wgm *wagm* 'about, approximately' <7/16>; *wagm māyih xayyāl* 'about a hundred riders' *Musil*, 656; *ya-lēt sinni min muwāgīm sinnih* 'I wish my age were about the same as hers' *JuKha*, 162; *ya-rākbīn min fōg bint al-^ʿmāni*, *wagm ar-rbāʿ w-taww ma šagg nābih* 'O rider of an Omani she-camel, about seven years old and not yet having its eye-teeth' *Su*, iii, 99 <B9/4>.

wgy *wiga*, *wagga* 'to protect (from being touched, hurt)'; *yāgāk al-^ʿirīm* 'may the Most Gracious protect you' *Musil*, 310. *wgīt* 'may you be protected from harm' <B1/18>; *wala waggat al-lihyān* lit. 'there was nothing between the jaws, nothing that prevented the jaws from touching', i.e. the morsel was so small that it could not even be chewed, <9/10>. *tiwagga* 'to seek protection, protect o.s. from' <N/169>. *ittiga* 'to seek refuge with, the protection of; to become hidden, concealed from view' <182>; 'to find protection, cover from danger' <B4/23>. *al-wāgi* 'the Protector,' <Bx13/20>. *māgiy* 'protected against damage or harm' <9/29>. *mittigi* 'hidden (from view)' *Musil*, 168 (CA *waqā*; *mawqiy* 'well-preserved, protected'; *ittaqā* 'to be wary, protect o.s.').

wkd *wakkad* 'to assure, confirm; to become certain of s.th.; to discern, see clearly' <19/19,26/8>. *wikād*, *wi^ʿd* 'sure, certain; certainly, definitely' <C/91,99>. *bi-l-wikād* 'certainly, surely' <N/111>; *bi-l-ākād* 'certainly, for sure' <Mx2/46> (CA *akkada*; *akād*).

wkr *wakr* pl. *ākār*, *wkūr* 'aerie, nest, bird's nest' <H2/12,S/123>, also *mūkir* pl. *muwā^ʿṭir* <P8/6> (CA *wakr* pl. *awkār*, *wukūr*).

wkl *fī tiklit amrih* 'relying on His command' <B7/37> (CA *wakala*; *tukalah* 'one who relies on others').

wkn *wi^ʿan* 'to lean on for support' <26/20> (CA *tawakkana* 'to lean on for support'; *wākin* 'leaning on').

- wlb* *walb* ‘offspring, children, descendants’ <P11/6> (CA *wālibat al-qawm* ‘the offspring of these people’).
- wld* *walad* pl. *awlād, ālād* ‘boy; son; young, warlike man’ <2/15,25><313><067,069,147,188,207,214,246><D3/1><P5/9> (CA *walad* pl. *awlād*). *wlēd* ‘small boy’ *Hess*, 157; *Musil*, 254. *wild* ‘sons of; warriors, soldiers of’ <197> (CA *wuld*). *wāldāh* ‘both his parents, his father and mother’ <198>; *mal’un al-wāldēn* ‘of cursed kind, upon both sides, of their father and mother’ *Doughty*, i, 286 <049>; *allah yarḥam wāldēk* ‘may God have mercy on both your parents’, said by a well-wisher, *Hess*, 169. *mwāldah* ‘a she-camel that has given birth, with young’ <670>.
- wlʿ* *wallaʿ* ‘to ignite, kindle; infatuate, inflame with passion’ <30/17><430><Bx11/4>. *walaʿ* ‘infatuation, fondness, love, passion, enthusiasm’ <A/9> (CA *walaʿ*). *mwallaʿ tōlīʿ* ‘inflamed (with passion); kindled’ <6/2>. *wilīʿ* ‘burning fiercely’ <5/8>. *mūlīʿ* ‘shining’ *Musil*, 108 (CA *wallaʿa*).
- wlf* *wallaf* ‘to compose poetry’ <H4/1> (CA *allafa* ‘to compose, write’). *tawallaf* ‘to congregate, flock together’ <046>. *mīlāf* ‘a she-camel that dotes on her young’; such a riding camel is loath to part from her young or herd and *tihinn’an walaf*, moans and murmurs grievously *Musil*, 349; ‘given to, affectionate’ *Musil*, 227. *walāyif* ‘comrades, associates, beings accustomed to living together peacefully and affectionately’ <423>. *muwālīf* (pl.) ‘affectionate, attached to s.o. by ties of affection, tender love’ <24/4,14><A/9>; *al-glūb al-muwālīf* ‘the affectionate, tenderly loving hearts’ <24/14> (CA *alīfa* ‘to like, be fond of’; *ma’līf* ‘familiar’).
- wlk* *mwāllakāt* expl. as ‘well-trained’ <D1/4> (CA *walq* ‘perseverance; fast and easy pace’).
- walla* ‘or, otherwise, or else’ (CA *wa-illā*).
- wlm* *wallam, ywallim* ‘to prepare, make ready’ *Musil*, 362 <065>; ‘to load a gun’ <G/205>, inf. n. *wlām* ‘loading of a gun’ <Mx4/78,C/190>. *ūtalam* ‘to be ready, prepared (for use)’ *ḤuA*, 138. *wālim, wālmah* pl. *wālmāt* ‘what is handy, ready; ready for use, consumption’ *Musil*, 320 <7/16>; *al-wālmah* ‘what is ready (e.g. coffee left from the day before)’ *Musil*, 467. *wlām* (pl.) ‘ready for use, prompt’ <B13/21,Bx5/7>; ‘(the trappings on the back of a riding camel) ready for the journey’ <204>; *ma ant b-wlāmih*

‘you are no match for him, not up to his level’ <N1/5> (CA *walm* ‘the girth of the saddle; breast girth’).

wly *wala, yāla* ‘to make s.th. (rain) continuous, to bring *wiliyy* rains’ <14/19><B3/4> (CA *walīy* ‘the rains following those of the *wasm*’; *wuliyat al-arḍ walyan*). *walla* ‘to go away, turn away, turn around, wheel around, go away, flee’; *wall* ‘Away with you!’ *Glos* <15/2,16/3><566><D10/1>. *wāla* ‘to come next to; to come in the way of’ *Glos* <G/233>. *mwāli* ‘next to; coming in the way of’ <B4/21><S/148>. *wiliyy, wāli* ‘God, the Lord’ <9/17,10/2,11/a,12/14,15,21/13,26/29,31/12><260,335><N1/5,16,D4/2,5/14>.

wmr *wimar* see *’mr*.

wmn *wiman* see s.v. *’mn*.

wmy *ōma, yūmi* ‘to gesture at, to flutter, to wave; to make inviting, welcoming signs with one’s arms; to rock, go with a rocky movement, to sway back and forth’ <26/25><090><B3/7,7/30, D2/14><N/34,194,B/39,H1/46,5/13,S/65,67>. *tuwāma* ‘to sway back and forth, to flutter’ <6/31>; *tūtawāmi rūshum* ‘their heads nodded, moved up and down’ *Musil*, 188. *ūmā* ‘swinging, swaying; gesture, sign’ <P1/18> (CA *awma’a* ‘to make signs with the hand or the head’).

wnt *wanēt* ‘a pick-up car’; it is said that in the early days of Aramco such pick-ups were given the number 18 and that the Americans used to pronounce it not eighteen, but ‘one eight’, hence *wanēt*, information from S.A. Sowayan <270>.

wnd *wnād* (pl.) ‘trudging along, dragging themselves’ <13/14>; *an-nāḡah winūd* ‘the she-camel walks quietly’; *wandāt* ‘shuffling, slowly walking women’ *Su*, iii, 103.

wn^c *wanna^c* expl. as ‘to prevent camels from moving on and to stop them with the intention of letting them pasture in a certain place’ <P1/15>.

wnn *wann, ywinn* ‘to moan, lament, groan’ <6/2,23/9>. *wannah, winīn* ‘lament, wailings, moaning’ <3/3,11/4,16/3,5><482><D10/6,N2/2,7,A/1> (CA *annā* ‘to moan, cry’; *anīn* ‘moaning, wailing’).

wny *tawanna, tiwāna* ‘to become tired and to slacken’ *Musil*, 273 <Bx14/29>. *wāni* ‘weak, faint, exhausted’ *Su*, iii, 99 <D9/9><P5/9,11/9,G/103>. *mitwāni* ‘weak, slack, listless, lazy,

tardy' <C/65>. *winiyyah* 'mare, either exhausted or wounded and therefore in the greatest danger from the enemy' *Musil*, 615 <409> (CA *wanā* 'to become faint, weak, tired; to flag, languish').

whj *wāhij* 'glowing, burning, blazing' <B10/5> (CA *wahaja*).

wht *wahaṭ* 'a kind of tree, mimosa trees' <G/105>; see also s.v. *ʿrgm* and *fhm* (CA *wahṭ* 'a place where various kind of trees grow, such as acacia and mimosa').

whg *wahhag* 'to disturb; to deceive; to stir up, incite' *JuKha*, 162 <N1/4>. *wahag* 'fright' *Musil*, 590. *wāhig* 'anxious, frightened, disturbed' <C/92>. *mūhiġ* 'bringing, causing worries, anxiety' *Hess*, 32.

whn *wahhan* 'to weaken, enfeeble' <G/161> (CA *wahhana*).

why *tawāha* 'to be wide, have wide rents, gaps'; *tawāhat šgūgha* 'its slashes are wide; causing great destruction' <Mx1/17>. *wahāya* expl. as 'major battle' <B9/28> (CA *wahy* 'tear, split, rent').

wyg *wāg, yiwiġ* 'to see, look, examine, peek, pry, steal a glance' *Musil*, 163-164, 555; also *wāyag, ywāyiġ* <N/138,170,Mx1/46>.

ي (y)

w-iyya 'with, in the company of' <;17>.

yāma, yama 'how much! how often! how many! how many a time!' *Glos* <10/12,13/16,19/3,24/15,29/4,33/16,26,37> (sometimes used with the meaning of *ʿam*, the equivalent of *warubba* or *wa-qad* in boastful sections, *mufākharah*, of classical poetry).

ybs *yabsat* 'it (the wells) turned dry' <B2/12>. *yābis* pl. *yibbās* 'dry, dried out' <7/4,20/4><G/232>; *yābis aš-šōr* 's.o. who quickly and without lengthy consultations comes to a decision and sticks to it' <N/101> (CA *yabisa* 'to be dry').

ytm *ētam* 'to orphan, deprive one of his parents' <33/27>. *yitīm* 'orphan' <11/4> (CA *aytama*).

yd *yad, īd* pl. *īdēn, īdān* 'hand; foot of an animal' <010>; 'hand as an instrument of manly deeds or possession'; *īdēh* 'both his forelegs' <4/16>. *b-īdēn rabʿi gsūmi* '(booty) parceled out among

my men' <107>; *min idāna* 'because of what we did to them, afflicted on them' <222, 470>; *tāḥ bān idāhum mistarḥim* 'he fell into their hands and asked for mercy' *Hess*, 97; *id an-nijir* 'pestle' <635> (CA *yad* pl. *aydī*, *ayādī*).

ydm idām, see s.v. 'dm.

yṣr tiyassar 'to take, supply o.s. with what is available, obtainable.' *istaysar* 'to seize and bind a captive' *Musil*, 190; 'to become captive' <091> (CA *ista'sara li-l-'adūw* 'to submit o.s. as a captive to the enemy'). *yisār*, *īsār* 'to the left' <10/5,26/12><057,058,344,503>, also *miyāsīr* <G/8,152>; *yisāriḥ* 'to the left side of it' <253>; '*ala yisrāk* 'to your left' <682>; '*al ēsār*, *miyāsīr* expl. as *tawakkalu 'al allah* 'rely on God', i.e. 'beat it! get away! take yourself off! forget about it! (i.e. you will not get what you want)' <098,410>; *tijāḍa l-yisāriḥ* 'to slip off, slink away; to shrink, recoil from' <426>; *jānūbih min yisār* 'he went aside, shrank from attacking, confronting him' <390> (CA *yasār* 'left hand, left side'; *ayṣar* 'left'; *maysarah* pl. *mayāsīr* 'left side, left wing of an army'). *miyāmnin miyāsīr* 'to the left and the right, everywhere; in abundance, plentiful, superabundant' <32a>. *yasīr* 'plenty, plentiful, abundant' <P10/6>. *tiyāsīr* 'making easy, bringing prosperity, means of subsistence, help' <B1/4,3/18> (CA *taysīr* 'facilitation'). *mēsūr* 'means of subsistence' <B2/10,5/17> (CA *maysūr* 'prosperous').

ygn ēgan, *yīgīn* 'to be sure, certain of, have certain knowledge of' <21/14><N1/6> (CA *ayqana*). *īgān* 'certainty, certitude, conviction, steadfastness of faith' <21/19,24/17>. *yigīn* 'certainty; certain knowledge that the hour of one's death has come' <N2/12> (CA *yaqīn*).

ymm yamm 'at; to, towards, in the direction of' *Glos* <33/36> <033,061,249,288,381,407,431,480,585,638,656><C/123>; *min yamm* 'from the direction of' <326>; *flān min dūn yammih* 'So-and-So occupies a lower position than I had assumed'. *yimmah* 'direction, side' <179>; *mīmat al-'da* = *min yimmat al-'da* 'from the direction where the enemies are' <Mx2/81,G/180,C/28> (CA *yammama* 'to betake o.s., go to; to head for'; *min yammī* 'from my side'). *yimām*, see 'mm.

ymn tayāman 'to go to the right' <503>. *yimūn* pl. *ēmān*, *aymān*

‘right hand, hand; forefeet, legs of camel or horse’ <6/22,9/20,30/16><097,152,331,428,436><D7/19,Bx6/27><P8/13,M/23,92>; ‘right side, wing, flank’ <148,205>; *aymān* ‘to the right’ <26/12>. (CA *yamūn* pl. *aymān* ‘right side, right hand’). *yimna* pl. *yimāni* ‘right hand, hand; right hand as instrument for the performance of noble deeds’ <21/16,26><090><B2/25><H1/17,M/22>; ‘forefeet (of a mare)’ <172,395>; *yumnāk* ‘to your right’ (CA *yumnā*). *maymūn* ‘auspicious, blessed, fortunate, lucky’ (CA *maymūn*). *mityāmin*, see *mityāsir* under *ysr* <32a>. *yiman* ‘south’ <077> (CA *shāman wa-yamanan* ‘to the north and south’).

INDICES

NOTE TO THE INDICES

When searching for a certain subject, it should be kept in mind that related aspects may be found under different headings. E.g. those interested in the poetry of ad-Dindān will find relevant information under the headings of ad-Dindān (in the Index of Proper Names), ad-Dawāsir (in the Index of Tribal Names), Bedouins, Camels, Poetry (in the Index of Subjects). In the Index of Subjects there is considerable overlap between certain entries, e.g. Islam, Law, Religion, Wahhābi, ad-Dawāsir; Assembly, Fieldwork, Memory, Performance; Narration, Legend, Story, Transmission, Truth; Bedouins, Coffee, Honour, Hospitality, Tribe, Virtue, ad-Dawāsir; Language, Literacy, Oral culture, Pen; Neighbour, Protection, ad-Dawāsir, etc. A quick scan of the entries and sub-entries may be helpful in identifying the entries of interest to a particular subject or theme.

The Index of Tribal Names does not specify tribal hierarchies: names of tribal confederations, tribes, sub-tribes, and smaller tribal units are listed in alphabetical order (with the exception of a few sub-tribes listed under Gḥaṭān and Mṭēr). For information on tribal structures and relations, in particular with respect to the ‘Tēbah (‘Utaybah) and ad-Dawāsir tribes, one should refer to the relevant chapters in Volumes 1-4 (for the Dawāsir Appendix I of vol. 4). In some cases the line between Tribal Names and Proper Names is blurred, e.g. the Sudayri’s (pl. as-Sidāra) have been listed under Tribal Names though they are more commonly referred to as a family than as a tribe (but the poet Mḥammad as-Sudayri under as-Sudayri in the Index of Proper Names), whereas the families of Ibn Raṣḥīd and Ibn Gwēd (pl. al-Gwidah) have been included in the index of Proper Names. If a name is not found in one index, it might occur in the other.

The definite article al- (or ad-, aṣh- etc.) and the prefix Āl (‘family’) are disregarded for the purpose of the alphabetical order of entries. Many proper names have been included under the more general heading of Ibn + family name, e.g. Ibn Gwēd, Ibn Su‘ūd for members of the Saudi royal family (but some names, especially the ones that occur frequently in the text, like ‘Abd al-‘Azīz ibn ‘Abd ar-Raḥmān, Fayṣal ibn Turki and others, are listed according to their first name). Sometimes both the

definite article and Ibn are used as a prefix, ar-Rashīd and Ibn Rashīd; in this case the name is found under Ibn Rashīd; but the name listed as ar-Rbayyi' is also known as Ibn Rbayyi'. The alphabetical order is determined by the Latin alphabet and disregards symbols used solely in the transcription of Arabic phonemes (‘, ’, ḥ, ḍ, ġ, and the macrons on vowels). The combination Dh is treated as single D, Kh as single K, Sh as single S, Th as single T. Affrication of g and k has been omitted.

Not all personal and tribal names found in the text of the 4 volumes have been included, but only those which in my opinion are of some interest in the broader context of these editions. A few names of places are found in the Index of Subjects, but for a complete list and description one should refer to the appendices of place names attached to each of the 4 volumes.

The volumes of *Oral Poetry & Narratives from Central Arabia* are referred to with Roman numerals I-IV, followed by the page numbers. Pages and notes that seem of particular interest to the entry's subject have been marked in bold.

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Khālid ibn Shlēwīḥ with the author, Marcel Kurpershoek, while Bangladeshi Shāfi serves coffee (vol.2).